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ORTHODOX BAHÁ'Í FAITH

TRUE BAHÁ'Í FAITH

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- TRUEBAHAI.comBlessed is the spot,and the house,and the place, and the city,and the heart,and the mountain,and the refuge, and the cave,and the valley,and the land,and the sea, and the island,and the meadowwhere mention of Godhath been made,and His praise glorified-Bahá'u'lláh
- TRUEBAHAI.comTHE HIDDEN WORDS OF BAHÁ'U'LLÁHArabicPersianArabicHE IS THE GLORY OF GLORIESThis is that which hath descended from the realm of glory, uttered by the tongue of power and might, and revealed unto the Prophets of old. We have taken the inner essence thereof and clothed it in the garment of brevity, as a token of grace unto the righteous, that they may stand faithful unto the Covenant of God, may fulfill in their lives His trust, and in the realm of spirit obtain the gem of Divine virtue.1. O SON OF SPIRIT!My first counsel is this: Possess a pure, kindly and radiant heart, that thine may be a sovereignty ancient, imperishable and everlasting.2. O SON OF SPIRIT!The best beloved of all things in My sight is Justice; turn not away therefrom if thou desirest Me, and neglect it not that I may confide in thee. By its aid thou shalt see with thine own eyes and not through the eyes of others, and shalt know of thine own knowledge and not through the knowledge of thy neighbor. Ponder this in thy heart; how it behooveth thee to be. Verily justice is My gift to thee and the sign of My loving-kindness. Set it then before thine eyes.3. O SON OF MAN! Veiled in My immemorial being and in the ancient eternity of My essence, I knew My love for thee; therefore I created thee, have engraved on thee Mine image and revealed to thee My beauty.4. O SON OF MAN!I loved thy creation, hence I created thee. Wherefore, do thou love Me, that I may name thy name and fill thy soul with the spirit of life.5. O SON OF BEING! Love Me, that I may love thee. If thou lovest Me not, My love can in no wise reach thee. Know this, O servant.6. O SON OF BEING!Thy Paradise is My love; thy heavenly home, reunion with Me. Enter therein and tarry not. This is that which hath been destined for thee in Our

kingdom above and Our exalted dominion.7. O SON OF MAN!If thou lovest Me, turn away from thyself; and if thou seekest My pleasure, regard not thine own; that thou mayest die in Me and I may eternally live in thee.8. O SON OF SPIRIT!There is no peace for thee save by renouncing thyself and turning unto Me; for it behooveth thee to glory in My name, not in thine own; to put thy trust in Me and not in thyself, since I desire to be loved alone and above all that is.9. O SON OF BEING!My love is My stronghold; he that entereth therein is safe and secure, and he that turneth away shall surely stray and perish.10. O SON OF UTTERANCE! Thou art My stronghold; enter therein that thou mayest abide in safety. My love is in thee, know it, that thou mayest find Me near unto thee.11. O SON OF BEING!Thou art My lamp and My light is in thee. Get thou from it thy radiance and seek none other than Me. For I have created thee rich and have bountifully shed My favor upon thee.12. O SON OF BEING!With the hands of power I made thee and with the fingers of strength I created thee; and within thee have I placed the essence of My light. Be thou content with it and seek naught else, for My work is perfect and My command is binding. Question it not, nor have a doubt thereof.13. O SON OF SPIRIT!I created thee rich, why dost thou bring thyself down to poverty? Noble I made thee, wherewith dost thou abase thyself? Out of the essence of knowledge I gave thee being, why seekest thou enlightenment from anyone beside Me? Out of the clay of love I molded thee, how dost thou busy thyself with another? Turn thy sight unto thyself, that thou mayest find Me standing within thee, mighty, powerful and self-subsisting.14. O SON OF MAN!Thou art My dominion and My dominion perisheth not; wherefore fearest thou thy perishing? Thou art My light and My light shall never be extinguished; why dost thou dread extinction? Thou art My glory and My glory fadeth not; thou art My robe and My robe shall never be outworn. Abide then in thy love for Me, that thou mayest find Me in the realm of glory.15. O SON OF UTTERANCE!Turn thy face unto Mine and renounce all save Me; for My sovereignty endureth and My dominion perisheth not. If thou seekest another than Me, yea, if thou searchest the universe for evermore, thy quest will be in vain.16. O SON OF LIGHT! Forget all save Me and commune with My spirit. This is of the essence of My command, therefore turn unto it.17. O SON OF MAN!Be thou content with Me and seek no other helper. For none but Me can ever suffice thee.18. O SON OF SPIRIT!Ask not of Me that which We desire not for thee, then be content with what We have ordained for thy sake, for this is that which profiteth thee, if therewith thou dost content thyself.19. O SON OF THE WONDROUS VISION!I have breathed within thee a breath of My own Spirit, that thou mayest be My lover. Why hast thou forsaken Me and sought a beloved other than Me?20. O SON OF SPIRIT!My claim on thee is great, it cannot be forgotten. My grace to thee is plenteous, it cannot be veiled. My love has made in thee its home, it cannot be concealed. My light is manifest to thee, it cannot be obscured.21. O SON OF MAN!Upon the tree of effulgent glory I have hung for thee the choicest fruits, wherefore hast thou turned away and contented thyself with that which is less good? Return then unto that which is better for thee in the realm on high.22. O SON OF SPIRIT!Noble have I created thee, yet thou hast abased thyself. Rise then unto that for which thou wast created.23. O SON OF THE SUPREME!To the eternal I call thee, yet thou dost seek that which perisheth. What hath made thee turn away from Our desire and seek thine own?24. O SON OF MAN!Transgress not thy limits, nor claim that which beseemeth thee not. Prostrate thyself before the countenance of thy God, the Lord of might and power. 25. O SON OF SPIRIT!Vaunt not thyself over the poor, for I lead him on his way and behold thee in thy evil plight and confound thee for evermore.26. O SON OF BEING!How couldst

thou forget thine own faults and busy thyself with the faults of others? Whoso doeth this is accursed of Me.27. O SON OF MAN!Breathe not the sins of others so long as thou art thyself a sinner. Shouldst thou transgress this command, accursed wouldst thou be, and to this I bear witness.28. O SON OF SPIRIT!Know thou of a truth: He that biddeth men be just and himself committeth iniquity is not of Me, even though he bear My name.29. O SON OF BEING! Ascribe not to any soul that which thou wouldst not have ascribed to thee, and say not that which thou doest not. This is My command unto thee, do thou observe it.30. O SON OF MAN! Deny not My servant should he ask anything from thee, for his face is My face; be then abashed before Me.31. O SON OF BEING!Bring thyself to account each day ere thou art summoned to a reckoning; for death, unheralded, shall come upon thee and thou shalt be called to give account for thy deeds.32. O SON OF THE SUPREME!I have made death a messenger of joy to thee. Wherefore dost thou grieve? I made the light to shed on thee its splendor. Why dost thou veil thyself therefrom?33. O SON OF SPIRIT!With the joyful tidings of light I hail thee: rejoice! To the court of holiness I summon thee; abide therein that thou mayest live in peace for evermore.34. O SON OF SPIRIT!The spirit of holiness beareth unto thee the joyful tidings of reunion; wherefore dost thou grieve? The spirit of power confirmeth thee in His cause; why dost thou veil thyself? The light of His countenance doth lead thee; how canst thou go astray?35. O SON OF MAN!Sorrow not save that thou art far from Us. Rejoice not save that thou art drawing near and returning unto Us.36. O SON OF MAN! Rejoice in the gladness of thine heart, that thou mayest be worthy to meet Me and to mirror forth My beauty.37. O SON OF MAN!Divest not thyself of My beauteous robe, and forfeit not thy portion from My wondrous fountain, lest thou shouldst thirst for evermore.38. O SON OF BEING!Walk in My statutes for love of Me and deny thyself that which thou desirest if thou seekest My pleasure.39. O SON OF MAN!Neglect not My commandments if thou lovest My beauty, and forget not My counsels if thou wouldst attain My good pleasure.40. O SON OF MAN!Wert thou to speed through the immensity of space and traverse the expanse of heaven, yet thou wouldst find no rest save in submission to Our command and humbleness before Our Face.41. O SON OF MAN!Magnify My cause that I may reveal unto thee the mysteries of My greatness and shine upon thee with the light of eternity.42. O SON OF MAN!Humble thyself before Me, that I may graciously visit thee. Arise for the triumph of My cause, that while yet on earth thou mayest obtain the victory.43. O SON OF BEING!Make mention of Me on My earth, that in My heaven I may remember thee, thus shall Mine eyes and thine be solaced.44. O SON OF THE THRONE!Thy hearing is My hearing, hear thou therewith. Thy sight is My sight, do thou see therewith, that in thine inmost soul thou mayest testify unto My exalted sanctity, and I within Myself may bear witness unto an exalted station for thee.45. O SON OF BEING!Seek a martyr's death in My path, content with My pleasure and thankful for that which I ordain, that thou mayest repose with Me beneath the canopy of majesty behind the tabernacle of glory.46. O SON OF MAN!Ponder and reflect. Is it thy wish to die upon thy bed, or to shed thy life-blood on the dust, a martyr in My path, and so become the manifestation of My command and the revealer of My light in the highest paradise? Judge thou aright, O servant!47. O SON OF MAN!By My beauty! To tinge thy hair with thy blood is greater in My sight than the creation of the universe and the light of both worlds. Strive then to attain this, O servant!48. O SON OF MAN!For everything there is a sign. The sign of love is fortitude under My decree and patience under My trials.49. O SON OF MAN!The true lover yearneth for tribulation even as doth the rebel for forgiveness and the sinful for mercy.50. O

SON OF MAN!If adversity befall thee not in My path, how canst thou walk in the ways of them that are content with My pleasure? If trials afflict thee not in thy longing to meet Me, how wilt thou attain the light in thy love for My beauty?51. O SON OF MAN!My calamity is My providence, outwardly it is fire and vengeance, but inwardly it is light and mercy. Hasten thereunto that thou mayest become an eternal light and an immortal spirit. This is My command unto thee, do thou observe it.52. O SON OF MAN!Should prosperity befall thee, rejoice not, and should abasement come upon thee, grieve not, for both shall pass away and be no more.53. O SON OF BEING!If poverty overtake thee, be not sad; for in time the Lord of wealth shall visit thee. Fear not abasement, for glory shall one day rest on thee.54. O SON OF BEING!If thine heart be set upon this eternal, imperishable dominion, and this ancient, everlasting life, forsake this mortal and fleeting sovereignty.55. O SON OF BEING!Busy not thyself with this world, for with fire We test the gold, and with gold We test Our servants.56. O SON OF MAN!Thou dost wish for gold and I desire thy freedom from it. Thou thinkest thyself rich in its possession, and I recognize thy wealth in thy sanctity therefrom. By My life! This is My knowledge, and that is thy fancy; how can My way accord with thine?57. O SON OF MAN!Bestow My wealth upon My poor, that in heaven thou mayest draw from stores of unfading splendor and treasures of imperishable glory. But by My life! To offer up thy soul is a more glorious thing couldst thou but see with Mine eye.58. O SON OF MAN!The temple of being is My throne; cleanse it of all things, that there I may be established and there I may abide.59. O SON OF BEING!Thy heart is My home; sanctify it for My descent. Thy spirit is My place of revelation; cleanse it for My manifestation.60. O SON OF MAN!Put thy hand into My bosom, that I may rise above thee, radiant and resplendent.61. O SON OF MAN!Ascend unto My heaven, that thou mayest obtain the joy of reunion, and from the chalice of imperishable glory quaff the peerless wine.62. O SON OF MAN!Many a day hath passed over thee whilst thou hast busied thyself with thy fancies and idle imaginings. How long art thou to slumber on thy bed? Lift up thy head from slumber, for the Sun hath risen to the zenith, haply it may shine upon thee with the light of beauty.63. O SON OF MAN!The light hath shone on thee from the horizon of the sacred Mount and the spirit of enlightenment hath breathed in the Sinai of thy heart. Wherefore, free thyself from the veils of idle fancies and enter into My court, that thou mayest be fit for everlasting life and worthy to meet Me. Thus may death not come upon thee, neither weariness nor trouble.64. O SON OF MAN!My eternity is My creation, I have created it for thee. Make it the garment of thy temple. My unity is My handiwork; I have wrought it for thee; clothe thyself therewith, that thou mayest be to all eternity the revelation of My everlasting being.65. O SON OF MAN!My majesty is My gift to thee, and My grandeur the token of My mercy unto thee. That which beseemeth Me none shall understand, nor can anyone recount. Verily, I have preserved it in My hidden storehouses and in the treasuries of My command, as a sign of My loving-kindness unto My servants and My mercy unto My people.66. O CHILDREN OF THE DIVINE AND INVISIBLE ESSENCE!Ye shall be hindered from loving Me and souls shall be perturbed as they make mention of Me. For minds cannot grasp Me nor hearts contain Me.67. O SON OF BEAUTY!By My spirit and by My favor! By My mercy and by My beauty! All that I have revealed unto thee with the tongue of power, and have written for thee with the pen of might, hath been in accordance with thy capacity and understanding, not with My state and the melody of My voice.68. O CHILDREN OF MEN!Know ye not why We created you all from the same dust? That no one should exalt himself over the other. Ponder at all times in your hearts how ye

were created. Since We have created you all from one same substance it is incumbent on you to be even as one soul, to walk with the same feet, eat with the same mouth and dwell in the same land, that from your inmost being, by your deeds and actions, the signs of oneness and the essence of detachment may be made manifest. Such is My counsel to you, O concourse of light! Heed ye this counsel that ye may obtain the fruit of holiness from the tree of wondrous glory.69. O YE SONS OF SPIRIT!Ye are My treasury, for in you I have treasured the pearls of My mysteries and the gems of My knowledge. Guard them from the strangers amidst My servants and from the ungodly amongst My people.70. O SON OF HIM THAT STOOD BY HIS OWN ENTITY IN THE KINGDOM OF HIS SELF!Know thou, that I have wafted unto thee all the fragrances of holiness, have fully revealed to thee My word, have perfected through thee My bounty and have desired for thee that which I have desired for My Self. Be then content with My pleasure and thankful unto Me.71. O SON OF MAN!Write all that We have revealed unto thee with the ink of light upon the tablet of thy spirit. Should this not be in thy power, then make thine ink of the essence of thy heart. If this thou canst not do, then write with that crimson ink that hath been shed in My path. Sweeter indeed is this to Me than all else, that its light may endure for ever.ArabicPersianPersianIn the Name of the Lord of Utterance, The Mighty.1. O YE PEOPLE THAT HAVE MINDS TO KNOW AND EARS TO HEAR!The first call of the Beloved is this: O mystic nightingale! Abide not but in the rose-garden of the spirit. O messenger of the Solomon of love! Seek thou no shelter except in the Sheba of the well-beloved, and O immortal phoenix! dwell not save on the mount of faithfulness. Therein is thy habitation, if on the wings of thy soul thou soarest to the realm of the infinite and seekest to attain thy goal.2. O SON OF SPIRIT!The bird seeketh its nest; the nightingale the charm of the rose; whilst those birds, the hearts of men, content with transient dust, have strayed far from their eternal nest, and with eyes turned towards the slough of heedlessness are bereft of the glory of the divine presence. Alas! How strange and pitiful; for a mere cupful, they have turned away from the billowing seas of the Most High, and remained far from the most effulgent horizon.3. O FRIEND!In the garden of thy heart plant naught but the rose of love, and from the nightingale of affection and desire loosen not thy hold. Treasure the companionship of the righteous and eschew all fellowship with the ungodly.4. O SON OF JUSTICE!Whither can a lover go but to the land of his beloved? and what seeker findeth rest away from his heart's desire? To the true lover reunion is life, and separation is death. His breast is void of patience and his heart hath no peace. A myriad lives he would forsake to hasten to the abode of his beloved.5. O SON OF DUST!Verily I say unto thee: Of all men the most negligent is he that disputeth idly and seeketh to advance himself over his brother. Say, O brethren! Let deeds, not words, be your adorning.6. O SON OF EARTH!Know, verily, the heart wherein the least remnant of envy yet lingers, shall never attain My everlasting dominion, nor inhale the sweet savors of holiness breathing from My kingdom of sanctity.7. O SON OF LOVE!Thou art but one step away from the glorious heights above and from the celestial tree of love. Take thou one pace and with the next advance into the immortal realm and enter the pavilion of eternity. Give ear then to that which hath been revealed by the pen of glory.8. O SON OF GLORY!Be swift in the path of holiness, and enter the heaven of communion with Me. Cleanse thy heart with the burnish of the spirit, and hasten to the court of the Most High.9. O FLEETING SHADOW!Pass beyond the baser stages of doubt and rise to the exalted heights of certainty. Open the eye of truth, that thou mayest behold the veilless Beauty and exclaim: Hallowed be the Lord, the most excellent of all

creators!10. O SON OF DESIRE!Give ear unto this: Never shall mortal eye recognize the everlasting Beauty, nor the lifeless heart delight in aught but in the withered bloom. For like seeketh like, and taketh pleasure in the company of its kind.11. O SON OF DUST!Blind thine eyes, that thou mayest behold My beauty; stop thine ears, that thou mayest hearken unto the sweet melody of My voice; empty thyself of all learning, that thou mayest partake of My knowledge; and sanctify thyself from riches, that thou mayest obtain a lasting share from the ocean of My eternal wealth. Blind thine eyes, that is, to all save My beauty; stop thine ears to all save My word; empty thyself of all learning save the knowledge of Me; that with a clear vision, a pure heart and an attentive ear thou mayest enter the court of My holiness.12. O MAN OF TWO VISIONS!Close one eye and open the other. Close one to the world and all that is therein, and open the other to the hallowed beauty of the Beloved.13. O MY CHILDREN!I fear lest, bereft of the melody of the dove of heaven, ye will sink back to the shades of utter loss, and, never having gazed upon the beauty of the rose, return to water and clay.14. O FRIENDS!Abandon not the everlasting beauty for a beauty that must die, and set not your affections on this mortal world of dust.15. O SON OF SPIRIT!The time cometh, when the nightingale of holiness will no longer unfold the inner mysteries and ye will all be bereft of the celestial melody and of the voice from on high.16. O ESSENCE OF NEGLIGENCE!Myriads of mystic tongues find utterance in one speech, and myriads of hidden mysteries are revealed in a single melody; yet, alas, there is no ear to hear, nor heart to understand.17. O COMRADES! The gates that open on the Placeless stand wide and the habitation of the loved one is adorned with the lovers' blood, yet all but a few remain bereft of this celestial city, and even of these few, none but the smallest handful hath been found with a pure heart and sanctified spirit.18. O YE DWELLERS IN THE HIGHEST PARADISE!Proclaim unto the children of assurance that within the realms of holiness, nigh unto the celestial paradise, a new garden hath appeared, round which circle the denizens of the realm on high and the immortal dwellers of the exalted paradise. Strive, then, that ye may attain that station, that ye may unravel the mysteries of love from its wind-flowers and learn the secret of divine and consummate wisdom from its eternal fruits. Solaced are the eyes of them that enter and abide therein!19. O MY FRIENDS!Have ye forgotten that true and radiant morn, when in those hallowed and blessed surroundings ye were all gathered in My presence beneath the shade of the tree of life, which is planted in the all-glorious paradise? Awe-struck ye listened as I gave utterance to these three most holy words: O friends! Prefer not your will to Mine, never desire that which I have not desired for you, and approach Me not with lifeless hearts, defiled with worldly desires and cravings. Would ye but sanctify your souls, ye would at this present hour recall that place and those surroundings, and the truth of My utterance should be made evident unto all of you.In the eighth of the most holy lines, in the fifth Tablet of Paradise, He saith:20. O YE THAT ARE LYING AS DEAD ON THE COUCH OF HEEDLESSNESS!Ages have passed and your precious lives are well-nigh ended, yet not a single breath of purity hath reached Our court of holiness from you. Though immersed in the ocean of misbelief, yet with your lips ye profess the one true faith of God. Him whom I abhor ye have loved, and of My foe ye have made a friend. Notwithstanding, ye walk on My earth complacent and self-satisfied, heedless that My earth is weary of you and everything within it shunneth you. Were ye but to open your eyes, ye would, in truth, prefer a myriad griefs unto this joy, and would count death itself better than this life.21. O MOVING FORM OF DUST!I desire communion with thee, but thou wouldst put no trust in Me. The sword of thy rebellion hath felled the tree of thy hope. At all

times I am near unto thee, but thou art ever far from Me. Imperishable glory I have chosen for thee, yet boundless shame thou hast chosen for thyself. While there is yet time, return, and lose not thy chance.22. O SON OF DESIRE!The learned and the wise have for long years striven and failed to attain the presence of the All-Glorious; they have spent their lives in search of Him, yet did not behold the beauty of His countenance. Thou without the least effort didst attain thy goal, and without search hast obtained the object of thy quest. Yet, notwithstanding, thou didst remain so wrapt in the veil of self, that thine eyes beheld not the beauty of the Beloved, nor did thy hand touch the hem of His robe. Ye that have eyes, behold and wonder.23. O DWELLERS IN THE CITY OF LOVE!Mortal blasts have beset the everlasting candle, and the beauty of the celestial Youth is veiled in the darkness of dust. The chief of the monarchs of love is wronged by the people of tyranny and the dove of holiness lies prisoned in the talons of owls. The dwellers in the pavilion of glory and the celestial concourse bewail and lament, while ye repose in the realm of negligence, and esteem yourselves as of the true friends. How vain are your imaginings!24. O YE THAT ARE FOOLISH, YET HAVE A NAME TO BE WISE!Wherefore do ye wear the guise of shepherds, when inwardly ye have become wolves, intent upon My flock? Ye are even as the star, which riseth ere the dawn, and which, though it seem radiant and luminous, leadeth the wayfarers of My city astray into the paths of perdition.25. O YE SEEMING FAIR YET INWARDLY FOUL!Ye are like clear but bitter water, which to outward seeming is crystal pure but of which, when tested by the divine Assayer, not a drop is accepted. Yea, the sun beam falls alike upon the dust and the mirror, yet differ they in reflection even as doth the star from the earth: nay, immeasurable is the difference!26. O MY FRIEND IN WORD!Ponder awhile. Hast thou ever heard that friend and foe should abide in one heart? Cast out then the stranger, that the Friend may enter His home.27. O SON OF DUST!All that is in heaven and earth I have ordained for thee, except the human heart, which I have made the habitation of My beauty and glory; yet thou didst give My home and dwelling to another than Me; and whenever the manifestation of My holiness sought His own abode, a stranger found He there, and, homeless, hastened unto the sanctuary of the Beloved. Notwithstanding I have concealed thy secret and desired not thy shame.28. O ESSENCE OF DESIRE!At many a dawn have I turned from the realms of the Placeless unto thine abode, and found thee on the bed of ease busied with others than Myself. Thereupon, even as the flash of the spirit, I returned to the realms of celestial glory and breathed it not in My retreats above unto the hosts of holiness.29. O SON OF BOUNTY!Out of the wastes of nothingness, with the clay of My command I made thee to appear, and have ordained for thy training every atom in existence and the essence of all created things. Thus, ere thou didst issue from thy mother's womb, I destined for thee two founts of gleaming milk, eyes to watch over thee, and hearts to love thee. Out of My loving-kindness, 'neath the shade of My mercy I nurtured thee, and guarded thee by the essence of My grace and favor. And My purpose in all this was that thou mightest attain My everlasting dominion and become worthy of My invisible bestowals. And yet heedless thou didst remain, and when fully grown, thou didst neglect all My bounties and occupied thyself with thine idle imaginings, in such wise that thou didst become wholly forgetful, and, turning away from the portals of the Friend didst abide within the courts of My enemy.30. O BOND SLAVE OF THE WORLD!Many a dawn hath the breeze of My loving-kindness wafted over thee and found thee upon the bed of heedlessness fast asleep. Bewailing then thy plight it returned whence it came.31. O SON OF EARTH!Wouldst thou have Me, seek none other than Me; and wouldst thou gaze upon My

beauty, close thine eyes to the world and all that is therein; for My will and the will of another than Me, even as fire and water, cannot dwell together in one heart.32. O BEFRIENDED STRANGER!The candle of thine heart is lighted by the hand of My power, quench it not with the contrary winds of self and passion. The healer of all thine ills is remembrance of Me, forget it not. Make My love thy treasure and cherish it even as thy very sight and life.33. O MY BROTHER!Hearken to the delightsome words of My honeyed tongue, and quaff the stream of mystic holiness from My sugar-shedding lips. Sow the seeds of My divine wisdom in the pure soil of thy heart, and water them with the water of certitude, that the hyacinths of My knowledge and wisdom may spring up fresh and green in the sacred city of thy heart.34. O DWELLERS OF MY PARADISE!With the hands of loving-kindness I have planted in the holy garden of paradise the young tree of your love and friendship, and have watered it with the goodly showers of My tender grace; now that the hour of its fruiting is come, strive that it may be protected, and be not consumed with the flame of desire and passion.35. O MY FRIENDS! Quench ye the lamp of error, and kindle within your hearts the everlasting torch of divine guidance. For ere long the assayers of mankind shall, in the holy presence of the Adored, accept naught but purest virtue and deeds of stainless holiness.36. O SON OF DUST!The wise are they that speak not unless they obtain a hearing, even as the cup-bearer, who proffereth not his cup till he findeth a seeker, and the lover who crieth not out from the depths of his heart until he gazeth upon the beauty of his beloved. Wherefore sow the seeds of wisdom and knowledge in the pure soil of the heart, and keep them hidden, till the hyacinths of divine wisdom spring from the heart and not from mire and clay.In the first line of the Tablet it is recorded and written, and within the sanctuary of the tabernacle of God is hidden:37. O MY SERVANT!Abandon not for that which perisheth an everlasting dominion, and cast not away celestial sovereignty for a worldly desire. This is the river of everlasting life that hath flowed from the well-spring of the pen of the merciful; well is it with them that drink!38. O SON OF SPIRIT!Burst thy cage asunder, and even as the phoenix of love soar into the firmament of holiness. Renounce thyself and, filled with the spirit of mercy, abide in the realm of celestial sanctity.39. O OFFSPRING OF DUST!Be not content with the ease of a passing day, and deprive not thyself of everlasting rest. Barter not the garden of eternal delight for the dust-heap of a mortal world. Up from thy prison ascend unto the glorious meads above, and from thy mortal cage wing thy flight unto the paradise of the Placeless.40. O MY SERVANT!Free thyself from the fetters of this world, and loose thy soul from the prison of self. Seize thy chance, for it will come to thee no more.41. O SON OF MY HANDMAID!Didst thou behold immortal sovereignty, thou wouldst strive to pass from this fleeting world. But to conceal the one from thee and to reveal the other is a mystery which none but the pure in heart can comprehend.42. O MY SERVANT!Purge thy heart from malice and, innocent of envy, enter the divine court of holiness.43. O MY FRIENDS!Walk ye in the ways of the good pleasure of the Friend, and know that His pleasure is in the pleasure of His creatures. That is: no man should enter the house of his friend save at his friend's pleasure, nor lay hands upon his treasures nor prefer his own will to his friend's, and in no wise seek an advantage over him. Ponder this, ye that have insight!44. O COMPANION OF MY THRONE!Hear no evil, and see no evil, abase not thyself, neither sigh and weep. Speak no evil, that thou mayest not hear it spoken unto thee, and magnify not the faults of others that thine own faults may not appear great; and wish not the abasement of anyone, that thine own abasement be not exposed. Live then the days of thy life, that are less than a fleeting moment, with thy mind stainless, thy

heart unsullied, thy thoughts pure, and thy nature sanctified, so that, free and content, thou mayest put away this mortal frame, and repair unto the mystic paradise and abide in the eternal kingdom for evermore.45. ALAS! ALAS! O LOVERS OF WORLDLY DESIRE!Even as the swiftness of lightning ye have passed by the Beloved One, and have set your hearts on satanic fancies. Ye bow the knee before your vain imagining, and call it truth. Ye turn your eyes towards the thorn, and name it a flower. Not a pure breath have ye breathed, nor hath the breeze of detachment been wafted from the meadows of your hearts. Ye have cast to the winds the loving counsels of the Beloved and have effaced them utterly from the tablet of your hearts, and even as the beasts of the field, ye move and have your being within the pastures of desire and passion.46. O BRETHREN IN THE PATH!Wherefore have ye neglected the mention of the Loved One, and kept remote from His holy presence? The essence of beauty is within the peerless pavilion, set upon the throne of glory, whilst ye busy yourselves with idle contentions. The sweet savors of holiness are breathing and the breath of bounty is wafted, yet ye are all sorely afflicted and deprived thereof. Alas for you and for them that walk in your ways and follow in your footsteps!47. O CHILDREN OF DESIRE!Put away the garment of vainglory, and divest yourselves of the attire of haughtiness.In the third of the most holy lines writ and recorded in the Ruby Tablet by the pen of the unseen this is revealed:48. O BRETHREN!Be forbearing one with another and set not your affections on things below. Pride not yourselves in your glory, and be not ashamed of abasement. By My beauty! I have created all things from dust, and to dust will I return them again.49. O CHILDREN OF DUST! Tell the rich of the midnight sighing of the poor, lest heedlessness lead them into the path of destruction, and deprive them of the Tree of Wealth. To give and to be generous are attributes of Mine; well is it with him that adorneth himself with My virtues.50. O QUINTESSENCE OF PASSION!Put away all covetousness and seek contentment; for the covetous hath ever been deprived, and the contented hath ever been loved and praised.51. O SON OF MY HANDMAID!Be not troubled in poverty nor confident in riches, for poverty is followed by riches, and riches are followed by poverty. Yet to be poor in all save God is a wondrous gift, belittle not the value thereof, for in the end it will make thee rich in God, and thus thou shalt know the meaning of the utterance, "In truth ye are the poor," and the holy words, "God is the all-possessing," shall even as the true morn break forth gloriously resplendent upon the horizon of the lover's heart, and abide secure on the throne of wealth.52. O CHILDREN OF NEGLIGENCE AND PASSION!Ye have suffered My enemy to enter My house and have cast out My friend, for ye have enshrined the love of another than Me in your hearts. Give ear to the sayings of the Friend and turn towards His paradise. Worldly friends, seeking their own good, appear to love one the other, whereas the true Friend hath loved and doth love you for your own sakes; indeed He hath suffered for your guidance countless afflictions. Be not disloyal to such a Friend, nay rather hasten unto Him. Such is the daystar of the word of truth and faithfulness, that hath dawned above the horizon of the pen of the Lord of all names. Open your ears that ye may hearken unto the word of God, the Help in peril, the Self-existent. 53. O YE THAT PRIDE YOURSELVES ON MORTAL RICHES!Know ye in truth that wealth is a mighty barrier between the seeker and his desire, the lover and his beloved. The rich, but for a few, shall in no wise attain the court of His presence nor enter the city of content and resignation. Well is it then with him, who, being rich, is not hindered by his riches from the eternal kingdom, nor deprived by them of imperishable dominion. By the Most Great Name! The splendor of such a wealthy man shall illuminate the dwellers of heaven even as the sun

enlightens the people of the earth!54. O YE RICH ONES ON EARTH!The poor in your midst are My trust; guard ye My trust, and be not intent only on your own ease.55. O SON OF PASSION!Cleanse thyself from the defilement of riches and in perfect peace advance into the realm of poverty; that from the well-spring of detachment thou mayest quaff the wine of immortal life.56. O MY SON!The company of the ungodly increaseth sorrow, whilst fellowship with the righteous cleanseth the rust from off the heart. He that seeketh to commune with God, let him betake himself to the companionship of His loved ones; and he that desireth to hearken unto the word of God, let him give ear to the words of His chosen ones.57. O SON OF DUST!Beware! Walk not with the ungodly and seek not fellowship with him, for such companionship turneth the radiance of the heart into infernal fire.58. O SON OF MY HANDMAID!Wouldst thou seek the grace of the Holy Spirit, enter into fellowship with the righteous, for he hath drunk the cup of eternal life at the hands of the immortal Cup-bearer and even as the true morn doth quicken and illumine the hearts of the dead.59. O HEEDLESS ONES!Think not the secrets of hearts are hidden, nay, know ye of a certainty that in clear characters they are engraved and are openly manifest in the holy Presence.60. O FRIENDS!Verily I say, whatsoever ye have concealed within your hearts is to Us open and manifest as the day; but that it is hidden is of Our grace and favor, and not of your deserving. 61. O SON OF MAN!A dewdrop out of the fathomless ocean of My mercy I have shed upon the peoples of the world, yet found none turn thereunto, inasmuch as every one hath turned away from the celestial wine of unity unto the foul dregs of impurity, and, content with mortal cup, hath put away the chalice of immortal beauty. Vile is that wherewith he is contented.62. O SON OF DUST!Turn not away thine eyes from the matchless wine of the immortal Beloved, and open them not to foul and mortal dregs. Take from the hands of the divine Cup-bearer the chalice of immortal life, that all wisdom may be thine, and that thou mayest hearken unto the mystic voice calling from the realm of the invisible. Cry aloud, ye that are of low aim! Wherefore have ye turned away from My holy and immortal wine unto evanescent water?63. O YE PEOPLES OF THE WORLD!Know, verily, that an unforeseen calamity followeth you, and grievous retribution awaiteth you. Think not that which ye have committed hath been effaced in My sight. By My beauty! All your doings hath My pen graven with open characters upon tablets of chrysolite.64. O OPPRESSORS ON EARTH!Withdraw your hands from tyranny, for I have pledged Myself not to forgive any man's injustice. This is My covenant which I have irrevocably decreed in the preserved tablet and sealed with My seal.65. O REBELLIOUS ONES!My forbearance hath emboldened you and My long-suffering hath made you negligent, in such wise that ye have spurred on the fiery charger of passion into perilous ways that lead unto destruction. Have ye thought Me heedless or that I was unaware?66. O EMIGRANTS!The tongue I have designed for the mention of Me, defile it not with detraction. If the fire of self overcome you, remember your own faults and not the faults of My creatures, inasmuch as every one of you knoweth his own self better than he knoweth others.67. O CHILDREN OF FANCY!Know, verily, that while the radiant dawn breaketh above the horizon of eternal holiness, the satanic secrets and deeds done in the gloom of night shall be laid bare and manifest before the peoples of the world.68. O WEED THAT SPRINGETH OUT OF DUST!Wherefore have not these soiled hands of thine touched first thine own garment, and why with thine heart defiled with desire and passion dost thou seek to commune with Me and to enter My sacred realm? Far, far are ye from that which ye desire.69. O CHILDREN OF ADAM!Holy words and pure and goodly deeds ascend unto the heaven of celestial glory.

Strive that your deeds may be cleansed from the dust of self and hypocrisy and find favor at the court of glory; for ere long the assayers of mankind shall, in the holy presence of the Adored One, accept naught but absolute virtue and deeds of stainless purity. This is the daystar of wisdom and of divine mystery that hath shone above the horizon of the divine will. Blessed are they that turn thereunto.70. O SON OF WORLDLINESS!Pleasant is the realm of being, wert thou to attain thereto; glorious is the domain of eternity, shouldst thou pass beyond the world of mortality; sweet is the holy ecstasy if thou drinkest of the mystic chalice from the hands of the celestial Youth. Shouldst thou attain this station, thou wouldst be freed from destruction and death, from toil and sin.71. O MY FRIENDS!Call ye to mind that covenant ye have entered into with Me upon Mount Paran, situate within the hallowed precincts of Zaman. I have taken to witness the concourse on high and the dwellers in the city of eternity, yet now none do I find faithful unto the covenant. Of a certainty pride and rebellion have effaced it from the hearts, in such wise that no trace thereof remaineth. Yet knowing this, I waited and disclosed it not.72. O MY SERVANT!Thou art even as a finely tempered sword concealed in the darkness of its sheath and its value hidden from the artificer's knowledge. Wherefore come forth from the sheath of self and desire that thy worth may be made resplendent and manifest unto all the world.73. O MY FRIEND!Thou art the daystar of the heavens of My holiness, let not the defilement of the world eclipse thy splendor. Rend asunder the veil of heedlessness, that from behind the clouds thou mayest emerge resplendent and array all things with the apparel of life.74. O CHILDREN OF VAINGLORY! For a fleeting sovereignty ye have abandoned My imperishable dominion, and have adorned yourselves with the gay livery of the world and made of it your boast. By My beauty! All will I gather beneath the one-colored covering of the dust and efface all these diverse colors save them that choose My own, and that is purging from every color.75. O CHILDREN OF NEGLIGENCE!Set not your affections on mortal sovereignty and rejoice not therein. Ye are even as the unwary bird that with full confidence warbleth upon the bough; till of a sudden the fowler Death throws it upon the dust, and the melody, the form and the color are gone, leaving not a trace. Wherefore take heed, O bondslaves of desire!76. O SON OF MY HANDMAID!Guidance hath ever been given by words, and now it is given by deeds. Every one must show forth deeds that are pure and holy, for words are the property of all alike, whereas such deeds as these belong only to Our loved ones. Strive then with heart and soul to distinguish yourselves by your deeds. In this wise We counsel you in this holy and resplendent tablet.77. O SON OF JUSTICE!In the night-season the beauty of the immortal Being hath repaired from the emerald height of fidelity unto the Sadratu'l-Muntaha, and wept with such a weeping that the concourse on high and the dwellers of the realms above wailed at His lamenting. Whereupon there was asked, Why the wailing and weeping? He made reply: As bidden I waited expectant upon the hill of faithfulness, yet inhaled not from them that dwell on earth the fragrance of fidelity. Then summoned to return I beheld, and lo! certain doves of holiness were sore tried within the claws of the dogs of earth. Thereupon the Maid of heaven hastened forth unveiled and resplendent from Her mystic mansion, and asked of their names, and all were told but one. And when urged, the first letter thereof was uttered, whereupon the dwellers of the celestial chambers rushed forth out of their habitation of glory. And whilst the second letter was pronounced they fell down, one and all, upon the dust. At that moment a voice was heard from the inmost shrine: "Thus far and no farther." Verily We bear witness to that which they have done and now are doing.78. O SON OF MY

HANDMAID!Quaff from the tongue of the merciful the stream of divine mystery, and behold from the dayspring of divine utterance the unveiled splendor of the daystar of wisdom. Sow the seeds of My divine wisdom in the pure soil of the heart, and water them with the waters of certitude, that the hyacinths of knowledge and wisdom may spring up fresh and green from the holy city of the heart.79. O SON OF DESIRE!How long wilt thou soar in the realms of desire? Wings have I bestowed upon thee, that thou mayest fly to the realms of mystic holiness and not the regions of satanic fancy. The comb, too, have I given thee that thou mayest dress My raven locks, and not lacerate My throat.80. O MY SERVANTS!Ye are the trees of My garden; ye must give forth goodly and wondrous fruits, that ye yourselves and others may profit therefrom. Thus it is incumbent on every one to engage in crafts and professions, for therein lies the secret of wealth, O men of understanding! For results depend upon means, and the grace of God shall be all-sufficient unto you. Trees that yield no fruit have been and will ever be for the fire.81. O MY SERVANT!The basest of men are they that yield no fruit on earth. Such men are verily counted as among the dead, nay better are the dead inthe sight of God than those idle and worthless souls.82. O MY SERVANT!The best of men are they that earn a livelihood by their calling and spend upon themselves and upon their kindred for the love of God, the Lord of all worlds.The mystic and wondrous Bride, hidden ere this beneath theveiling of utterance, hath now, by the grace of God and Hisdivine favor, been made manifest even as the resplendent lightshed by the beauty of the Beloved. I bear witness, O friends!that the favor is complete, the argument fulfilled, the proofmanifest and the evidence established. Let it now be seen whatyour endeavors in the path of detachment will reveal. In thiswise hath the divine favor been fully vouchsafed unto youand unto them that are in heaven and on earth. All praiseto God, the Lord of all Worlds.ArabicPersian

- TRUEBAHAI.comLauded be Thy name, O Lord my God! I testify that Thou wast a hidden Treasure wrapped within Thine immemorial Being and an impenetrable Mystery enshrined in Thine own Essence. Wishing to reveal Thyself, Thou didst call into being the Greater and the Lesser Worlds, and didst choose Man above all Thy creatures, and didst make Him a sign of both of these worlds, O Thou Who art our Lord, the Most Compassionate!Thou didst raise Him up to occupy Thy throne before all the people of Thy creation. Thou didst enable Him to unravel Thy mysteries, and to shine with the lights of Thine inspiration and Thy Revelation, and to manifest Thy names and Thine attributes. Through Him Thou didst adorn the preamble of the book of Thy creation, O Thou Who art the Ruler of the universe Thou hast fashioned!I bear witness that in His person solidity and fluidity have been joined and combined. Through His immovable constancy in Thy Cause, and His unwavering adherence to whatsoever Thou, in the plentitude of the light of Thy glory, didst unveil to His eyes, throughout the domains of Thy Revelation and creation, the souls of Thy servants were stirred up in their longing for Thy Kingdom, and the dwellers of Thy realms rushed forth to enter into Thy heavenly dominion. Through the restlessness He evinced in Thy path, the feet of all them that are devoted to Thee were steeled and confirmed to manifest Thy Cause amidst Thy creatures, and to demonstrate Thy sovereignty throughout Thy realm.How great, O my God, is this Thy most excellent handiwork, and how consummate Thy creation, which hath caused every understanding heart and mind to marvel! And when the set time was fulfilled, and what had been preordained came to pass, Thou didst unloose His tongue to praise Thee, and to lay bare Thy mysteries before all Thy creation, O Thou Who art the Possessor of all

names, and the Fashioner of earth and heaven! Through Him all created things were made to glorify Thee, and to celebrate Thy praise, and every soul was directed towards the kingdomof Thy revelation and Thy sovereignty.At one time, Thou didst raise Him up, O my God, and didst attire Him with the ornament of the nameof Him Who conversed with Thee (Moses), anddidst through Him uncover all that Thy will haddecreed and Thine irrevocable purpose ordained. Atanother time, Thou didst adorn Him with the nameof Him Who was Thy Spirit (Jesus), and didst sendHim down out of the heaven of Thy will, for theedification of Thy people, infusing thereby the spiritof life into the hearts of the sincere among Thy servantsand the faithful among Thy creatures. Again,Thou didst reveal Him, decked forth by the name ofHim Who was Thy Friend (Muhammad), and causedHim to shine brightly above the horizon of Hijaz,as a token of Thy power and an evidence of Thymight. Through Him Thou didst send unto Thy servantswhat enabled them to scale the heights of Thyunity, and to yearn over the wonders of Thy manifoldknowledge and wisdom.I testify, O Thou Who art the Lord of the wholecreation, and the Desire of whosoever hath soughtThee, that, amidst Thy creatures, They resemble thesun which no matter how often it riseth and settethis still the one and the same sun. Whoso maketh anydistinction between any of Them hath truly failedto attain the ultimate purpose, and to reach the highestgoal, and hath been deprived of the mysteries ofunity and of the lights of sanctity and oneness. Itestify, moreover, that Thou hast decreed that noneon the face of the earth should equal Them, and noneof Thy creatures be able to be compared with any ofThem, in order that Thine own singleness and peerlessnessmight be recognized and established.Glorified, immeasurably glorified be Thy name,O my God! How can I ever befittingly mention Theeor sufficiently praise Thee, that Thou hast manifested Him by the power of Thy might, and caused Himto shine above the horizon of Thy will, and madeHim the Day-Spring of Thy signs, and the Dawning-Placeof the revelation of Thy names and Thine attributes?How bewilderingly mysterious, moreover, Omy God, is His nature and all that Thou hast infusedinto Him, through Thy strength and by the powerof Thy might! At one time He appeareth as the waterwhich is Life indeed, sent down out of the heaven ofThy grace, and poured forth from the clouds of Thymercy, that Thy creatures may be endued with newlife, and live as long as Thine own Kingdom endureth.Every drop of that water would suffice to quicken thedead, and to set their faces in the direction of Thyfavors and Thy gifts, and to rid them of all attachmentto aught else except Thee. At another time Herevealeth Himself as the Fire which Thou didst kindlein the tree of Thy unity, whose heat melted the heartsof Thine ardent lovers when He Who is the Day-Starof the world shone forth above the horizon of Iraq.I testify, O my God, that through Him the veils ofhuman fancy were burnt up, and the hearts of menwere set towards the scene of Thy most resplendentglory.I implore Thee, O Thou Who art the SupremeOrdainer, not to suffer me to be deprived of thebreezes which are wafted in Thy days, the dayswhereon the sweet smell of the raiment of Thy mercyhath been shed abroad. Neither do Thou keep meback from Thy most great Ocean, every drop ofwhich crieth out and saith: "Great is the blessednessthat awaiteth him who hath been awakened from hissleep by the breath of God which, from the sourceof His mercy, hath blown over all such of His creaturesas have set themselves towards Him!"Thou seest, O my Lord, how Thy servants are heldcaptive by their own selves and desires. Redeem themfrom their bondage, O my God, by the power of Thysovereignty and might, that they may turn towardsThee when He Who is the Revealer of Thy namesand attributes is manifested unto men.Cast upon this poor and desolate creature,

O myLord, the glance of Thy wealth, and flood his heartwith the beams of Thy knowledge, that he may apprehendthe verities of the unseen world, and discoverthe mysteries of Thy heavenly realm, and perceivethe signs and tokens of Thy kingdom, and beholdthe manifold revelations of this earthly life all setforth before the face of Him Who is the Revealer ofThine own Self. Direct, then, his eyes, O my God,towards the horizon of Thy loving-kindness, andmake steadfast his heart in its attachment to Thee,and unloose his tongue to praise Thee, and make himable to hold fast the cord of Thy love, and to clingto the hem of Thy bounteousness, and to proclaimThy name amidst Thy creatures, and to recount Thyvirtues throughout Thy realm, in such wise that noobstacle will deter him from turning to Thy name,the All-Bountiful, and no veil shut him out fromThee, in Whose hand is the dominion of utteranceand the kingdom of all names and attributes!Hold Thou the hand of this seeker who hath set hisface towards Thee, O my Lord, and draw him out ofthe depths of his vain imaginations, that the light ofcertainty may shine brightly above the horizon of hisheart in the days whereon the sun of the knowledge ofThy creatures hath been darkened through the shiningof the Day-Star of Thy glory; the days whereonthe moon of the world's wisdom hath been eclipsedthrough the appearance of Thy hidden knowledge,and the manifestation of Thy well-guarded secret,and the revelation of Thine enshrined mystery; thedays whereon the stars of men's doings have fallenthrough the rising of the orb of Thy unity and theshedding of the radiance of Thy transcendent oneness.I beg of Thee, O my God, by Thy most exaltedWord which Thou hast ordained as the Divine Elixirunto all who are in Thy realm, the Elixir throughwhose potency the crude metal of human life hathbeen transmuted into purest gold, O Thou in Whosehands are both the visible and invisible kingdoms, toordain that my choice be conformed to Thy choiceand my wish to Thy wish, that I may be entirelycontent with that which Thou didst desire, and bewholly satisfied with what Thou didst destine forme by Thy bounteousness and favor. Potent art Thouto do as Thou willest. Thou, in very truth, art theAll-Glorious, the All-Wise.Happy is the man who hath recognized Thee, anddiscovered the sweetness of Thy fragrance, and sethimself towards Thy kingdom, and tasted of thethings that have been perfected therein by Thy graceand favor. Great is the blessedness of him who hathacknowledged Thy most excellent majesty, and whomthe veils that have shut out the nations from Theehave not hindered from directing his eyes towardsThee, O Thou Who art the King of eternity and theQuickener of every moldering bone! Blessed, also, is hethat hath inhaled Thy sweet savors, and been carriedaway by Thine utterances in Thy days. Blessed, moreover,be the man that hath turned unto Thee, andwoe betide him that hath turned his back upon Thee.Praised be Thou, the Lord of the worlds!--Bahá'u'lláh

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- TRUEBAHAI.comBlessed is the spot,and the house,and the place, and the city,and the heart,and the mountain,and the refuge, and the cave,and the valley,and the land,and the sea, and the island,and the meadowwhere mention of Godhath been made,and His praise glorified-Bahá'u'lláh
- TRUEBAHAI.comTHE HIDDEN WORDS OF BAHÁ'U'LLÁHArabicPersianArabicHE IS THE GLORY OF GLORIESThis is that which hath descended from the realm of glory, uttered by the tongue of power and might, and revealed unto the Prophets of old. We have taken the inner essence thereof and clothed it in the garment of brevity, as a token of grace unto the righteous, that they may stand faithful unto the Covenant of God, may fulfill in their lives His trust, and in the realm of spirit obtain the gem of Divine virtue.1. O SON OF SPIRIT!My first counsel is this: Possess a pure, kindly and radiant heart, that thine may be a sovereignty ancient, imperishable and everlasting.2. O SON OF SPIRIT!The best beloved of all things in My sight is Justice; turn not away therefrom if thou desirest Me, and neglect it not that I may confide in thee. By its aid thou shalt see with thine own eyes and not through the eyes of others, and shalt know of thine own knowledge and not through the knowledge of thy neighbor. Ponder this in thy heart; how it behooveth thee to be. Verily justice is My gift to thee and the sign of My loving-kindness. Set it then before thine eyes.3. O SON OF MAN! Veiled in My immemorial being and in the ancient eternity of My essence, I knew My love for thee; therefore I created thee, have engraved on thee Mine image and revealed to thee My beauty.4. O SON OF MAN!I loved thy creation, hence I created thee. Wherefore, do thou love Me, that I may name thy name and fill thy soul with the spirit of life.5. O SON OF BEING! Love Me, that I may love thee. If thou lovest Me not, My love can in no wise reach thee. Know this, O servant.6. O SON OF BEING!Thy Paradise is My love; thy heavenly home, reunion with Me. Enter therein and tarry not. This is that which hath been destined for thee in Our kingdom above and Our exalted dominion.7. O SON OF MAN!If thou lovest Me, turn away from thyself; and if thou seekest My pleasure, regard not thine own; that thou mayest die in Me and I may eternally live in thee.8. O SON OF SPIRIT!There is no peace for thee save by renouncing thyself and turning unto Me; for it behooveth thee to glory in My name, not in thine own; to put thy trust in Me and not in thyself, since I desire to be loved alone and above all that is.9. O SON OF BEING!My love is My stronghold; he that entereth therein is safe and secure, and he that turneth away shall surely stray and perish.10. O SON OF UTTERANCE! Thou art My stronghold; enter therein that thou mayest abide in safety. My love is in thee, know it, that thou mayest find Me near unto thee.11. O SON OF BEING!Thou art My lamp and My light is in thee. Get thou from it thy radiance and seek none other than Me. For I have created thee rich and have bountifully shed My favor upon thee.12. O SON OF BEING!With the hands of power I made thee and with the fingers of strength I created thee; and within thee have I placed the essence of My light. Be thou content with it and seek naught else, for My work is perfect and My command is binding. Question it not, nor have a doubt thereof.13. O SON OF SPIRIT!I created thee rich, why dost thou bring thyself down to poverty? Noble I made thee, wherewith dost thou abase thyself? Out of the essence of knowledge I gave thee being, why seekest thou enlightenment from anyone beside Me? Out of the clay of love I molded thee, how dost thou busy thyself with another? Turn thy sight unto thyself, that thou

mayest find Me standing within thee, mighty, powerful and self-subsisting.14. O SON OF MAN!Thou art My dominion and My dominion perisheth not; wherefore fearest thou thy perishing? Thou art My light and My light shall never be extinguished; why dost thou dread extinction? Thou art My glory and My glory fadeth not; thou art My robe and My robe shall never be outworn. Abide then in thy love for Me, that thou mayest find Me in the realm of glory.15. O SON OF UTTERANCE!Turn thy face unto Mine and renounce all save Me; for My sovereignty endureth and My dominion perisheth not. If thou seekest another than Me, yea, if thou searchest the universe for evermore, thy quest will be in vain.16. O SON OF LIGHT! Forget all save Me and commune with My spirit. This is of the essence of My command, therefore turn unto it.17. O SON OF MAN!Be thou content with Me and seek no other helper. For none but Me can ever suffice thee.18. O SON OF SPIRIT!Ask not of Me that which We desire not for thee, then be content with what We have ordained for thy sake, for this is that which profiteth thee, if therewith thou dost content thyself.19. O SON OF THE WONDROUS VISION!I have breathed within thee a breath of My own Spirit, that thou mayest be My lover. Why hast thou forsaken Me and sought a beloved other than Me?20. O SON OF SPIRIT!My claim on thee is great, it cannot be forgotten. My grace to thee is plenteous, it cannot be veiled. My love has made in thee its home, it cannot be concealed. My light is manifest to thee, it cannot be obscured.21. O SON OF MAN!Upon the tree of effulgent glory I have hung for thee the choicest fruits, wherefore hast thou turned away and contented thyself with that which is less good? Return then unto that which is better for thee in the realm on high.22. O SON OF SPIRIT!Noble have I created thee, yet thou hast abased thyself. Rise then unto that for which thou wast created.23. O SON OF THE SUPREME!To the eternal I call thee, yet thou dost seek that which perisheth. What hath made thee turn away from Our desire and seek thine own?24. O SON OF MAN!Transgress not thy limits, nor claim that which beseemeth thee not. Prostrate thyself before the countenance of thy God, the Lord of might and power. 25. O SON OF SPIRIT!Vaunt not thyself over the poor, for I lead him on his way and behold thee in thy evil plight and confound thee for evermore.26. O SON OF BEING!How couldst thou forget thine own faults and busy thyself with the faults of others? Whoso doeth this is accursed of Me.27. O SON OF MAN!Breathe not the sins of others so long as thou art thyself a sinner. Shouldst thou transgress this command, accursed wouldst thou be, and to this I bear witness.28. O SON OF SPIRIT!Know thou of a truth: He that biddeth men be just and himself committeth iniquity is not of Me, even though he bear My name.29. O SON OF BEING! Ascribe not to any soul that which thou wouldst not have ascribed to thee, and say not that which thou doest not. This is My command unto thee, do thou observe it.30. O SON OF MAN! Deny not My servant should he ask anything from thee, for his face is My face; be then abashed before Me.31. O SON OF BEING!Bring thyself to account each day ere thou art summoned to a reckoning; for death, unheralded, shall come upon thee and thou shalt be called to give account for thy deeds.32. O SON OF THE SUPREME!I have made death a messenger of joy to thee. Wherefore dost thou grieve? I made the light to shed on thee its splendor. Why dost thou veil thyself therefrom?33. O SON OF SPIRIT!With the joyful tidings of light I hail thee: rejoice! To the court of holiness I summon thee; abide therein that thou mayest live in peace for evermore.34. O SON OF SPIRIT!The spirit of holiness beareth unto thee the joyful tidings of reunion; wherefore dost thou grieve? The spirit of power confirmeth thee in His cause; why dost thou veil thyself? The light of His countenance doth lead thee; how canst thou go astray?35. O SON OF MAN!Sorrow not save that thou art far from Us.

Rejoice not save that thou art drawing near and returning unto Us.36. O SON OF MAN! Rejoice in the gladness of thine heart, that thou mayest be worthy to meet Me and to mirror forth My beauty.37. O SON OF MAN!Divest not thyself of My beauteous robe, and forfeit not thy portion from My wondrous fountain, lest thou shouldst thirst for evermore.38. O SON OF BEING!Walk in My statutes for love of Me and deny thyself that which thou desirest if thou seekest My pleasure.39. O SON OF MAN!Neglect not My commandments if thou lovest My beauty, and forget not My counsels if thou wouldst attain My good pleasure.40. O SON OF MAN!Wert thou to speed through the immensity of space and traverse the expanse of heaven, yet thou wouldst find no rest save in submission to Our command and humbleness before Our Face.41. O SON OF MAN!Magnify My cause that I may reveal unto thee the mysteries of My greatness and shine upon thee with the light of eternity.42. O SON OF MAN!Humble thyself before Me, that I may graciously visit thee. Arise for the triumph of My cause, that while yet on earth thou mayest obtain the victory.43. O SON OF BEING!Make mention of Me on My earth, that in My heaven I may remember thee, thus shall Mine eyes and thine be solaced.44. O SON OF THE THRONE!Thy hearing is My hearing, hear thou therewith. Thy sight is My sight, do thou see therewith, that in thine inmost soul thou mayest testify unto My exalted sanctity, and I within Myself may bear witness unto an exalted station for thee.45. O SON OF BEING!Seek a martyr's death in My path, content with My pleasure and thankful for that which I ordain, that thou mayest repose with Me beneath the canopy of majesty behind the tabernacle of glory.46. O SON OF MAN!Ponder and reflect. Is it thy wish to die upon thy bed, or to shed thy life-blood on the dust, a martyr in My path, and so become the manifestation of My command and the revealer of My light in the highest paradise? Judge thou aright, O servant!47. O SON OF MAN!By My beauty! To tinge thy hair with thy blood is greater in My sight than the creation of the universe and the light of both worlds. Strive then to attain this, O servant!48. O SON OF MAN!For everything there is a sign. The sign of love is fortitude under My decree and patience under My trials.49. O SON OF MAN!The true lover yearneth for tribulation even as doth the rebel for forgiveness and the sinful for mercy.50. O SON OF MAN!If adversity befall thee not in My path, how canst thou walk in the ways of them that are content with My pleasure? If trials afflict thee not in thy longing to meet Me, how wilt thou attain the light in thy love for My beauty?51. O SON OF MAN!My calamity is My providence, outwardly it is fire and vengeance, but inwardly it is light and mercy. Hasten thereunto that thou mayest become an eternal light and an immortal spirit. This is My command unto thee, do thou observe it.52. O SON OF MAN!Should prosperity befall thee, rejoice not, and should abasement come upon thee, grieve not, for both shall pass away and be no more.53. O SON OF BEING!If poverty overtake thee, be not sad; for in time the Lord of wealth shall visit thee. Fear not abasement, for glory shall one day rest on thee.54. O SON OF BEING!If thine heart be set upon this eternal, imperishable dominion, and this ancient, everlasting life, forsake this mortal and fleeting sovereignty.55. O SON OF BEING!Busy not thyself with this world, for with fire We test the gold, and with gold We test Our servants.56. O SON OF MAN!Thou dost wish for gold and I desire thy freedom from it. Thou thinkest thyself rich in its possession, and I recognize thy wealth in thy sanctity therefrom. By My life! This is My knowledge, and that is thy fancy; how can My way accord with thine?57. O SON OF MAN!Bestow My wealth upon My poor, that in heaven thou mayest draw from stores of unfading splendor and treasures of imperishable glory. But by My life! To offer up thy soul is a more glorious thing couldst thou but see with Mine eye.58. O SON OF MAN!The temple of

being is My throne; cleanse it of all things, that there I may be established and there I may abide.59. O SON OF BEING!Thy heart is My home; sanctify it for My descent. Thy spirit is My place of revelation; cleanse it for My manifestation.60. O SON OF MAN!Put thy hand into My bosom, that I may rise above thee, radiant and resplendent.61. O SON OF MAN!Ascend unto My heaven, that thou mayest obtain the joy of reunion, and from the chalice of imperishable glory quaff the peerless wine.62. O SON OF MAN!Many a day hath passed over thee whilst thou hast busied thyself with thy fancies and idle imaginings. How long art thou to slumber on thy bed? Lift up thy head from slumber, for the Sun hath risen to the zenith, haply it may shine upon thee with the light of beauty.63. O SON OF MAN!The light hath shone on thee from the horizon of the sacred Mount and the spirit of enlightenment hath breathed in the Sinai of thy heart. Wherefore, free thyself from the veils of idle fancies and enter into My court, that thou mayest be fit for everlasting life and worthy to meet Me. Thus may death not come upon thee, neither weariness nor trouble.64. O SON OF MAN!My eternity is My creation, I have created it for thee. Make it the garment of thy temple. My unity is My handiwork; I have wrought it for thee; clothe thyself therewith, that thou mayest be to all eternity the revelation of My everlasting being.65. O SON OF MAN!My majesty is My gift to thee, and My grandeur the token of My mercy unto thee. That which beseemeth Me none shall understand, nor can anyone recount. Verily, I have preserved it in My hidden storehouses and in the treasuries of My command, as a sign of My loving-kindness unto My servants and My mercy unto My people.66. O CHILDREN OF THE DIVINE AND INVISIBLE ESSENCE!Ye shall be hindered from loving Me and souls shall be perturbed as they make mention of Me. For minds cannot grasp Me nor hearts contain Me.67. O SON OF BEAUTY!By My spirit and by My favor! By My mercy and by My beauty! All that I have revealed unto thee with the tongue of power, and have written for thee with the pen of might, hath been in accordance with thy capacity and understanding, not with My state and the melody of My voice.68. O CHILDREN OF MEN!Know ye not why We created you all from the same dust? That no one should exalt himself over the other. Ponder at all times in your hearts how ye were created. Since We have created you all from one same substance it is incumbent on you to be even as one soul, to walk with the same feet, eat with the same mouth and dwell in the same land, that from your inmost being, by your deeds and actions, the signs of oneness and the essence of detachment may be made manifest. Such is My counsel to you, O concourse of light! Heed ye this counsel that ye may obtain the fruit of holiness from the tree of wondrous glory.69. O YE SONS OF SPIRIT!Ye are My treasury, for in you I have treasured the pearls of My mysteries and the gems of My knowledge. Guard them from the strangers amidst My servants and from the ungodly amongst My people.70. O SON OF HIM THAT STOOD BY HIS OWN ENTITY IN THE KINGDOM OF HIS SELF!Know thou, that I have wafted unto thee all the fragrances of holiness, have fully revealed to thee My word, have perfected through thee My bounty and have desired for thee that which I have desired for My Self. Be then content with My pleasure and thankful unto Me.71. O SON OF MAN!Write all that We have revealed unto thee with the ink of light upon the tablet of thy spirit. Should this not be in thy power, then make thine ink of the essence of thy heart. If this thou canst not do, then write with that crimson ink that hath been shed in My path. Sweeter indeed is this to Me than all else, that its light may endure for ever.ArabicPersianPersianIn the Name of the Lord of Utterance, The Mighty.1. O YE PEOPLE THAT HAVE MINDS TO KNOW AND EARS TO HEAR!The first call of the Beloved is this: O mystic nightingale! Abide not but in the rose-

garden of the spirit. O messenger of the Solomon of love! Seek thou no shelter except in the Sheba of the well-beloved, and O immortal phoenix! dwell not save on the mount of faithfulness. Therein is thy habitation, if on the wings of thy soul thou soarest to the realm of the infinite and seekest to attain thy goal.2. O SON OF SPIRIT!The bird seeketh its nest; the nightingale the charm of the rose; whilst those birds, the hearts of men, content with transient dust, have strayed far from their eternal nest, and with eyes turned towards the slough of heedlessness are bereft of the glory of the divine presence. Alas! How strange and pitiful; for a mere cupful, they have turned away from the billowing seas of the Most High, and remained far from the most effulgent horizon.3. O FRIEND!In the garden of thy heart plant naught but the rose of love, and from the nightingale of affection and desire loosen not thy hold. Treasure the companionship of the righteous and eschew all fellowship with the ungodly.4. O SON OF JUSTICE!Whither can a lover go but to the land of his beloved? and what seeker findeth rest away from his heart's desire? To the true lover reunion is life, and separation is death. His breast is void of patience and his heart hath no peace. A myriad lives he would forsake to hasten to the abode of his beloved.5. O SON OF DUST!Verily I say unto thee: Of all men the most negligent is he that disputeth idly and seeketh to advance himself over his brother. Say, O brethren! Let deeds, not words, be your adorning.6. O SON OF EARTH!Know, verily, the heart wherein the least remnant of envy yet lingers, shall never attain My everlasting dominion, nor inhale the sweet savors of holiness breathing from My kingdom of sanctity.7. O SON OF LOVE!Thou art but one step away from the glorious heights above and from the celestial tree of love. Take thou one pace and with the next advance into the immortal realm and enter the pavilion of eternity. Give ear then to that which hath been revealed by the pen of glory.8. O SON OF GLORY!Be swift in the path of holiness, and enter the heaven of communion with Me. Cleanse thy heart with the burnish of the spirit, and hasten to the court of the Most High.9. O FLEETING SHADOW!Pass beyond the baser stages of doubt and rise to the exalted heights of certainty. Open the eye of truth, that thou mayest behold the veilless Beauty and exclaim: Hallowed be the Lord, the most excellent of all creators!10. O SON OF DESIRE!Give ear unto this: Never shall mortal eye recognize the everlasting Beauty, nor the lifeless heart delight in aught but in the withered bloom. For like seeketh like, and taketh pleasure in the company of its kind.11. O SON OF DUST!Blind thine eyes, that thou mayest behold My beauty; stop thine ears, that thou mayest hearken unto the sweet melody of My voice; empty thyself of all learning, that thou mayest partake of My knowledge; and sanctify thyself from riches, that thou mayest obtain a lasting share from the ocean of My eternal wealth. Blind thine eyes, that is, to all save My beauty; stop thine ears to all save My word; empty thyself of all learning save the knowledge of Me; that with a clear vision, a pure heart and an attentive ear thou mayest enter the court of My holiness.12. O MAN OF TWO VISIONS!Close one eye and open the other. Close one to the world and all that is therein, and open the other to the hallowed beauty of the Beloved.13. O MY CHILDREN!I fear lest, bereft of the melody of the dove of heaven, ye will sink back to the shades of utter loss, and, never having gazed upon the beauty of the rose, return to water and clay.14. O FRIENDS!Abandon not the everlasting beauty for a beauty that must die, and set not your affections on this mortal world of dust.15. O SON OF SPIRIT!The time cometh, when the nightingale of holiness will no longer unfold the inner mysteries and ye will all be bereft of the celestial melody and of the voice from on high.16. O ESSENCE OF NEGLIGENCE!Myriads of mystic tongues find utterance in one speech, and myriads of hidden mysteries are revealed in

a single melody; yet, alas, there is no ear to hear, nor heart to understand.17. O COMRADES! The gates that open on the Placeless stand wide and the habitation of the loved one is adorned with the lovers' blood, yet all but a few remain bereft of this celestial city, and even of these few, none but the smallest handful hath been found with a pure heart and sanctified spirit.18. O YE DWELLERS IN THE HIGHEST PARADISE!Proclaim unto the children of assurance that within the realms of holiness, nigh unto the celestial paradise, a new garden hath appeared, round which circle the denizens of the realm on high and the immortal dwellers of the exalted paradise. Strive, then, that ye may attain that station, that ye may unravel the mysteries of love from its wind-flowers and learn the secret of divine and consummate wisdom from its eternal fruits. Solaced are the eyes of them that enter and abide therein!19. O MY FRIENDS!Have ye forgotten that true and radiant morn, when in those hallowed and blessed surroundings ye were all gathered in My presence beneath the shade of the tree of life, which is planted in the all-glorious paradise? Awe-struck ye listened as I gave utterance to these three most holy words: O friends! Prefer not your will to Mine, never desire that which I have not desired for you, and approach Me not with lifeless hearts, defiled with worldly desires and cravings. Would ye but sanctify your souls, ye would at this present hour recall that place and those surroundings, and the truth of My utterance should be made evident unto all of you.In the eighth of the most holy lines, in the fifth Tablet of Paradise, He saith:20. O YE THAT ARE LYING AS DEAD ON THE COUCH OF HEEDLESSNESS!Ages have passed and your precious lives are well-nigh ended, yet not a single breath of purity hath reached Our court of holiness from you. Though immersed in the ocean of misbelief, yet with your lips ye profess the one true faith of God. Him whom I abhor ye have loved, and of My foe ye have made a friend. Notwithstanding, ye walk on My earth complacent and self-satisfied, heedless that My earth is weary of you and everything within it shunneth you. Were ye but to open your eyes, ye would, in truth, prefer a myriad griefs unto this joy, and would count death itself better than this life.21. O MOVING FORM OF DUST!I desire communion with thee, but thou wouldst put no trust in Me. The sword of thy rebellion hath felled the tree of thy hope. At all times I am near unto thee, but thou art ever far from Me. Imperishable glory I have chosen for thee, yet boundless shame thou hast chosen for thyself. While there is yet time, return, and lose not thy chance.22. O SON OF DESIRE!The learned and the wise have for long years striven and failed to attain the presence of the All-Glorious; they have spent their lives in search of Him, yet did not behold the beauty of His countenance. Thou without the least effort didst attain thy goal, and without search hast obtained the object of thy quest. Yet, notwithstanding, thou didst remain so wrapt in the veil of self, that thine eyes beheld not the beauty of the Beloved, nor did thy hand touch the hem of His robe. Ye that have eyes, behold and wonder.23. O DWELLERS IN THE CITY OF LOVE!Mortal blasts have beset the everlasting candle, and the beauty of the celestial Youth is veiled in the darkness of dust. The chief of the monarchs of love is wronged by the people of tyranny and the dove of holiness lies prisoned in the talons of owls. The dwellers in the pavilion of glory and the celestial concourse bewail and lament, while ye repose in the realm of negligence, and esteem yourselves as of the true friends. How vain are your imaginings!24. O YE THAT ARE FOOLISH, YET HAVE A NAME TO BE WISE!Wherefore do ye wear the guise of shepherds, when inwardly ye have become wolves, intent upon My flock? Ye are even as the star, which riseth ere the dawn, and which, though it seem radiant and luminous, leadeth the wayfarers of My city astray into the paths of perdition.25. O YE SEEMING FAIR YET INWARDLY FOUL!Ye are like clear but

bitter water, which to outward seeming is crystal pure but of which, when tested by the divine Assayer, not a drop is accepted. Yea, the sun beam falls alike upon the dust and the mirror, yet differ they in reflection even as doth the star from the earth: nay, immeasurable is the difference!26. O MY FRIEND IN WORD!Ponder awhile. Hast thou ever heard that friend and foe should abide in one heart? Cast out then the stranger, that the Friend may enter His home.27. O SON OF DUST!All that is in heaven and earth I have ordained for thee, except the human heart, which I have made the habitation of My beauty and glory; yet thou didst give My home and dwelling to another than Me; and whenever the manifestation of My holiness sought His own abode, a stranger found He there, and, homeless, hastened unto the sanctuary of the Beloved. Notwithstanding I have concealed thy secret and desired not thy shame.28. O ESSENCE OF DESIRE!At many a dawn have I turned from the realms of the Placeless unto thine abode, and found thee on the bed of ease busied with others than Myself. Thereupon, even as the flash of the spirit, I returned to the realms of celestial glory and breathed it not in My retreats above unto the hosts of holiness.29. O SON OF BOUNTY!Out of the wastes of nothingness, with the clay of My command I made thee to appear, and have ordained for thy training every atom in existence and the essence of all created things. Thus, ere thou didst issue from thy mother's womb, I destined for thee two founts of gleaming milk, eyes to watch over thee, and hearts to love thee. Out of My loving-kindness, 'neath the shade of My mercy I nurtured thee, and guarded thee by the essence of My grace and favor. And My purpose in all this was that thou mightest attain My everlasting dominion and become worthy of My invisible bestowals. And yet heedless thou didst remain, and when fully grown, thou didst neglect all My bounties and occupied thyself with thine idle imaginings, in such wise that thou didst become wholly forgetful, and, turning away from the portals of the Friend didst abide within the courts of My enemy.30. O BOND SLAVE OF THE WORLD!Many a dawn hath the breeze of My loving-kindness wafted over thee and found thee upon the bed of heedlessness fast asleep. Bewailing then thy plight it returned whence it came.31. O SON OF EARTH!Wouldst thou have Me, seek none other than Me; and wouldst thou gaze upon My beauty, close thine eyes to the world and all that is therein; for My will and the will of another than Me, even as fire and water, cannot dwell together in one heart.32. O BEFRIENDED STRANGER!The candle of thine heart is lighted by the hand of My power, quench it not with the contrary winds of self and passion. The healer of all thine ills is remembrance of Me, forget it not. Make My love thy treasure and cherish it even as thy very sight and life.33. O MY BROTHER!Hearken to the delightsome words of My honeyed tongue, and quaff the stream of mystic holiness from My sugar-shedding lips. Sow the seeds of My divine wisdom in the pure soil of thy heart, and water them with the water of certitude, that the hyacinths of My knowledge and wisdom may spring up fresh and green in the sacred city of thy heart.34. O DWELLERS OF MY PARADISE!With the hands of loving-kindness I have planted in the holy garden of paradise the young tree of your love and friendship, and have watered it with the goodly showers of My tender grace; now that the hour of its fruiting is come, strive that it may be protected, and be not consumed with the flame of desire and passion.35. O MY FRIENDS! Quench ye the lamp of error, and kindle within your hearts the everlasting torch of divine guidance. For ere long the assayers of mankind shall, in the holy presence of the Adored, accept naught but purest virtue and deeds of stainless holiness.36. O SON OF DUST!The wise are they that speak not unless they obtain a hearing, even as the cup-bearer, who proffereth not his cup till he findeth a seeker, and the lover who crieth not out from the depths of his

heart until he gazeth upon the beauty of his beloved. Wherefore sow the seeds of wisdom and knowledge in the pure soil of the heart, and keep them hidden, till the hyacinths of divine wisdom spring from the heart and not from mire and clay.In the first line of the Tablet it is recorded and written, and within the sanctuary of the tabernacle of God is hidden:37. O MY SERVANT!Abandon not for that which perisheth an everlasting dominion, and cast not away celestial sovereignty for a worldly desire. This is the river of everlasting life that hath flowed from the well-spring of the pen of the merciful; well is it with them that drink!38. O SON OF SPIRIT!Burst thy cage asunder, and even as the phoenix of love soar into the firmament of holiness. Renounce thyself and, filled with the spirit of mercy, abide in the realm of celestial sanctity.39. O OFFSPRING OF DUST!Be not content with the ease of a passing day, and deprive not thyself of everlasting rest. Barter not the garden of eternal delight for the dust-heap of a mortal world. Up from thy prison ascend unto the glorious meads above, and from thy mortal cage wing thy flight unto the paradise of the Placeless.40. O MY SERVANT!Free thyself from the fetters of this world, and loose thy soul from the prison of self. Seize thy chance, for it will come to thee no more.41. O SON OF MY HANDMAID!Didst thou behold immortal sovereignty, thou wouldst strive to pass from this fleeting world. But to conceal the one from thee and to reveal the other is a mystery which none but the pure in heart can comprehend.42. O MY SERVANT!Purge thy heart from malice and, innocent of envy, enter the divine court of holiness.43. O MY FRIENDS!Walk ye in the ways of the good pleasure of the Friend, and know that His pleasure is in the pleasure of His creatures. That is: no man should enter the house of his friend save at his friend's pleasure, nor lay hands upon his treasures nor prefer his own will to his friend's, and in no wise seek an advantage over him. Ponder this, ye that have insight!44. O COMPANION OF MY THRONE!Hear no evil, and see no evil, abase not thyself, neither sigh and weep. Speak no evil, that thou mayest not hear it spoken unto thee, and magnify not the faults of others that thine own faults may not appear great; and wish not the abasement of anyone, that thine own abasement be not exposed. Live then the days of thy life, that are less than a fleeting moment, with thy mind stainless, thy heart unsullied, thy thoughts pure, and thy nature sanctified, so that, free and content, thou mayest put away this mortal frame, and repair unto the mystic paradise and abide in the eternal kingdom for evermore.45. ALAS! ALAS! O LOVERS OF WORLDLY DESIRE!Even as the swiftness of lightning ye have passed by the Beloved One, and have set your hearts on satanic fancies. Ye bow the knee before your vain imagining, and call it truth. Ye turn your eyes towards the thorn, and name it a flower. Not a pure breath have ye breathed, nor hath the breeze of detachment been wafted from the meadows of your hearts. Ye have cast to the winds the loving counsels of the Beloved and have effaced them utterly from the tablet of your hearts, and even as the beasts of the field, ye move and have your being within the pastures of desire and passion.46. O BRETHREN IN THE PATH!Wherefore have ye neglected the mention of the Loved One, and kept remote from His holy presence? The essence of beauty is within the peerless pavilion, set upon the throne of glory, whilst ye busy yourselves with idle contentions. The sweet savors of holiness are breathing and the breath of bounty is wafted, yet ye are all sorely afflicted and deprived thereof. Alas for you and for them that walk in your ways and follow in your footsteps!47. O CHILDREN OF DESIRE!Put away the garment of vainglory, and divest yourselves of the attire of haughtiness.In the third of the most holy lines writ and recorded in the Ruby Tablet by the pen of the unseen this is revealed:48. O BRETHREN!Be forbearing one with another and set not your affections on things below.

Pride not yourselves in your glory, and be not ashamed of abasement. By My beauty! I have created all things from dust, and to dust will I return them again.49. O CHILDREN OF DUST! Tell the rich of the midnight sighing of the poor, lest heedlessness lead them into the path of destruction, and deprive them of the Tree of Wealth. To give and to be generous are attributes of Mine; well is it with him that adorneth himself with My virtues.50. O QUINTESSENCE OF PASSION!Put away all covetousness and seek contentment; for the covetous hath ever been deprived, and the contented hath ever been loved and praised.51. O SON OF MY HANDMAID!Be not troubled in poverty nor confident in riches, for poverty is followed by riches, and riches are followed by poverty. Yet to be poor in all save God is a wondrous gift, belittle not the value thereof, for in the end it will make thee rich in God, and thus thou shalt know the meaning of the utterance, "In truth ye are the poor," and the holy words, "God is the all-possessing," shall even as the true morn break forth gloriously resplendent upon the horizon of the lover's heart, and abide secure on the throne of wealth.52. O CHILDREN OF NEGLIGENCE AND PASSION!Ye have suffered My enemy to enter My house and have cast out My friend, for ye have enshrined the love of another than Me in your hearts. Give ear to the sayings of the Friend and turn towards His paradise. Worldly friends, seeking their own good, appear to love one the other, whereas the true Friend hath loved and doth love you for your own sakes; indeed He hath suffered for your guidance countless afflictions. Be not disloyal to such a Friend, nay rather hasten unto Him. Such is the daystar of the word of truth and faithfulness, that hath dawned above the horizon of the pen of the Lord of all names. Open your ears that ye may hearken unto the word of God, the Help in peril, the Self-existent. 53. O YE THAT PRIDE YOURSELVES ON MORTAL RICHES!Know ye in truth that wealth is a mighty barrier between the seeker and his desire, the lover and his beloved. The rich, but for a few, shall in no wise attain the court of His presence nor enter the city of content and resignation. Well is it then with him, who, being rich, is not hindered by his riches from the eternal kingdom, nor deprived by them of imperishable dominion. By the Most Great Name! The splendor of such a wealthy man shall illuminate the dwellers of heaven even as the sun enlightens the people of the earth!54. O YE RICH ONES ON EARTH!The poor in your midst are My trust; guard ye My trust, and be not intent only on your own ease.55. O SON OF PASSION!Cleanse thyself from the defilement of riches and in perfect peace advance into the realm of poverty; that from the well-spring of detachment thou mayest quaff the wine of immortal life.56. O MY SON!The company of the ungodly increaseth sorrow, whilst fellowship with the righteous cleanseth the rust from off the heart. He that seeketh to commune with God, let him betake himself to the companionship of His loved ones; and he that desireth to hearken unto the word of God, let him give ear to the words of His chosen ones.57. O SON OF DUST!Beware! Walk not with the ungodly and seek not fellowship with him, for such companionship turneth the radiance of the heart into infernal fire.58. O SON OF MY HANDMAID!Wouldst thou seek the grace of the Holy Spirit, enter into fellowship with the righteous, for he hath drunk the cup of eternal life at the hands of the immortal Cup-bearer and even as the true morn doth quicken and illumine the hearts of the dead.59. O HEEDLESS ONES!Think not the secrets of hearts are hidden, nay, know ye of a certainty that in clear characters they are engraved and are openly manifest in the holy Presence.60. O FRIENDS!Verily I say, whatsoever ye have concealed within your hearts is to Us open and manifest as the day; but that it is hidden is of Our grace and favor, and not of your deserving. 61. O SON OF MAN!A dewdrop out of the fathomless ocean of My mercy I have shed upon the

peoples of the world, yet found none turn thereunto, inasmuch as every one hath turned away from the celestial wine of unity unto the foul dregs of impurity, and, content with mortal cup, hath put away the chalice of immortal beauty. Vile is that wherewith he is contented.62. O SON OF DUST!Turn not away thine eyes from the matchless wine of the immortal Beloved, and open them not to foul and mortal dregs. Take from the hands of the divine Cup-bearer the chalice of immortal life, that all wisdom may be thine, and that thou mayest hearken unto the mystic voice calling from the realm of the invisible. Cry aloud, ye that are of low aim! Wherefore have ye turned away from My holy and immortal wine unto evanescent water?63. O YE PEOPLES OF THE WORLD!Know, verily, that an unforeseen calamity followeth you, and grievous retribution awaiteth you. Think not that which ye have committed hath been effaced in My sight. By My beauty! All your doings hath My pen graven with open characters upon tablets of chrysolite.64. O OPPRESSORS ON EARTH!Withdraw your hands from tyranny, for I have pledged Myself not to forgive any man's injustice. This is My covenant which I have irrevocably decreed in the preserved tablet and sealed with My seal.65. O REBELLIOUS ONES!My forbearance hath emboldened you and My long-suffering hath made you negligent, in such wise that ye have spurred on the fiery charger of passion into perilous ways that lead unto destruction. Have ye thought Me heedless or that I was unaware?66. O EMIGRANTS!The tongue I have designed for the mention of Me, defile it not with detraction. If the fire of self overcome you, remember your own faults and not the faults of My creatures, inasmuch as every one of you knoweth his own self better than he knoweth others.67. O CHILDREN OF FANCY!Know, verily, that while the radiant dawn breaketh above the horizon of eternal holiness, the satanic secrets and deeds done in the gloom of night shall be laid bare and manifest before the peoples of the world.68. O WEED THAT SPRINGETH OUT OF DUST!Wherefore have not these soiled hands of thine touched first thine own garment, and why with thine heart defiled with desire and passion dost thou seek to commune with Me and to enter My sacred realm? Far, far are ye from that which ye desire.69. O CHILDREN OF ADAM!Holy words and pure and goodly deeds ascend unto the heaven of celestial glory. Strive that your deeds may be cleansed from the dust of self and hypocrisy and find favor at the court of glory; for ere long the assayers of mankind shall, in the holy presence of the Adored One, accept naught but absolute virtue and deeds of stainless purity. This is the daystar of wisdom and of divine mystery that hath shone above the horizon of the divine will. Blessed are they that turn thereunto.70. O SON OF WORLDLINESS!Pleasant is the realm of being, wert thou to attain thereto; glorious is the domain of eternity, shouldst thou pass beyond the world of mortality; sweet is the holy ecstasy if thou drinkest of the mystic chalice from the hands of the celestial Youth. Shouldst thou attain this station, thou wouldst be freed from destruction and death, from toil and sin.71. O MY FRIENDS!Call ye to mind that covenant ye have entered into with Me upon Mount Paran, situate within the hallowed precincts of Zaman. I have taken to witness the concourse on high and the dwellers in the city of eternity, yet now none do I find faithful unto the covenant. Of a certainty pride and rebellion have effaced it from the hearts, in such wise that no trace thereof remaineth. Yet knowing this, I waited and disclosed it not.72. O MY SERVANT!Thou art even as a finely tempered sword concealed in the darkness of its sheath and its value hidden from the artificer's knowledge. Wherefore come forth from the sheath of self and desire that thy worth may be made resplendent and manifest unto all the world.73. O MY FRIEND!Thou art the daystar of the heavens of My holiness, let not the defilement of the world eclipse thy splendor.

Rend asunder the veil of heedlessness, that from behind the clouds thou mayest emerge resplendent and array all things with the apparel of life.74. O CHILDREN OF VAINGLORY! For a fleeting sovereignty ye have abandoned My imperishable dominion, and have adorned yourselves with the gay livery of the world and made of it your boast. By My beauty! All will I gather beneath the one-colored covering of the dust and efface all these diverse colors save them that choose My own, and that is purging from every color.75. O CHILDREN OF NEGLIGENCE!Set not your affections on mortal sovereignty and rejoice not therein. Ye are even as the unwary bird that with full confidence warbleth upon the bough; till of a sudden the fowler Death throws it upon the dust, and the melody, the form and the color are gone, leaving not a trace. Wherefore take heed, O bondslaves of desire!76. O SON OF MY HANDMAID!Guidance hath ever been given by words, and now it is given by deeds. Every one must show forth deeds that are pure and holy, for words are the property of all alike, whereas such deeds as these belong only to Our loved ones. Strive then with heart and soul to distinguish yourselves by your deeds. In this wise We counsel you in this holy and resplendent tablet.77. O SON OF JUSTICE!In the night-season the beauty of the immortal Being hath repaired from the emerald height of fidelity unto the Sadratu'l-Muntaha, and wept with such a weeping that the concourse on high and the dwellers of the realms above wailed at His lamenting. Whereupon there was asked, Why the wailing and weeping? He made reply: As bidden I waited expectant upon the hill of faithfulness, yet inhaled not from them that dwell on earth the fragrance of fidelity. Then summoned to return I beheld, and lo! certain doves of holiness were sore tried within the claws of the dogs of earth. Thereupon the Maid of heaven hastened forth unveiled and resplendent from Her mystic mansion, and asked of their names, and all were told but one. And when urged, the first letter thereof was uttered, whereupon the dwellers of the celestial chambers rushed forth out of their habitation of glory. And whilst the second letter was pronounced they fell down, one and all, upon the dust. At that moment a voice was heard from the inmost shrine: "Thus far and no farther." Verily We bear witness to that which they have done and now are doing.78. O SON OF MY HANDMAID!Quaff from the tongue of the merciful the stream of divine mystery, and behold from the dayspring of divine utterance the unveiled splendor of the daystar of wisdom. Sow the seeds of My divine wisdom in the pure soil of the heart, and water them with the waters of certitude, that the hyacinths of knowledge and wisdom may spring up fresh and green from the holy city of the heart.79. O SON OF DESIRE!How long wilt thou soar in the realms of desire? Wings have I bestowed upon thee, that thou mayest fly to the realms of mystic holiness and not the regions of satanic fancy. The comb, too, have I given thee that thou mayest dress My raven locks, and not lacerate My throat.80. O MY SERVANTS!Ye are the trees of My garden; ye must give forth goodly and wondrous fruits, that ye yourselves and others may profit therefrom. Thus it is incumbent on every one to engage in crafts and professions, for therein lies the secret of wealth, O men of understanding! For results depend upon means, and the grace of God shall be all-sufficient unto you. Trees that yield no fruit have been and will ever be for the fire.81. O MY SERVANT!The basest of men are they that yield no fruit on earth. Such men are verily counted as among the dead, nay better are the dead inthe sight of God than those idle and worthless souls.82. O MY SERVANT!The best of men are they that earn a livelihood by their calling and spend upon themselves and upon their kindred for the love of God, the Lord of all worlds.The mystic and wondrous Bride, hidden ere this beneath theveiling of utterance, hath now, by the grace of God and Hisdivine

favor, been made manifest even as the resplendent lightshed by the beauty of the Beloved. I bear witness, O friends!that the favor is complete, the argument fulfilled, the proofmanifest and the evidence established. Let it now be seen whatyour endeavors in the path of detachment will reveal. In thiswise hath the divine favor been fully vouchsafed unto youand unto them that are in heaven and on earth. All praiseto God, the Lord of all Worlds.ArabicPersian

- TRUEBAHAI.comTablet of the Holy MarinerHe is the Gracious, the Well-Beloved!O Holy Mariner!Bid thine ark of eternity to appear before the Celestial Concourse,Glorified be my Lord, the All-Glorious!Launch it upon the ancient sea, in His Name, the Most Wondrous,Glorified be my Lord, the All-Glorious!And let the angelic spirits enter, in the Name of God, the Most High.Glorified be my Lord, the All-Glorious!Unmoor it, then, that it may sail upon the ocean of glory,Glorified be my Lord, the All-Glorious!Haply the dwellers therein may attain the retreats of nearness in the everlasting realm.Glorified be my Lord, the All-Glorious!Having reached the sacred strand, the shore of the crimson seas,Glorified be my Lord, the All-Glorious!Bid them issue forth and attain this ethereal invisible station,Glorified be my Lord, the All-Glorious!A station wherein the Lord hath in the Flame of His Beauty appeared within the deathless tree;Glorified be my Lord, the All-Glorious!Wherein the embodiments of His Cause cleansed themselves of self and passion;Glorified be my Lord, the All-Glorious!Around which the Glory of Moses doth circle with the everlasting hosts;Glorified be my Lord, the All-Glorious!Wherein the Hand of God was drawn forth from His bosom of Grandeur;Glorified be my Lord, the All-Glorious!Wherein the ark of the Cause remaineth motionless even though to its dwellers be declared all divine attributes.Glorified be my Lord, the All-Glorious!O Mariner! Teach them that are within the ark that which we have taught thee behind the mystic veil,Glorified be my Lord, the All-Glorious!Perchance they may not tarry in the sacred snow-white spot,Glorified be my Lord, the All-Glorious!But may soar upon the wings of the spirit unto that station which the Lord hath exalted above all mention in the worlds below, Glorified be my Lord, the All-Glorious!May wing through space even as the favored birds in the realm of eternal reunion;Glorified be my Lord, the All-Glorious!May know the mysteries hidden in the Seas of light.Glorified be my Lord, the All-Glorious!They passed the grades of worldly limitations and reached that of the divine unity, the center of heavenly guidance.Glorified be my Lord, the All-Glorious!They have desired to ascend unto that state which the Lord hath ordained to be above their stations.Glorified be my Lord, the All-Glorious!Whereupon the burning meteor cast them out from them that abide in the Kingdom of His presence,Glorified be my Lord, the All-Glorious!And they heard the Voice of Grandeur raised from behind the unseen pavilion upon the Height of Glory:Glorified be my Lord, the All-Glorious!"O guardian angels! Return them to their abode in the world below,Glorified be my Lord, the All-Glorious!"Inasmuch as they have purposed to rise to that sphere which the wings of the celestial dove have never attained;Glorified be my Lord, the All-Glorious!"Whereupon the ship of fancy standeth still which the minds of them that comprehend cannot grasp."Glorified be my Lord, the All-Glorious!Whereupon the maid of heaven looked out from her exalted chamber,Glorified be my Lord, the All-Glorious!And with her brow signed to the Celestial Concourse,Glorified be my Lord, the All-Glorious!Flooding with the light of her countenance the heaven and the earth,Glorified be my Lord, the All-Glorious!And as the radiance of her beauty shone upon the people of dust,Glorified be my Lord, the All-Glorious!All beings were shaken in their mortal graves.Glorified be my Lord, the

All-Glorious!She then raised the call which no ear throughout all eternity hath ever heard,Glorified be my Lord, the All-Glorious!And thus proclaimed: "By the Lord! He whose heart hath not the fragrance of the love of the exalted and glorious ArabianYouth, Glorified be my Lord, the All-Glorious!"Can in no wise ascend unto the glory of the highest heaven."Glorified be my Lord, the All-Glorious!Thereupon she summoned unto herself one maiden from her handmaidens,Glorified be my Lord, the All-Glorious!And commanded her: "Descend into space from the mansions of eternity,Glorified be my Lord, the All-Glorious!"And turn thou unto that which they have concealed in the inmost of their hearts.Glorified be my Lord, the All-Glorious!"Shouldst thou inhale of perfume of the robe from the Youth that hath been hidden within the tabernacle of light by reason ofthat which the hands of the wicked have wrought,Glorified be my Lord, the All-Glorious!"Raise a cry within thyself, that all the inmates of the chambers of paradise, that are the embodiments of the eternal wealth,may understand and hearken;Glorified be my Lord, the All-Glorious!"That they may all come down from their everlasting chambers and tremble,Glorified be my Lord, the All-Glorious!"And kiss their hands and feet for having soared to the heights of faithfulness;Glorified be my Lord, the All-Glorious!"Perchance they may find from their robes the fragrance of the Beloved One."Glorified be my Lord, the All-Glorious!Thereupon the countenance of the favored damsel beamed above the celestial chambers even as the light that shineth from the face of the Youth above His mortal temple;Glorified be my Lord, the All-Glorious!She then descended with such an adorning as to illumine the heavens and all that is therein.Glorified be my Lord, the All-Glorious!She bestirred herself and perfumed all things in the lands of holiness and grandeur.Glorified be my Lord, the All-Glorious!When she reached that place she rose to her full height in the midmost heart of creation,Glorified be my Lord, the All-Glorious!And sought to inhale their fragrance at a time that knoweth neither beginning nor end.Glorified be my Lord, the All-Glorious!She found not in them that which she did desire, and this, verily, is but one of His wondrous tales.Glorified be my Lord, the All-Glorious!She then cried aloud, wailed and repaired to her own station within her most lofty mansion,Glorified be my Lord, the All-Glorious!And then gave utterance to one mystic word, whispered privily by her honeyed tongue,Glorified be my Lord, the All-Glorious!And raised the call amidst the Celestial Concourse and the immortal maids of heaven:Glorified be my Lord, the All-Glorious!"By the Lord! The Youth hath remained lone and forlorn in the land of exile in the hands of the ungodly."Glorified be my Lord, the All-Glorious!She then uttered within herself such a cry that the Celestial Concourse did shriek and tremble,Glorified be my Lord, the All-Glorious!And she fell upon the dust and gave up the spirit. It seemeth that she was called and hearkened unto Him that summoned her unto the Realm on High.Glorified be my Lord, the All-Glorious!Glorified be He that created her out of the essence of love in the midmost heart of his exalted paradise!Glorified be my Lord, the All-Glorious!Thereupon the maids of heaven hastened forth from their chambers, upon whose countenances the eye of no dweller in thehighest paradise had ever gazed.Glorified be our Lord, the Most High!They all gathered round her, and lo! they found her body fallen upon the dust;Glorified be our Lord, the Most High!And as they beheld her state and comprehended a word of the tale told by the Youth, they bared their heads, rent theirgarments asunder, beat upon their faces, forgot their joy, shed tears and smote with their hands upon their cheeks, and this is verily one of the mysterious grievous afflictionsGlorified be our Lord, the Most High!

- TRUEBAHAI.comBahá'u'lláh's Prayer for the Protection of the Cause:"Uncover before them...the majesty of Thy Cause, lest they be led to doubt Thy sovereignty..."Lauded be Thy name, O my God! I am so carried away by the breezes blowing from Thy presence that I have forgotten my self and all that I possess. This is but a sign of the wonders of Thy grace and bountiful favors vouchsafed unto me. I give praise to Thee, O my God, that Thou hast chosen me out of all Thy creatures, and made me to be the Day-Spring of Thy strength and the Manifestation of Thy might, and empowered me to reveal such of Thy signs and such tokens of Thy majesty and power as none, whether in Thy heaven or on Thy earth, can produce.I beseech Thee, O my Lord, by Thy most effulgent Name, to acquaint my people with the things Thou didst destine for them. Do Thou, then, preserve them within the stronghold of Thy guardianship and the tabernacle of Thine unerring protection, lest through them may appear what will divide Thy servants. Assemble them, O my Lord, on the shores of this Ocean, every drop of which proclaimeth Thee to be God, besides Whom there is none other God, the All-Glorious, the All-Wise.Uncover before them, O my Lord, the majesty of Thy Cause, lest they be led to doubt Thy sovereignty and the power of Thy might. I swear by Thy glory, O Thou Who art the Beloved of the worlds! Had they been aware of Thy power they would of a certainty have refused to utter what Thou didst not ordain for them in the heaven of Thy will.Inspire them, O my Lord, with a sense of their own powerlessness before Him Who is the Manifestation of Thy Self, and teach them to recognize the poverty of their own nature in the face of the manifold tokens of Thy self-sufficiency and riches, that they may gather together round Thy Cause, and cling to the hem of Thy mercy, and cleave to the cord of the good-pleasure of Thy will.Thou art the Lord of the worlds, and of all those who show mercy, art the Most Merciful.Bahá'u'lláh, Prayers and Meditations, p. 46
- TRUEBAHAI.comThe Dynamics of Prayerby Ruth J. Moffett(including5 Steps of Prayerby Shoghi Effendi, First Guardian)as published in the Star of the West,vol 21, No. 2, pp. 47-51 (May, 1930)The archeologists have discovered that before the dawn of recorded history, even the earliest primitive man has worshipped a super being and has believed in immortality. The Neanderthal Man, which is represented in the newly placed group at the Field Museum, Chicago, existed 50,000 B. C. With the discovery of those skeletons was found indications of primitive worship and belief in immortality. Mr. Henry Field, director of the Field Museum, says that a very recent discovery indicates that a great flood occurred at about 4,000 B. C. and still earlier time of Noah, referred to in our Bible, was probably only about 3,000 B. C. A recent discovery reveals this interesting inscription: "In the land of Kish (which was the first capital after the first flood) there are legends of earlier races 30,000 years before our inscriptions begin."From different excavated art pieces and implements, from crude frescoes on the walls of caves, from the skeletons found in various places is clearly indicated that inherent in the very center of man's being, there always has been an inner urge impelling him to look beyond his sense perception, beyond his consciousness to a Creator, an urge to implore that Creator for help in time of trouble, and guidance in time of danger. Our ancestors worshipped this Creator in the storm. the lightning, the famine, the sun, moon, comets, eclipses ----- in anything that inspired awe and wonder. Gradually throughout the panorama of cycles, man's conception of this Supreme Being has unfolded as his consciousness has expanded. Although the methods of worship have changed through every conceivable form, yet the keynote of all, throughout this stupendous symphony around which all the melodies, discords and harmonies weave in mystical upliftment is prayer.What is

prayer? There are many beautiful definitions by the Prophets of God. "Prayer is loving service." "Prayer is the soliloquy of the beholding soul." But the one I like is, "Prayer is the practice of the Presence of God."A careful analysis reveals that there are nine ways in which man turns his heart to God, or tries to practice the Presence of God. The one with which we are most familiar is:SUPPLICATION. This is an humble earnest entreaty, with a sense of dependence upon what is greater than ourselves. We remember the words of Paul, "God is an ever present source of help in time of trouble." We have all lifted our consciousness many times by this impelling motive to prayer. And also;COMPUNCTION. This is an uneasiness of mind arising from wrong doing. It is the sting of conscience, or a sense of remorsefulness. This [Star of the West, Vol. 21, p. 48] feeling of unworthiness we find in many of the Psalms: "Feed me o Lord with the bread of tears, and give me plenteousness of tears to drink." Psalms 140:5. Compunction also compels us to prayer, as does:ASPIRATION. This is the longing, usually unexpressed, for what is above one's present attainment, a somewhat vague longing for what is pure, noble and spiritual. Alger says, "It is not aspiration but ambition that is the mother of misery in man." We all have these vague longings and aspirations within us, which lead us into the prayer life. The next is,INTERCESSION. This has been described as entreaty in behalf of others. We remember these familiar words of the Prophets of God, "The service of others is perfected by prayer," 'Abdu'l Baha) "Let your light so shine before men that they, in seeing your good works will glorify your Father which art in Heaven." "Inasmuch as ye have done it unto the least of these, ye have done it unto me." (Christ) "Withhold not from my servant in whatsoever he may ask of thee, for his face is My face, and thou must reverence Me." (Bahá'u'lláh).GRATITUDE. Gratitude is also we know the cause of lifting the heart upward. It is the sense of appreciation for favors or bounties received. Gratefulness wells up in the heart and finds expression in prayer, as for example the words of David, "Oh give thanks unto the Lord for He is good, for His mercies endureth forever." Also the words of Bahá'u'lláh, "Praise be to Thee o God of Names and Creator of Heaven, Praise be to Thee for that by reason of which Thou hast made known to Thy servants, Thy Day, wherein the River of Life hath flowed from the Finger of Thy Generosity, and the Spring of Revelation and Unity hath become manifest through Thy Manifestation to whomsoever is in the earth and heaven. Praise be to Thee, o Desire of the world! Praise be to Thee o Beloved of the hearts of the yearning!'"MEDITATION. Meditation and prayer are not exactly synonymous. We are told that meditation is the continued thought about those things beyond the physical world. Both meditation and contemplation are necessary as one develops in the practice of the Presence of God. Meditation begins with continued reason, we are told, merging into a state of calm reflection and devotional pondering on statements of thoughts, ideas and principles about God. This seems to be a high intellectual process, while contemplation might be described as beginning with continued attention, merging into a state of beholding, a looking to God, resulting in spiritual perception. This seems to be a combination of the highest intellectual and emotional processes. Mara Williams in his book "Hiunduism'" says, "A true Buddhist never prays, he only meditates on the perfections of Buddha, and the hope of attaining Nirvana."OBLATION, May be described as the act of offering something as a sacrifice in worship. As man's ideas of God have changed, the form of oblation has changed from the offering of burnt offerings of many kinds of animal and human flesh, to the offering of fruits and (Star of the West, Vol. 21, p. 49] grains with prayers. Later, sweet smelling incense was used until the more advanced souls have learned to sacrifice the self consciousness to the God

Consciousness, and to give the self in hallowed consecration and joyous dedication. As in the words of Bahá'u'lláh. "Draw me unto Thee o My Divine Center, by the secret springs of my existence, and all my powers and senses shall follow Thy potent magnetism."ADORATION. Adoration has quite a different heart motive. It is the act of rendering divine homage, of rendering veneration and reverence to the Divine Being. It is a joyful, spontaneous uplift of deep feelings of love, admiration, awe and devotion. We the servants of God have much to learn of the way to turn our hearts to God in adoration and to learn the real meaning of the words of Bahá'u'lláh as expressed in the daily prayer, "o God Thou hast created us to know and toadoreThee."COMMUNION is the combination of several of the foregoing urges. It is the interchange or inter-communion of spirit, or the spirit's conversation with God. There is the longing on the part of the soul to receive wisdom, guidance, light and the opening of the soul, not to receive the answer to this or that minor question, but to receive illumination, the Christos or the Logos. "As the heart panteth after the water brooks, so panteth my soul after Thee, o God." (Psalm 42:1) "My love is in thee. Seek, and thou wilt find Me near. I have placed within thee, a spirit from Me, that thou mightiest be My love'r "Love Me that I may love thee; if thou lovest Me not, My love can in no wise reach thee." (Bahá'u'lláh.)We can learn a valuable lesson from the little girl who, when she was asked why it took her so long to pray, said, "You see, I always like to wait to hear what God has to say back to me."These nine urges to prayer supplication compunction, aspiration, intercession, gratitude, meditation, adoration, oblation and communion are all necessary for the practice of the Presence of God. Some religious groups emphasize and practice one or two to the exclusion of the others. Each urge is important and all are essential, though all need not be used at the same time.Any one without all the other steps is incomplete. The expression of each urge indicates the progress the soul is making on the path of God.Prayer may be expressed in four ways, the Thought Prayer, with more or less definite thoughts and ideas; the Heart Prayer, which is a vague, high, emotional aspiration. The Will Prayer, which is expressed in various forms of affirmation. And last the Uttered Prayer which is the expressed thought, idea and aspiration of the one praying. These are best expressed in the words revealed by the great Prophets of God. There is great power in the spoken word, and there is great wisdom in using the words revealed by the great World Teachers all of whom have revealed prayers for the upliftment of the [Star of the West, Vol. 21, p. 50] people. The Bahá'í Revelation contains the most abundant and richest material for prayer life.While in Haifa, the beloved Guardian of the Cause of Bahá'u'lláh Shoghi Effendi, gave to the writer, the most concise, complete and effective formula she has ever seen, for the Dynamics of Prayer. After saying to stress the need of more prayer and meditation among the friends, he said to use these five steps if we had a problem of any kind for which we desired a solution, or wished help.(First Step) Pray and mediate about it. Use the prayers of the Manifestations as they have the greatest power. Then remain in the silence of contemplation for a few moments.(Second Step) Arrive to a decision and hold this. This decision is usually born during the contemplation. It may seem almost impossible of accomplishment, but if it seems to be an answer to prayer or a way of solving the problem, then immediately take the next step.(Third Step) Have determination to carry the decision through. Many fail here. The decision, budding in to determination is blighted and instead becomes a wish or a vague longing. When determination is born, immediately take the next step.(Fourth Step) Have faith and confidence, that the power will flow through you, the right way will appear, the door will open, the right thought, the right message, the

right principle or the right book will be given you. Have confidence, and the right thing will come to your need. Then as you rise from prayer take at once the fifth step.(Fifth Step) Then he said, lastly, Act! Act as though it had all been answered. Then act with tireless, ceaseless energy. And, as you act, you, yourself will become a magnet which will attract more power to your being, until you become an unobstructed channel for the Divine Power to flow through you. Many pray, but do not remain for the last half of the first step. Some who meditate arrive at a decision, but fail to hold it. Few have the determination to carry the decision through, and still fewer have the confidence that the right thing will come to their need. But how many remember to act as though it had all been answered? How true are those words "Greater than the prayer is the spirit in which it is uttered," and greater than the way it is uttered is the spirit in which it is carried out.Now out of a few simple words by our wise Guardian, a great light has shone. Out of this light has grown an effective method of practicing prayer, out of which has grown a long trail of prayers answered and problems solved, and out of this method of practicing prayer has grown a new life in the most ancient of human acts of worship.Many have asked to whom shall we pray? All the Manifestations have taught the same answer ----to God ----through that great Cosmic Focal Point that stands between the finite and Infinite absolute station of Unknowableness. That is the way taught by all the Messengers of God. The Manifes- [Star of the West Vol. 21, p. 51] station is the Way of Prayer.In conclusion may we add these thoughts. He who is in need will pray. He who hesitates to supplicate God is standing in the station of pride, or has not awakened to his own need, or has not realized the great value of prayer. He is therefore deprived. Therefore let all our business be to know God. The more we know of Him the more we shall desire to know Him, and as knowledge is the measure of love, the deeper and more extensive our knowledge is, the deeper our love is. "The root of all knowledge is the knowledge of God."The Presence of God is realized within, but is evoked by something from without. When these two streams meet on the fifth step enunciated by Shoghi Effendi, the exterior life becomes an act of worship, and we have learned ----theDynamics of Prayeror thePractice of the Presence of God.

- TRUEBAHAI.comThe Prayer for the GuardianO my Lord, My beloved. I cherish the hope that from now on, Thou mayest bestow upon the Guardian of the Cause, Joel B. Marangella, all the strength and vigor that will enable him to pursue over a long and unbroken period of strenuous labor the supreme task of achieving, in collaboration with the faithful supporters of the Covenant in every land, the speedy triumph of the Cause of Bahá'u'lláh and His Mighty Covenant.Thou art, verily, the God of Power, the Help in Peril, the All-Glorious, the Almighty.
- TRUEBAHAI.comPrayer, Meditations, and Mystical Works of Bahá'u'lláh*noteSelectedPrayers, Meditations, and Mystical Works from Bahá'u'lláhPRAYERS AND TABLETS:Blessed is the SpotLauded be Thy NamePrayer for Americaby `Abdu´l-BaháPrayer for the GuardianPrayers for the DeadPrayers for All of God's ChildrenTablet of Purity by `Abdu'l-BaháMYSTICAL WORKSHidden Words of Bahá'u'lláhTablet of the Holy Mariner by Bahá'u'lláhMessage about the Holy Marinerby Joel B. Marangella, Third GuardianArticle about Bahá'u'lláh's The Seven Valleys and the Four Valleysby "Sharaf"ARTICLESGrace Will and Faith: Insights and Mediations on Scriptures and Writingsan e-book by I'an RoebuckThe Dynamics of Prayerby Ruth Moffett
- TRUEBAHAI.comPrayers for the Deadas revealed by Bahá'u'lláh and `Abdu'l-BaháThe Prayer for the Dead(to be recited by one person while all present stand)O my God! This is Thy

servant and the son of Thy servant who hath believed in Thee and in Thy signs, and set his face towards Thee, wholly detached from all except Thee. Thou art, verily, of those who show mercy the most merciful.Deal with him, O Thou Who forgivest the sins of men and concealest their faults, as beseemeth the heaven of Thy bounty and the ocean of Thy grace. Grant him admission within the precincts of Thy transcendent mercy that was before the foundation of earth and heaven. There is no God but Thee, the Ever-Forgiving, the Most Generous.(Let him, then, repeat six times the greeting "Allah-u-Abhá," and then repeat nineteen times each of the following verses):We all, verily, worship God.We all, verily, bow down before God.We all, verily, are devoted unto God.We all, verily, give praise unto God.We all, verily, yield thanks unto God.We all, verily, are patient in God.(If the dead be a woman, let him say: This is Thy handmaiden and the daughter of Thy handmaiden, etc. ...)- Bahá'u'lláhOther Prayers for the Dead:O my God! O Thou forgiver of sins, bestower of gifts, dispeller of afflictions!Verily, I beseech Thee to forgive the sins of such as have abandoned the physical garment and have ascended to the spiritual world.O my Lord! Purify them from trespasses, dispel their sorrows, and change their darkness into light. Cause them to enter the garden of happiness, cleanse them with the most pure water, and grant them to behold Thy splendors on the loftiest mount.- `Abdu'l-BaháO my God! O my God! Verily, thy servant, humble before the majesty of Thy divine supremacy, lowly at the door of Thy oneness, hath believed in Thee and in Thy verses, hath testified to Thy word, hath been enkindled with the fire of Thy love, hath been immersed in the depths of the ocean of Thy knowledge, hath been attracted by Thy breezes, hath relied upon his supplications to Thee, and hath been assured of Thy pardon and forgiveness. He hath abandoned this mortal life and hath flown to the kingdom of immortality, yearning for the favor of meeting Thee.O Lord, glorify his station, shelter him under the pavilion of Thy supreme mercy, cause him to enter Thy glorious paradise, and perpetuate his existence in Thine exalted rose garden, that he may plunge into the sea of light in the world of mysteries.Verily, Thou art the Generous, the Powerful, the Forgiver and the Bestower.- `Abdu'l-Bahá(from Bahá'í Prayers)

- TRUEBAHAI.comThe Seven Valleys and the Four Valleys of Bahá'u'lláhAn Overview bySharafThe Seven Valleys was a treatise written by Bahá'u'lláh in response to questions posed to Him by a student of Sufi philosophy. The Four Valleys was written later, and addressed to a learnedShaykh. These two essays are perhaps the most profound mystical writings of Bahá'u'lláh.This brief overview and introduction could not possibly do justice to the majesty of the language of these essays, and the rich spiritual insights that may be gleaned from serious study of these works. Recognizing his own inability to capture the sublimity of these themes, the author submits this overview not to try to summarize all of the truths that lie hidden within the originals, but rather only to serve as a tribute, to increase awareness and attraction and to encourage the study of and meditation upon the wisdom enshrined within these masterpieces.The Seven ValleysBahá'u'lláh states His purpose in writing the Seven Valleys is to attract the reader to "the court of holiness and nearness and beauty, and draw thee to a station wherein thou shalt see nothing in creation save the Face of the Beloved One, the Honored...."The seven valleys or seven cities represent stages of spiritual attainment and "mark the wayfarers journey from the abode of dust to the heavenly homeland." One must traverse these stages to achieve nearness and union with God. Bahá'u'lláh assures us that, God willing, and with the assistance of theGuardian of the Cause, the Seven Valleys may be traversed in a single breath.The Valley of SearchThe first valley is theValley of Search. This

first stage of attainment requires the wayfarer to exercise the utmost patience and perseverance, to cleanse his heart, and to wander in search for his Beloved. No matter how difficult the trials, difficulties, and temptations, and no matter how futile and hopeless this search may be, the true seeker must never give up his quest to attain the presence of the True One. The "steed" of this Valley is patience.One must judge of search by the standard of the Majnun of Love. It is related that one day they came upon Majnun sifting the dust and his tears flowing down. They said, "What doest thou?" He said, "I seek for Layli." They cried, "Alas for thee! Layli is of pure spirit, and thou seekest her in the dust! He said, "I seek her everywhere; haply somewhere I shall find her." .The Valley of LoveIf the seeker's search bears fruit, he will step into the second Valley, theValley of Love. In this City, the seeker becomes unaware of self, and has no thought whatsoever except for the Beloved. "At every moment", the seeker "offereth a hundred lives in the path of the Loved One."Love accepteth no existence and wisheth no life: He seeth life in death, and in shame seeketh glory. To merit the madness of love, man must abound in sanity; to merit the bonds of the Friend, he must be full of spirit. Blessed the neck that is caught in His noose, happy the head that falleth on the dust in the pathway of His love.The "steed" of this Valley is pain; and "if there be no pain this journey will never end." Madness engulfs the seeker. Here the seeker gives up his reason, his life and his self. All of the veils are burned away by the fire of this divine love.Wherefore must the veils of the satanic self be burned away at the fire of love, that the spirit may purified and cleansed and thus may know the station of the Lord of the Worlds.The Valley of KnowledgeAfter passing through the Valley of Love, the wayfarer enters theValley of Knowledgeand attains certitude and contentment with the Will of God. The feverish pain of the Valley of Love dissolves into the peaceful certainty of true knowledge. In this City, the wayfarer apprehends the wisdom of God's command. He sees "war as peace" and finds in death "the secrets of everlasting life." In injustice, he perceives justice; in ignorance, he finds knowledge. For no matter how cruel and horrible events may be, they are sweet mercy when they lead the wayfarer towards union with his heart's desire.Bahá'u'lláh tells the story of a man searching for his beloved, who happens upon a watchman. Running from the watchman, and fearing harm to himself, the seeker finds himself trapped up against a garden wall. With great pain, he scales over the wall and throws himself over, without thought for his life. He is rewarded, on the other side of the wall, with the presence of his long-lost beloved and he surrenders his love to her. The lover now gratefully discovers the "secret justice" of the seeming tyranny of the watchman.The Valley of Knowledge is said to be "the last plane of limitation." The successful seeker next enters theValley of Unity.The Valley of UnityThis City is the station where the wayfarer apprehends the mysteries of God.In this station, he pierceth the veils of plurality, fleeth from the worlds of the flesh, and ascendeth into the heaven of singleness. With the ear of God he heareth, with the eye of God he beholdeth the mysteries of divine creation. He steppeth into the sanctuary of the Friend, and shareth as an intimate the pavilion of the Loved One. He stretcheth out the hand of truth from the sleeve of the Absolute; he revealeth the secrets of power. He seeth in himself neither name nor fame nor rank, but findeth his own praise in praising God.Bahá'u'lláh goes on to explain the origin of conflict in creation. In the place of appearance, where the reflection of light on created beings reflects the creature's own color and attributes instead of the inherent brilliance of the light itself, there are difference of understanding and attainment. Some "wayfarers" attain to the plane of oneness, others live in the realms of limitation, and still others are completely veiled

from the light. From these differences of station and understanding, conflict emerges.Thus do the ignorant people of the day, who have no portion of the radiance of Divine Beauty, make certain claims, and in every age and cycle inflict on the people of oneness what they themselves deserve. "Should God punish men for their perverse doings, He would not leave on earth a moving thing! But to an appointed term doth He respite them..."[quoting from the Qur'an, 16:63]In the Valley of Unity, the wayfarer's heart is purified and cleansed so that the Light of the Sun is fully revealed as light reflected in a mirror. Thus the traveler learns the truth that only the heart of the faithful servant can contain Him. God in His Essence does not descend into the heart of the seeker any more than the sun itself descends to earth. The heat and light of the sun are transmitted through the sun's rays and are perfectly reflected in a polished mirror. Yet the sun never descends from its place in the heavens.Bahá'u'lláh makes clear that the perfect mirrors of God are the Manifestations of God. The light that appears in the seeker's heart is the reflection from the Beloved One.Yea, these mentionings that have been made of the grades of knowledge relate to the knowledge of the Manifestations of that Sun of Reality, which casteth Its light upon the Mirrors. And the splendor of that light is in the hearts, yet it is hidden under the veilings of sense and the conditions of this earth, even as a candle within a lantern of iron, and only when the lantern is removed doth the light of the candle shine out.The Valley of ContentmentThe wayfarer next enters into theValley of Contentmentwhere all desires are burnt away and the wayfarer's heart is filled with bliss, joy, delight and rapture. Bahá'u'lláh admits that words cannot describe the profound mysteries of this plane. The beauty of the Friend is witnessed in everything. The content wayfarer throws down his life and soul. All the veils are unwrapped and burned away.The Valley of WondermentAfter this, the traveler enters into theValley of Wondermentand is struck dumb with the beauty and truth of God.At every moment he beholdeth a wondrous world, a new creation, and goeth from astonishment to astonishment, and is lost in awe at the works of the Lord of Oneness.In this City, the wayfarer learns "that all of these planes and states are folded up and hidden away within him." The search is, and always was an inner journey. The eternal mysteries dwell within his own heart. The task is to "labor to destroy the animal condition, till the meaning of humanity shall come to light."The Valley of True Poverty and Absolute NothingnessFinally, the wayfarer cometh to theValley of True Poverty and Absolute Nothingness. In this station, the self dies and then lives in God. The lover is burned away to reveal only the Beloved. This is a state of ecstasy, a life in God and sanctified from the world.This station is the dying from self and the living in God, the being poor in self and rich in the Desired One. Poverty as here referred to signifieth being poor in the things of the created world, rich in the things of God's world. For when the true lover and devoted friend reacheth to the presence of the Beloved, the sparkling beauty of the Loved One and the fire of the lover's heart will kindle a blaze and burn away all veils and wrappings. Yea, all he hath, from heart to skin, will be set aflame, so that nothing will remain save the Friend.In all these journeys the traveler must stray not the breadth of a hair from the "Law," for this is indeed the secret of the "Path" and the fruit of the Tree of "Truth"; and in all these stages he must cling to the robe of obedience to the commandments, and hold fast to the cord of shunning all forbidden things . . .The Four ValleysWhile the wayfarer in the path of God must traverse through the Seven Valleys to attain union with God, Bahá'u'lláh teaches us that "those who progress in mystic wayfaring are of four kinds." These journeys are represented by four Valleys or planes. The first plane is of self. The second plane is of reason. The third plane is

of love. The fourth plane is the apex of consciousness.The First ValleyIn the First Valley, the seeker's goal is the Intended One. The Self of God is found standing within the seeker. This is the path of purification, by bringing evil desires into submission."The death of self is needed here, not rhetoric:Be nothing, then, and walk upon the waves" [quoting The Mathnavi]Likewise, it is written, "And be ye not like those who forget God, and whom He hath therefore caused to forget their own selves. These are the wicked doers.The Second ValleyIn the Second Valley, the wayfarer searches for the Praiseworthy One. This is the station of primal reason of the divine, universal mind which is known as the Prophet (i.e. those Prophets endowed with constancy). This seeker must make his heart worthy of the descent of heavenly knowledge.This station conferreth the true standard of knowledge, and freeth man from tests. In this realm. to search after knowledge is irrelevant, for He hath said concerning the guidance of travelers on this plane, "Fear God, and God will instruct thee." And again: "Knowledge is a light which God casteth into the heart of whomsoever He willeth."The Third ValleyIn the Third Valley, the traveler seeks out the Attracting One. This is the plane of attraction to heavenly beauty. It is without words, as there is nothing but the inner reality of the Beloved. This is the realm of pure affection and fellowship. To the "denizens of this plane", "all words of sense are meaningless, and senseless words are full of meaning."The Fourth ValleyThe mystic knowers, in the Fourth Valley, are those who have reached the beauty of the Beloved One and attained a station that is "the apex of consciousness and the secret of divine guidance." This is the station of God's immutable decree. It is free of all earthly attributes.This is the realm of full awareness, of utter self-effacement. Even love is no pathway to this region, and longing hath no dwelling here; wherefore it is said, "Love is a veil betwixt the lover and the beloved." Here love becometh an obstruction and a barrier, and all else save Him is but a curtain.

- TRUEBAHAI.comLife's purpose and life after deathAccording to the Bahá'í Sacred Texts, the process known as death is merely the withdrawal of the soul from the physical mind and body. During "life", the soul's powers shine upon the body (in the same way the physical sun gives its powers of light and heat to the earth). The soul never was physically connected to the body or inside the body, and therefore it doesn't leave the body upon death. Rather, at "death", the soul ceases to have contact with the body, its powers cease to shine upon the physical body and mind, and then the human mind and body simply pass away.Having dropped the veil of a physical body, the soul continues its growth in the spiritual worlds.The primary function of the soul in the physical reality is to grow spiritually by exercising moral decision-making. Basically, our job in life is to learn to choose and turn towards God. Only by having a physical mind and body can the soul have a free will and learn to make choices. The culmination of a life of proper choices is a soul that has fully developed its latent spiritual capacities. The importance of understanding the teachings on life after death cannot be over-emphasized. Only by knowing how one's souls will exist in the spiritual world can one recognize how to live in this physical reality. The truth about death teaches us how to live.How One Should Look Forward to Deathby `Abdu´l-BaháA fetus in the womb must develop its latent physical capacities before being born. Thus, the fetus develops arms, legs, brain, and other organs that will be essential after birth. If the fetus failed to developed these attributes, its existence in the physical world after birth would not be viable (or the baby would be severely deformed).In the same way that the fetus develops physical attributes during the approximately 9 month gestation period, the soul must develop spiritual attributes

during its approximately 70-90 year gestational lifetime. If the soul fails to develop spiritual qualities in this life, then it will be impaired in the next spiritual life.According to the Bahá'í Sacred Texts, the commonly held beliefs and images of heaven and hell are symbolic of a spiritual state of being. Since there is no such thing as a "place" in the spiritual world, it is certain that the soul does not go to any such place after death of the body. Rather, the soul either has developed to the point where it draws near to God (more like God) or it draws away from God (less like God). A soul that is near to God attains spiritual happiness. The typical conception of heaven with beautiful angels and gold-lined streets is symbolic of this happiness. The soul that draws away from God because it failed to adequately develop its spiritual powers, is isolated and cut off from God. The image of a soul existing within an eternal burning fire is a meaningful symbol of what it is like for a spiritual entity such as the soul to exist far from God.There is an urgent truth to the admonition that one must repent during one's lifetime to avoid having the soul consigned to hell. That is, each person must make the proper choices in his or her lifetime so that the soul will develop its spiritual capacities and be able to draw nearer to God. Nobody knows how long their physical life will last, and therefore time is of the essence. The time to grow spiritually is now.Fortunately, the entire physical world was created for our souls' enlightenment and education. For more on this subject, go toThe Divine Philosophy of `Abdu´l-BaháThe Bahá'í Writings reveal a great deal about the nature of the soul but there is also a great deal of knowledge on this subject that apparently is beyond our ken. Our minds cannot help but think in terms of space and time, and tangible realities. It is very difficult to comprehend the intangible spiritual realities. It is safe to assume that no one ever fully understands the subject. The best that can be hoped for is some insight into the life of the soul after death.Bahá'u'lláh tell us the following:every soul has the capacity to recognize the "signs of God"the soul is "exalted above and independent of all infirmities of body or mind"the body reflects the light of the soul, just as the earth reflects the light of the sunthe soul remains "unafflicted by any bodily ailments"after separation from the body, the soul will continue to progress until it attains the presence of Godthe nature of the soul after death cannot be describedwhen the soul attains the presence of God, "it will assume the form that best befitteth its immortality and is worthy of its celestial habitation""the soul is a sign of God, a heavenly gem whose reality the most learned of men have failed to grasp, and whose mystery no mind, however acute, can ever hope to unravel"the soul that walked in the ways of God and was faithful to the Cause of God will be refreshed and revived and will be invested with the honor "and glory of all goodly names and stations"the soul who fails to turn towards God will be "indeed as one dead" and will suffer "bound, distressed and helpless in the fetters of his desires"at death the unfaithful souls will "be made aware of the good things that have escaped them, and shall bemoan their plight, and shall humble themselves before God."faithful souls will associate and commune intimately with one another, "and shall be so closely associated in their lives, their aspirations, their aims and strivings as to be even as one soul"the holy soul will be "immortal, live the life of God, and abideth within the retreats of celestial glory upon the Sadrih of heavenly reunion."`Abdu´l-Bahá has this to say about the soul:the next life "is a world of perceptions and discoveries, for the interposed veil will be lifted away and the human spirit will gaze upon souls that are above, below, and on a par with itself. It is similar to the condition of a human being in the womb, where his eyes are veiled, and all things are hidden away from him"at death, "when the human soul soareth out of this transient heap of dust and

riseth into the world of God, then veils will fall away, and verities will come to light, and things unknown before will be made clear, and hidden truths be understood"each soul is pure and holy at birth, but the conditions of the souls "will vary according to what they acquire of virtues or vices in this world"after death, the soul of man "remains in the degree of purity to which it has evolved during life in the physical body, and after it is freed from the body it remains plunged in the ocean of God's mercy"souls that "are not vivified and attracted by the Holy Spirit, are accounted among the dead"This essay only strikes the surface of a deep ocean of spiritual knowledge and insight set forth in the Bahá'í Sacred Texts. You are urged to explore and study the words of Bahá'u'lláh and `Abdu´l-Bahá, and to pray and meditate concerning the truths expressed in the Texts.

- TRUEBAHAI.comA friend asked: "How should one look forward to death?"`Abdu´l-Bahá answered: "How does one look forward to the goal of any journey? With hope and with expectation. It is even so with the end of this earthly journey. In the next world, man will find himself freed from many of the disabilities under which he now suffers. Those who have passed on through death, have a sphere of their own. It is not removed from ours; their work, the work of the Kingdom, is ours; but it is sanctified from what we call 'time and place.' Time with us is measured by the sun. When there is no more sunrise, and no more sunset, that kind of time does not exist for man. Those who have ascended have different attributes from those who are still on earth, yet there is no real separation."In prayer there is a mingling of station, a mingling of condition. Pray for them as they pray for you! When you do not know it, and are in a receptive attitude, they are able to make suggestions to you, if you are in difficulty. This sometimes happens in sleep. but there is no phenomenal intercourse! That which seems like phenomenal intercourse has another explanation." The questioner exclaimed; "But I have heard a voice!" `Abdu´l-Bahá said: "Yes, that is possible; we hear voices clearly in dreams. It is not with the physical ear that you heard; the spirit of those that have passed on are freed from sense-life, and do not use physical means. It is not possible to put these great matters into human words; the language of man is the language of children, and man's explanation often leads astray."Someone present asked how it was that in prayer and meditation the heart often turns with instinctive appeal to some friend who has passed into the next life.`Abdu´l-Bahá answered: "It is a law of God's creation that the weak should lean upon the strong. Those to whom you turn may be the mediators of God's power to you, even as when on earth. But it is the One Holy Spirit that strengthens all men." Hereupon another friend referred to the communing of Jesus on the Mount of Transfiguration with Moses and Elijah; and `Abdu´l-Bahá said: "The faithful are ever sustained by the presence of the Supreme Concourse. In the Supreme Concourse are Jesus, and Moses, and Elijah, and Bahá'u'lláh, and other supreme Souls: there, also, are the martyrs."When asked about the individual persistence of the animal's personality after death, `Abdu´l-Bahá said: "Even the most developed dog has not the immortal soul of the man; yet the dog is perfect in its own place. You do not quarrel with a rose-tree because it cannot sing!"`Abdu´l-Bahá, `Abdu´l-Bahá in London, p. 95
- TRUEBAHAI.comThe Divine Philosophy of `Abdu´l-Bahá`Abdu'l-Bahá, one of the leaders and founders of the Bahá'í religion, was one of the twentieth century's great thinkers and philosophers. In many works and talks He expounded upon the spiritual basis and purpose of physical reality, the nature of reality, and humanity's role and place in the world. This page will try to briefly explore some of the wisdom found in the writings and talks of the "Master."According to the Divine Philosophy, the universe is made up of three worlds of God:

the World of God, the Kingdom, and Creation.The world of Creationreflects thequalities and attributes of Godaccording to the limited capacity of each of the material beings to express them. Although this material world is real, compared to the spiritual world it has no fundamental existence. It is like the shadow of the spiritual world. All of its positive qualities are emanations from the Holy Spirit. Its negative qualities, such as evil, are simply the absence of spirit (just as the places where light does not shine are in darkness). There was never a time when Creation did not exist. Because the Creator always was and always will be, His Creation has always existed and always will exist.The world of the Kingdomis the spiritual world. The Kingdom is heaven, but heaven is not a place because time and place are constructs of the material Creation. The Kingdom is true, eternal life. Just like the world of Creation receives its power, heat and light from the physical sun, the Kingdom receives its life-giving light from the rays of the Sun of Reality, the breath of the Holy Spirit.The world of Godis the Realm of Divinity. Humanity cannot conceive of this world and has no relationship with it. The only approach of humans to this Realm is through the heavenly fragrances emanating from the Manifestations of GodHumans are twi-light beings, each with one foot in the darkness of the material world of Creation and one foot in the light of the heavenly Kingdom. Humanity is the perfection of material creation and at the lowest point of spiritual reality. The purpose of our lives is to grow spiritually and to be illumined by the spirit of faith. That is, we must learn to step out of the darkness and towards the light.Man is in the highest degree of materiality, and at the beginning of spirituality-- that is to say, he is the end of imperfection and the beginning of perfection. He is at the last degree of darkness, and at the beginning of light; that is why it has been said that the condition of man is the end of night and the beginning of day, meaning he is the sum of all the degrees of imperfections and that he possesses the degrees of perfection. He has the animal side as well as the angelic side, and the aim of an educator is to so train human souls that their angelic aspect may overcome their animal side. Then if the divine power in man, which is his essential perfection, overcomes the satanic power, which is absolute imperfection, he becomes the most excellent of creatures; but if the satanic power overcomes the divine power, he becomes the lowest of the creatures. That is why he is the end of imperfection and the beginning of perfection.... - `Abdu´l-BaháBecause man exists within the world of Creation and the world of the Kingdom, he exists for the purpose of growing to overcome his material nature. To do this, he must come under the shadow of the True Educator (the Manifestation of God). Through the love of God, detachment, holiness, chastity, truthfulness, purity, steadfastness, faithfulness and the sacrifice of life (which powers are acquired by turning towards the Manifestation of God), humanity draws nearer to God. Those souls who have love of God enjoy eternal life. Those souls who are veiled from God, although they exist in this world and the next, they are nothing when compared to the heavenly souls who are the children of the Kingdom of God.Although the human soul appears in the material world, it exists within the spiritual world even if it remains veiled from God. The human body and mind exist in the material realm and are dependent upon the soul. The human mind exists by virtue of the action of the mental powers of the soul upon the brain. The soul does not enter the body but "shines" on it just as the sun's rays shine upon the earth.The metaphor of the sun's rays "shining" upon the earth instructs us to the truth of how the five aspects of spirit are expressed in the universe. The five aspects are: the vegetable spirit, the animal spirit, the human spirit, the heavenly spirit, and the Holy Spirit. Each aspect represents a greater and more complete and perfected

expression of God's attributes and qualities.The first is the vegetable spiritwhich expresses the power or attribute of growth through the cohesion of various elements and substances by the decree of God. When the spiritual power of cohesion and growth ceases, the vegetable spirit ceases to exist.The second is the animal spirit,composed of a more complete and perfect commingling of the elements to produce the power of sense perception. The animal power perceives the reality of tangible things. When this perfected spiritual power of perception disassociates and decomposes, the animal spirit vanishes.The third is the human spirit,the perfection of the animal power as it reflects and incorporates all of the powers of the created world. The sign of the human spirit is reason. The power of humanity is to reflect upon intangible realities. By this, humanity makes great scientific discoveries, undertakes immense enterprises and historical events. This is the source of all arts and sciences and discoveries. The human body is the perfected animal body, and therefore, the human spirit reflects its rational powers upon the body. When this power is withdrawn, the animal body of a human is decomposed and disassociated, but the human spirit remains everlasting in its heavenly realm.The mineral evolves till it is absorbed in the life of the plant, the plant progresses til finally it loses its life in that of the animal; the animal, in its turn, forming part of the food of man, is absorbed into human life. Thus, man is shown to be the sum of all creation, the superior of all created beings, the goal to which countless ages of existence have progressed.-- `Abdu´l-BaháThe fourth degree of spirit is the heavenly spiritwhich is the spirit of faith and the bounty of God. This is a spiritual power emanating from the the Holy Spirit. This angelic power represents the perfection of humanity, the acquistion and development of thedivine powers and attributes. When the soul turns toward this spirit, it will give full expression to the soul's mental or intellectual powers. These divine forces are imagination (conception), thought (reflection), comprehension (understanding), memory (retention), and a common faculty that is the mysterious bridge between the physical and spiritual (between the soul and the human mind and body).The soul that turns to the heavenly spirit posseses:inner vision (the power of creative and intuitive thought)individuality (development of latent capabilities and virtues)immortality (eternal life - the soul begins at conception but has no end)spiritual happiness (by the proper development of the soul)During life, each human makes moral choices as life situations pose various courses of action to us. These moral choices are recorded by the soul and it develops accordingly. The physical reality is nothing more than a training ground for new souls to develop spiritual capacities. At death, the human mind and its power of moral decision-making ceases, the soul frees itself from the material world, and becomes fully aware of the spiritual realm. If the soul has chosen properly, it will have become an angelic being perfectly reflecting the attributes and spiritual traits of God, and it will draw nearer to God (during this life and the next). If the soul has made poor choices, failing to develop its spiritual capacities, it will remain far from God. Heaven is the state of being that is close to God, infused with the heavenly spirit. Hell is the state of being that is far from God, from the human soul turning away from the heavenly spirit and turning towards the darkness of the animal existence. Heaven and hell are states of being which characterize our attainment both in this life and the life to come.Man is a reality which stands between light and darkness.... The animal nature is darkness; the heavenly is light in light.-- `Abdu´l-BaháThe fifth degree of spirit is the Holy Spirit. This is the Power that serves as an Intermediary between God and His creatures. The Holy Spirit is like a perfect mirror receiving the rays of the Sun and transmitting the light and heat of the Sun to

the world. When the Holy Spirit appears in the world (by the Manifestations of God), the world is renewed and humanity receives a fresh measure of spiritual power.All of creation was called into being by the Holy Spirit for our spiritual re-birth. All of the conflicts and situations that arise in it, contain metaphors of spiritual truths. For example, the physical act of washing one's hands is a metaphor for a spiritual truth of purity, cleanliness and refinement. Thus, all the world is a schoolhouse, we are students of truth, and all things and situations are our lessons.In every situation in life, we must learn to turn towards the higher realm of the heavenly world --- to the spirit of faith or the breaths of the Holy Spirit which are rays of light reflecting the attributes and powers of God..Our souls develop their latent capacities and virtues by turning towards the spirit of faith, as follows:obedience and submission to Will of Godservice to the Cause of Godlove of Goddetachment, holiness and chastitytruthfulnesspuritysteadfastnessfaithfulnesssacrificeAlthough the spirit of faith bridges the gap between us and the Manifestation of God, we cannot expect ever to attain that station. The highest attainment for a human soul is to be illumined by the spirit of faith. A human soul never could be or become a Manifestation of God.

- What does Bahá'u'lláh want you to do as a community?
- http://www.truebahai.com:80/spiritual/who/individual.htm
- http://www.truebahai.com:80/spiritual/who/who_is_bahaullah.htm
- http://www.truebahai.com:80/third.html
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Principle 5:Religion must be in accord with Science and Reason

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*Religion and Science are **inter-twined***
with each other and cannot be separated.
These are the two wings with which humanity must fly.
One wing is not enough.
Every religion which does not concern
itself with science is mere tradition,
and that is not the essential.
Therefore science, education, and civilization are most
important necessities for the full religious life.

('Abdu'l-Bahá , 'Abdu'l-Bahá in London, p. 28)

Principle 4:Religion must be the Cause of Unity

Principle 4:
Religion must be the Cause of Unity

Religion must be the Cause of Unity

An essential principle of Bahá'u'lláh's teaching
*is that **religion** must be the*
***cause of unity and love** amongst men;*
that it is the supreme effulgence of Divinity,
the stimulus of life, the source of
honor and productive of eternal existence.

('Abdu'l-Bahá , The Promulgation of Universal Peace, p. 394)

The Twelve Principles of the Orthodox Bahá'í Faith

as explained by the Center of the Covenant, `Abdu'l-Bahá:

One - The Oneness of Mankind

Two - Independent Investigation of Truth

Three - The Foundation of all Religions is One

Four - Religion must be the Cause of Unity

Five - Religion must be in accord with Science & Reason

Six - Equality of Men and Women

Seven - Prejudice of all kinds must be Forgotten

Eight - Universal Peace

Nine - Universal Education

Ten - Spiritual Solution of the Economic Problem

Eleven - Universal Language

Twelve - International Tribunal

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Principle 9:Universal Education

Principle 9:
Universal Education

Universal Peace

Partaking of knowledge and education
is one of the requisites of religion.
***The education of each child is obligatory**.*
If there are no parents, the community must look after the child.
It is suggested that the childless educate a child.
It is incumbent on every one to engage in
some occupation, such as arts, trades, and the like.
We have made this -- your occupation
-- identical with the worship of God, the true one.
Reflect, O people, upon the mercy of God and upon his favors,
then thank him in mornings and evenings.

('Abdu'l-Bahá , Divine Philosophy, pp. 26-27)

Principle 1: The Oneness of Mankind

Principle 1: The Oneness of Mankind

Oneness of Mankind

*All men are the **leaves and fruits** of one same tree.....*

('Abdu'l-Bahá , Paris Talks, p.129)

Of this unique and wonderful Tree,
Bahá'u'lláh is the Ancient Root
from which has sprung the Primal Branch or Greatest Branch;
that is His appointed Successor and the Center of His Covenant,
***'Abdu'l-Bahá** "a Branch" that hath been so uplifted as to*
encompass the whole of creation"
*and the **"Most Mighty Branch of God."***
The Guardians of the Faith who have been endowed
with the same interpretive authority as had been vested in 'Abdu'l-Bahá, in accordance with the explicit provisions of the
Will and Testament of 'Abdu'l-Bahá, may be regarded
(and, in fact, are so designated by 'Abdu'l-Bahá)
as the youthful branches or twigs which are the offshoots
of the Primal Branch while the mass of faithful believers
are the leaves and fruits of this glorious Tree.

(Joel B. Marangella, Tree of the Covenant)

Principle 6:Equality of Men & Women

Principle 6:
Equality of Men & Women

Equality of Men & Women

*The **male and female** of the*
*human kingdom **are equal before God.***
God is no respecter of gender.
Whosoever practices more faith,
whosoever practices more
humanitarianism is nearer to God;
*but between the **male and female** there*
*is **no innate difference** because*
they share in common all the faculties.

('Abdu'l-Bahá, Bahá'í Scriptures, Selections from the Utterances of Bahá'u'lláh and 'Abdu'l-Bahá p. 277)

Principle 10:
Spiritual Solution of the Economic Problem

Spiritual Solution of the Economic Problem

"The Teachings of Bahá'u'lláh advocate ***voluntary sharing,***
and this is a greater thing than the equalization of wealth.
For equalization must be imposed from without,
while ***sharing is a matter of free choice****."*

('Abdu'l-Bahá: Peace More Than an End to War p.115)

Principle 3:The Foundation of all Religions is One

Principle 3:
The Foundation of all Religions is One

The Foundation of all Religions is One

All the Prophets are the Temples of the Cause of God,
Who have appeared clothed in divers attire.
If thou wilt observe with discriminating eyes,
*thou wilt behold them all abiding in the **same** tabernacle,*
*soaring in the **same** heaven,*
*seated upon the **same** throne,*
*uttering the **same** speech,*
*and proclaiming the **same** Faith*

(Baha'u'llah, The Kitab-i-Iqan, p. 153)

*There is **one** God;*
*mankind is **one**;*
*the foundations of religion are **one**.*
Let us worship Him,
and give praise for all His great Prophets
and Messengers who have manifested
His brightness and glory.

('Abdu'l-Bahá , 'Abdu'l-Bahá in London, p. 19)

Principle 12:International Tribunal

Principle 12:
International Tribunal

International Tribunal

*The best beloved of all things in My sight is **Justice**.*

(Baha'u'llah, The Arabic Hidden Words, No. 2)

*A **Supreme Tribunal** shall be elected by*
*the peoples and governments of **every nation**,*
where members from each country
*and government shall **assemble in unity**.*
All disputes shall be brought before this Court,
its mission being to prevent war.

('Abdu'l-Bahá , Paris Talks, p. 132)

http://truebahai.com:80/centraldocs.html

truebahai.com

Central Documents:

Kitab-i-`Ahd (Book of Covenant) by Bahá'u'lláh

The Will and Testament of `Abdu´l-Bahá

The Dispensation of Bahá'u'lláh by Shoghi Effendi

Proclamation of Shoghi Effendi 9 January 1951

Proclamation of Mason Remey

Announcement to the Bahá'í World from the Third Guardian

The Tree of the Covenant by Joel B. Marangella, Third Guardian

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KITÁB-I-'AHD
(Book of the Covenant)

Although the Realm of Glory hath none of the vanities of the world, yet within the treasury of trust and resignation We have bequeathed to Our heirs an excellent and priceless heritage. Earthly treasures We have not bequeathed, nor have We added such cares as they entail. By God! In earthly riches fear is hidden and peril is concealed. Consider ye and call to mind that which the All-Merciful hath revealed in the Qur'án: 'Woe betide every slanderer and defamer, him that layeth up riches and counteth them.'[1] Fleeting are the riches of the world; all that perisheth and changeth is not, and hath never been, worthy of attention, except to a recognized measure. [1 Qur'án 104:1-2.]

The aim of this Wronged One in sustaining woes and tribulations, in revealing the Holy Verses and in demonstrating proofs hath been naught but to quench the flame of hate and enmity, that the horizon of the hearts of men may be illumined with the light of concord and attain real peace and tranquillity. From the dawning-place of the divine Tablet the day-star of this utterance shineth resplendent, and it behoveth everyone to fix his gaze upon it: We exhort you, O peoples of the world, to observe that which will elevate your station. Hold fast to the fear of God and firmly adhere to what is right. Verily I say, the tongue is for mentioning what is good, defile it not with unseemly talk. God hath forgiven what is past. Henceforward everyone should utter that which is meet and seemly, and should refrain from slander, abuse and whatever causeth sadness in men. Lofty is the station of man! Not long ago this exalted Word streamed forth from the treasury of Our Pen of Glory: Great and blessed is this Day -- the Day in which all that lay latent in man hath been and will be made manifest. Lofty is the station of man, were he to hold fast to righteousness and truth and to remain firm and steadfast in the Cause. In the eyes of the All-Merciful a true man appeareth even as a firmament; its sun and moon are his sight and hearing, and his shining and resplendent character its stars. His is the loftiest station, and his influence educateth the world of being.

Every receptive soul who hath in this Day inhaled the fragrance of His garment and hath, with a pure heart, set his face towards the all-glorious Horizon is reckoned among the people of Bahá in the Crimson Book. Grasp ye, in My Name, the chalice of My loving-kindness, drink then your fill in My glorious and wondrous remembrance.

O ye that dwell on earth! The religion of God is for love and unity; make it not the cause of enmity or dissension. In the eyes of men of insight and the beholders of the Most Sublime Vision, whatsoever are the effective means for safeguarding and promoting the happiness and welfare of the children of men have already been revealed by the Pen of Glory. But the foolish ones of the earth, being nurtured in evil passions and desires, have remained heedless of the consummate wisdom of Him Who is, in truth, the All-Wise, while their words and deeds are prompted by idle fancies and vain imaginings.

O ye the loved ones and the trustees of God! Kings are the manifestations of the power, and the daysprings of the might and riches, of God. Pray ye on their behalf. He hath invested them with the rulership of the earth and hath singled out the hearts of men as His Own domain.

Conflict and contention are categorically forbidden in His Book. This is a decree of God in this Most Great Revelation. It is divinely preserved from annulment and is invested by Him with the splendour of His confirmation. Verily He is the All-Knowing, the All-Wise.

It is incumbent upon everyone to aid those daysprings of authority and sources of command who are adorned with the ornament of equity and justice. Blessed are the rulers and the learned among the people of Bahá. They are My trustees among My servants and the manifestations of My commandments amidst My people. Upon them rest My glory, My blessings and My grace which have pervaded the world of being. In this connection the utterances revealed in the Kitáb-i-Aqdas are such that from the horizon of their words the light of divine grace shineth luminous and resplendent.

O ye My Branches! A mighty force, a consummate power lieth concealed in the world of being. Fix your gaze upon it and upon its unifying influence, and not upon the differences which appear from it.

The Will of the divine Testator is this: It is incumbent upon the Aghsán, the Afnán and My Kindred to turn, one and all, their faces towards the Most Mighty Branch. Consider that which We have revealed in Our Most Holy Book: 'When the ocean of My presence hath ebbed and the Book of My Revelation is ended, turn your faces toward Him Whom God hath purposed, Who hath branched from this Ancient Root.' The object of this sacred verse is none other except the Most Mighty Branch [`Abdu´l-Bahá]. Thus have We graciously revealed unto you Our potent Will, and I am verily the Gracious, the All-Powerful. Verily God hath ordained the station of the Greater Branch [Muhammad Ali] to be beneath that of the Most Great Branch [`Abdu´l-Bahá]. He is in truth the Ordainer, the All-Wise. We have chosen 'the Greater' after 'the Most Great', as decreed by Him Who is the All-Knowing, the All-Informed.

It is enjoined upon everyone to manifest love towards the Aghsán, but God hath not granted them any right to the property of others.

O ye My Aghsán, My Afnán and My Kindred! We exhort you to fear God, to perform praiseworthy deeds and to do that which is meet and seemly and serveth to exalt your station. Verily I say, fear of God is the greatest commander that can render the Cause of God victorious, and the hosts which best befit this commander have ever been and are an upright character and pure and goodly deeds.

Say: O servants! Let not the means of order be made the cause of confusion and the instrument of union an occasion for discord. We fain would hope that the people of Bahá may be guided by the blessed words: 'Say: all things are of God.' This exalted utterance is like unto water for quenching the fire of hate and enmity which smouldereth within the hearts and breasts of men. By this single utterance contending peoples and kindreds will attain the light of true unity. Verily He speaketh the truth and leadeth the way. He is the All-Powerful, the Exalted, the Gracious.

It is incumbent upon everyone to show courtesy to, and have regard for the Aghsán, that thereby the Cause of God may be glorified and His Word exalted. This injunction hath time and again been mentioned and recorded in the Holy Writ. Well is it with him who is enabled to achieve that which the Ordainer, the Ancient of Days hath prescribed for him. Ye are bidden moreover to respect the

members of the Holy Household, the Afnán and the kindred. We further admonish you to serve all nations and to strive for the betterment of the world.

That which is conducive to the regeneration of the world and the salvation of the peoples and kindreds of the earth hath been sent down from the heaven of the utterance of Him Who is the Desire of the world. Give ye a hearing ear to the counsels of the Pen of Glory. Better is this for you than all that is on the earth. Unto this beareth witness My glorious and wondrous Book.

Bahá'u'lláh, Tablets of Bahá'u'lláh, pp. 217-225

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http://truebahai.com:80/docs/Master-foretells.html

A Tablet from `Abdu´l-Bahá, dated 3 May 1906, addressed to Mason Remey, included the following unique and highly significant statement whose momentous significance only became clear and its fulfilment realized more than a half-century later: (Star of the West, Vol V,No.19)

"Verily, I beseech God to make thee confirmed under all circumstances. Do not become despondent, neither be thou sad. **Ere long, thy Lord shall make thee a sign of guidance among mankind**"

To what else but Mason Remey's future accession to the Guardianship of the Faith could such a statement refer? There is no record of `Abdu´l-Bahá making a similar statement to any other believer, a declaration that can be construed in no other light than `Abdu´l-Bahá's clear promise that Mason Remey would in the future become Guardian of the Cause of God.

Permit us to prove to you that Shoghi Effendi brought to fulfillment this promise of the Master and thereby faithfully assured the continuance of the Guardianship after his passing in complete conformity with the provisions of the Will and Testament of `Abdu´l-Bahá and inform you of the impelling reasons why, he had to obscure from the believers, the appointment of this successor "in his own life-time" as required by the terms of `Abdu´l-Bahá's Testament. Then, let us reveal to you how he veiled this appointment, even though openly made and announced, in such an ingenious way that the believers, upon his passing, some six years later erroneously expecting to find a testamentary document appointing a successor, and not finding one, tragically failed to perceive the manner in which he had. appointed his successor and came to the hasty conclusion that the Guardianship of the Faith had forever ended. Failing in this way to perceive the undeniable validity of Mason Remey's appointment and accession to the Guardianship, they accepted a man-made corrupted organization set up by their self-appointed and faithless leaders as a substitute for the divinely-conceived Administrative Order delineated in the sacred and immortal Testament of 'Abdu'l-Baha thus permanently precluding the establishment of the future World Order of Bahá'u'lláh in all of its perfection and glory.

For information:

National Bahá'í Council

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http://truebahai.com:80/docs/abdul-baha-race-unity.html

all are human beings

God has created the world as one -- the boundaries are marked out by man. God has not divided the lands, but each man has his house and meadow; horses and dogs do not divide the fields into parts. That is why Baha'u'llah says: "Let not a man glory in that he loves his country, but that he loves his kind." All are of one family, one race; all are human beings. Differences as to the partition of lands should not be the cause of separation among the people.

One of the great reasons of separation is colour. Look how this prejudice has power in America, for instance. See how they hate one another! Animals do not quarrel because of their colour! Surely man who is so much higher in creation, should not be lower than the animals. Think over this. What ignorance exists! White doves do not quarrel with blue doves because of their colour, but white men fight with dark-coloured men. This racial prejudice is the worst of all.

The Old Testament says that God created man like unto His own image; in the Qur'an it says: "There is no difference in the Creation of God!" Think well, God has created all, cares for all, and all are under His protection. The policy of God is better than our policy. We are not as wise as God!

`Abdu´l-Bahá, `Abdu´l-Bahá in London, p. 55

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color is of the least importance

Today I am most happy, for I see here a gathering of the servants of God. I see the white and colored people together. In the estimation of God there is no distinction of color; all are one in the color and beauty of servitude to him. Color is not important; the heart is all-important. It matters not what the exterior may be if the heart be pure and white within. God does not behold differences of hue and complexion; He looks at the hearts. He whose morals and virtues are praiseworthy is preferred in the presence of God; he who is devoted to the Kingdom is most beloved. In the realm of genesis and creation the question of color is of least importance.

The mineral kingdom abounds with many-colored substances and compositions but we find no strife among them on that account. In the kingdom of the plant and vegetable, distinct and variegated hues exist but the fruit and flowers are not in conflict for that reason. Nay, rather, the very fact that there is difference and variety lends a charm to the garden. If all were of the same color the effect would be monotonous and depressing. When you enter a rose-garden the wealth of color and variety of floral forms spread before you a picture of wonder and beauty. The world of humanity is like a garden and the various races are the flowers which constitute its adornment and decoration. In the animal kingdom also we find variety of color. See how the doves differ in beauty yet they live together in perfect peace, and love each other. They do not make difference of color a cause of discord and strife. They view each other as the same species and kind. They know they are one in kind. Often a white dove soars aloft with a black one. Throughout the animal kingdom we do not find the creatures separated because of color. They recognize unity of species and oneness of kind. If we do not find color distinction drawn in a kingdom of lower intelligence and reason, how

can it be justified among human beings, especially when we know that all have come from the same source and belong to the same household? In origin and intention of creation mankind is one. Distinctions of race and color have arisen afterward.

Therefore today I am exceedingly glad that both white and colored people have gathered here and I hope the time will come when they shall live together in the utmost peace, unity and friendship. I wish to say one thing of importance to both in order that the white race may be just and kind to the colored and that the colored race may in turn be grateful and appreciative toward the white. The great proclamation of liberty and emancipation from slavery was made upon this continent. A long bloody war was fought by white men for the sake of colored people. These white men forfeited their possessions and sacrificed their lives by thousands in order that colored men might be freed from bondage. The colored population of the United States of America are possibly not fully informed of the wide-reaching effect of this freedom and emancipation upon their colored brethren in Asia and Africa where even more terrible conditions of slavery existed. Influenced and impelled by the example of the United States, the European powers proclaimed universal liberty to the colored race and slavery ceased to exist. This effort and accomplishment by the white nations should never be lost sight of. Both races should rejoice in gratitude, for the institution of liberty and equality here became the cause of liberating your fellow-beings elsewhere. The colored people of this country are especially fortunate, for, praise be to God! conditions here are so much higher than in the East and comparatively few differences exist in the possibility of equal attainments with the white race. May both develop toward the highest degree of equality and altruism. May you be drawn together in friendship and may extraordinary development make brotherhood a reality and truth. I pray in your behalf that there shall be no name other than that of humanity among you. For instance we say "a flock of doves," without mention or distinction as to white or black; we apply the name "horse," "deer," "gazelle" to other creatures, referring to species and not to their variance in color. It is my hope that through love and fellowship we may advance to such a degree of mutual recognition and estimate, that the oneness of the human world may be realized in each and all present in this meeting.

Therefore strive earnestly and put forth your greatest endeavor toward the accomplishment of this fellowship and the cementing of this bond of brotherhood between you. Such an attainment is not possible without will and effort on the part of each; from one, expressions of gratitude and appreciation; from the other kindliness and recognition of equality. Each one should endeavor to develop and assist the other toward mutual advancement. This is possible only by conjoining of effort and inclination. Love and unity will be fostered between you, thereby bringing about the oneness of mankind. For the accomplishment of unity between the colored and whites will be an assurance of the world's peace. Then racial prejudice, national prejudice, limited patriotism and religious bias will pass away and remain no longer. I am pleased to see you at this gathering, white and dark, and I praise God that I have had this opportunity of seeing you loving each other, for this is the means of the glory of humanity. This is the means of the good-pleasure of God and of eternal bliss in His kingdom. Therefore I pray in your behalf that you may attain to the fullest degree of love and that the day may come when all differences between you may disappear.

`Abdu´l-Bahá, Bahá'í World Faith, pp. 267-270 [note: the phrase "colored people" was in common use during the time of `Abdu´l-Bahá]

gather together these two races

You have written that there were several meetings of joy and happiness, one for white and another for colored people. Praise be to God! As both races are under the protection of the All-Knowing God, therefore the lamps of unity must be lighted in such a manner in these meetings that no distinction be perceived between the white and colored. Colors are phenomenal, but the realities of men are essence. When there exists unity of the essence what power has the phenomenal? When the light of reality is shining what power has the darkness of the unreal? If it be possible, gather together these two races, black and white, into one Assembly, and put such love into their hearts that they shall not only unite but even intermarry. Be sure that the result of this will abolish differences and disputes between black and white. Moreover, by the Will of God, may it be so. This is a great service to humanity.

`Abdu´l-Bahá, Bahá'í World Faith, p. 359 [note: the phrase "colored people" was in common use during the time of `Abdu´l-Bahá]

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is not all humanity one race?

Consider the creation of the infinite universe. This globe of ours is one of the smallest planets. Those stupendous bodies revolving in yonder immeasurable space, the infinite blue canopy of God, are many times greater than our small earth. To our eyes this globe appears spacious; yet when we look upon it with divine eyes, it is reduced to the tiniest atom. This small planet is not worthy of division. Is it not one home, one native land? Is not all humanity one race? Creationally there is no difference whatsoever between the peoples.

How short-sighted we would be should we try to divide a room into the eastern and western corners. The geographical division of this world is an exact parallel. Through our ignorance and lack of viewpoint we divide this common home, we divide the members of this family into various races, we divide religion into different sects and then with those suppositional division we wage war against one another; we shed one another's blood and we pillage one another's possessions. Is not this unpardonable ignorance? Is this not the height of injustice? Were we just and could we observe without prejudice we would realize that there are no fundamental differences. For the last six thousand years there have been wars and contentions between the various nations and in every age we have had some great culminating catastrophe.

`Abdu´l-Bahá, Divine Philosophy, p. 178

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prejudices have caused the world's sickness

All prejudices, whether of religion, race, politics or nation, must be renounced, for these prejudices have caused the world's sickness. It is a grave malady which, unless arrested, is capable of causing the destruction of the whole human race. Every ruinous war, with its terrible bloodshed and misery, has been caused by one or other of these prejudices.

The deplorable wars going on in these days are caused by the fanatical religious hatred of one people for another, or the prejudices of race or colour.

`Abdu´l-Bahá, Paris Talks, p. 146

God has not created men that they should destroy one another

Concerning the prejudice of race: it is an illusion, a superstition pure and simple! For God created us all of one race. There were no differences in the beginning, for we are all descendants of Adam. In the beginning, also, there were no limits and boundaries between the different lands; no part of the earth belonged more to one people than to another. In the sight of God there is no difference between the various races. Why should man invent such a prejudice? How can we uphold war caused by an illusion?

God has not created men that they should destroy one another. All races, tribes, sects and classes share equally in the Bounty of their Heavenly Father.

The only difference lies in the degree of faithfulness, of obedience to the laws of God. There are some who are as lighted torches, there are others who shine as stars in the sky of humanity. The lovers of mankind, these are the superior men, of whatever nation, creed, or colour they may be. For it is they to whom God will say these blessed words, 'Well done, My good and faithful servants'. In that day He will not ask, 'Are you English, French, or perhaps Persian? Do you come from the East, or from the West?'

The only division that is real is this: There are heavenly men and earthly men; self-sacrificing servants of humanity in the love of the Most High, bringing harmony and unity, teaching peace and goodwill to men. On the other hand there are those selfish men, haters of their brethren, in whose hearts prejudice has replaced loving kindness, and whose influence breeds discord and strife.

To which race or to which colour belong these two divisions of men, to the White, to the Yellow, to the Black, to the East or to the West, to the North or to the South? If these are God's divisions, why should we invent others? Political prejudice is equally mischievous, it is one of the greatest causes of bitter strife amongst the children of men. There are people who find pleasure in breeding discord, who constantly endeavour to goad their country into making war upon other nations -- and why? They think to advantage their own country to the detriment of all others. They send armies to harass and destroy the land, in order to become famous in the world, for the joy of conquest. That it may be said: 'Such a country has defeated another, and brought it under the yoke of their stronger, more superior rule'. This victory, bought at the price of much bloodshed, is not lasting! The conqueror shall one day be conquered; and the vanquished ones victorious! Remember the history of the past: did not France conquer Germany more than once -- then did not the German nation overcome France?

We learn also that France conquered England; then was the English nation victorious over France!

These glorious conquests are so ephemeral! Why attach so great importance to them and to their fame, as to be willing to shed the blood of the people for their attainment? Is any victory worth the inevitable train of evils consequent upon human slaughter, the grief and sorrow and ruin which must overwhelm so many homes of both nations? For it is not possible that one country alone should suffer.

Oh! why will man, the disobedient child of God, who should be an example of the power of the spiritual law, turn his face away from the Divine Teaching and put all his effort into destruction and war?

My hope is that in this enlightened century the Divine Light of love will shed its radiance over the whole world, seeking out the responsive heart's intelligence of every human being; that the light of the Sun of Truth will lead politicians to shake off all the claims of prejudice and superstition, and with freed minds to follow the Policy of God: for Divine Politics are mighty, man's politics are feeble! God has created all the world, and bestows His Divine Bounty upon every creature.

Are we not the servants of God? Shall we neglect to follow our Master's Example, and ignore His Commands?

`Abdu´l-Bahá, Paris Talks, pp. 148-150

Return to World Peace and Unity



http://truebahai.com:80/docs/abdul-baha-universal-peace.html

O ye esteemed ones who are pioneers among the well-wishers of the world of humanity!

The letters which ye sent during the war were not received, but a letter dated February 11th, 1916, has just come to hand, and immediately an answer is being written. Your intention deserves a thousand praises, because you are serving the world of humanity, and this is conducive to the happiness and welfare of all. This recent war has proved to the world and the people that war is destruction while universal peace is construction; war is death while peace is life; war is rapacity and bloodthirstiness while peace is beneficence and humaneness; war is an appurtenance of the world of nature while peace is of the foundation of the religion of God; war is darkness upon darkness while peace is heavenly light; war is the destroyer of the edifice of mankind while peace is the everlasting life of the world of humanity; war is like a devouring wolf while peace is like the angels of heaven; war is the struggle for existence while peace is mutual aid and co-operation among the peoples of the world and the cause of the good-pleasure of the True One in the heavenly realm.

There is not one soul whose conscience does not testify that in this day there is no more important matter in the world than that of universal peace. Every just one bears witness to this and adores that esteemed Assembly because its aim is that this darkness may be changed into light, this bloodthirstiness into kindness, this torment into bliss, this hardship into ease and this enmity and hatred into fellowship and love. Therefore, the effort of those esteemed souls is worthy of praise and commendation.

But the wise souls who are aware of the essential relationships emanating from the realities of things consider that one single matter cannot, by itself, influence the human reality as it ought and should, for until the minds of men become united, no important matter can be accomplished. At present universal peace is a matter of great importance, but unity of conscience is essential, so that the foundation of this matter may become secure, its establishment firm and its edifice strong.

Therefore Bahá'u'lláh, fifty years ago, expounded this question of universal peace at a time when He was confined in the fortress of 'Akká and was wronged and imprisoned. He wrote about this important matter of universal peace to all the great sovereigns of the world, and established it among His friends in the orient. The horizon of the east was in utter darkness, nations displayed the utmost hatred and enmity towards each other, religions thirsted for each other's blood, and it was darkness upon darkness. At such a time Bahá'u'lláh shone forth like the sun from the horizon of the east and illumined Persia with the lights of these teachings.

Among His teachings was the declaration of universal peace. People of different nations, religions and sects who followed Him came together to such an extent that remarkable gatherings were instituted consisting of the various nations and religions of the east. Every soul who entered these gatherings saw but one nation, one teaching, one pathway, one order, for the teachings of Bahá'u'lláh were not limited to the establishment of universal peace. They embraced many teachings which supplemented and supported that of universal peace.

Among these teachings was the independent investigation of reality so that the world of humanity may be saved from the darkness of imitation and attain to the truth; may tear off and cast away this ragged and outgrown garment of a thousand years ago and may put on the robe woven in the utmost purity and holiness in the loom of reality. As reality is one and cannot admit of multiplicity, therefore different opinions must ultimately become fused into one.

And among the teachings of Bahá'u'lláh is the oneness of the world of humanity; that all human beings are the sheep of God and He is the kind Shepherd. This Shepherd is kind to all the sheep, because He created them all, trained them, provided for them and protected them. There is no doubt that the Shepherd is kind to all the sheep and should there be among these sheep ignorant ones, they must be educated; if there be children, they must be trained until they reach maturity; if there be sick ones, they must be cured. There must be no hatred and enmity, for as by a kind physician these ignorant, sick ones should be treated.

And among the teachings of Bahá'u'lláh is that religion must be the cause of fellowship and love. If it becomes the cause of estrangement then it is not needed, for religion is like a remedy; if it aggravates the disease then it becomes unnecessary.

And among the teachings of Bahá'u'lláh is that religion must be in conformity with science and reason, so that it may influence the hearts of men. The foundation must be solid and must not consist of imitations.

And among the teachings of Bahá'u'lláh is that religious, racial, political, economic and patriotic prejudices destroy the edifice of humanity. As long as these prejudices prevail, the world of humanity will not have rest. For a period of 6,000 years history informs us about the world of humanity. During these 6,000 years the world of humanity has not been free from war, strife, murder and bloodthirstiness. In every period war has been waged in one country or another and that war was due to either religious prejudice, racial prejudice, political prejudice or patriotic prejudice. It has therefore been ascertained and proved that all prejudices are destructive of the human edifice. As long as these prejudices persist, the struggle for existence must remain dominant, and bloodthirstiness and rapacity continue. Therefore, even as was the case in the past, the world of humanity cannot be saved from the darkness of nature and cannot attain illumination except through the abandonment of prejudices and the acquisition of the morals of the Kingdom.

If this prejudice and enmity are on account of religion consider that religion should be the cause of fellowship, otherwise it is fruitless. And if this prejudice be the prejudice of nationality consider that all mankind are of one nation; all have sprung from the tree of Adam, and Adam is the root of the tree. That tree is one and all these nations are like branches, while the individuals of humanity are like leaves, blossoms and fruits thereof. Then the establishment of various nations and the consequent shedding of blood and destruction of the edifice of humanity result from human ignorance and selfish motives.

As to the patriotic prejudice, this is also due to absolute ignorance, for the surface of the earth is one native land. Every one can live in any spot on the terrestrial globe. Therefore all the world is man's birthplace. These boundaries and outlets have been devised by man. In the creation, such boundaries and outlets were not assigned. Europe is one continent, Asia is one continent, Africa is

one continent, Australia is one continent, but some of the souls, from personal motives and selfish interests, have divided each one of these continents and considered a certain part as their own country. God has set up no frontier between France and Germany; they are continuous. Yea, in the first centuries, selfish souls, for the promotion of their own interests, have assigned boundaries and outlets and have, day by day, attached more importance to these, until this led to intense enmity, bloodshed and rapacity in subsequent centuries. In the same way this will continue indefinitely, and if this conception of patriotism remains limited within a certain circle, it will be the primary cause of the world's destruction. No wise and just person will acknowledge these imaginary distinctions. Every limited area which we call our native country we regard as our motherland, whereas the terrestrial globe is the motherland of all, and not any restricted area. In short, for a few days we live on this earth and eventually we are buried in it, it is our eternal tomb. Is it worth while that we should engage in bloodshed and tear one another to pieces for this eternal tomb? Nay, far from it, neither is God pleased with such conduct nor would any sane man approve of it.

Consider! The blessed animals engage in no patriotic quarrels. They are in the utmost fellowship with one another and live together in harmony. For example, if a dove from the east and a dove from the west, a dove from the north and a dove from the south chance to arrive, at the same time, in one spot, they immediately associate in harmony. So is it with all the blessed animals and birds. But the ferocious animals, as soon as they meet, attack and fight with each other, tear each other to pieces and it is impossible for them to live peaceably together in one spot. They are all unsociable and fierce, savage and combative fighters.

Regarding the economic prejudice, it is apparent that whenever the ties between nations become strengthened and the exchange of commodities accelerated, and any economic principle is established in one country, it will ultimately affect the other countries and universal benefits will result. Then why this prejudice?

As to the political prejudice, the policy of God must be followed and it is indisputable that the policy of God is greater than human policy. We must follow the Divine policy and that applies alike to all individuals. He treats all individuals alike: no distinction is made, and that is the foundation of the Divine Religions.

And among the teachings of Bahá'u'lláh is the origination of one language that may be spread universally among the people. This teaching was revealed from the pen of Bahá'u'lláh in order that this universal language may eliminate misunderstandings from among mankind.

And among the teachings of Bahá'u'lláh is the equality of women and men. The world of humanity has two wings -- one is women and the other men. Not until both wings are equally developed can the bird fly. Should one wing remain weak, flight is impossible. Not until the world of women becomes equal to the world of men in the acquisition of virtues and perfections, can success and prosperity be attained as they ought to be.

And among the teachings of Bahá'u'lláh is voluntary sharing of one's property with others among mankind. This voluntary sharing is greater than equality, and consists in this, that man should not prefer himself to others, but rather should sacrifice his life and property for others. But this should not be introduced by coercion so that it becomes a law and man is compelled to follow it. Nay,

rather, man should voluntarily and of his own choice sacrifice his property and life for others, and spend willingly for the poor, just as is done in Persia among the Bahá'ís.

And among the teachings of Bahá'u'lláh is man's freedom, that through the ideal Power he should be free and emancipated from the captivity of the world of nature; for as long as man is captive to nature he is a ferocious animal, as the struggle for existence is one of the exigencies of the world of nature. This matter of the struggle for existence is the fountain-head of all calamities and is the supreme affliction.

And among the teachings of Bahá'u'lláh is that religion is a mighty bulwark. If the edifice of religion shakes and totters, commotion and chaos will ensue and the order of things will be utterly upset, for in the world of mankind there are two safeguards that protect man from wrongdoing. One is the law which punishes the criminal; but the law prevents only the manifest crime and not the concealed sin; whereas the ideal safeguard, namely, the religion of God, prevents both the manifest and the concealed crime, trains man, educates morals, compels the adoption of virtues and is the all-inclusive power which guarantees the felicity of the world of mankind. But by religion is meant that which is ascertained by investigation and not that which is based on mere imitation, the foundations of Divine Religions and not human imitations.

And among the teachings of Bahá'u'lláh is that although material civilization is one of the means for the progress of the world of mankind, yet until it becomes combined with Divine civilization, the desired result, which is the felicity of mankind, will not be attained. Consider! These battleships that reduce a city to ruins within the space of an hour are the result of material civilization; likewise the Krupp guns, the Mauser rifles, dynamite, submarines, torpedo boats, armed aircraft and bombers -- all these weapons of war are the malignant fruits of material civilization. Had material civilization been combined with Divine civilization, these fiery weapons would never have been invented. Nay, rather, human energy would have been wholly devoted to useful inventions and would have been concentrated on praiseworthy discoveries. Material civilization is like a lamp-glass. Divine civilization is the lamp itself and the glass without the light is dark. Material civilization is like the body. No matter how infinitely graceful, elegant and beautiful it may be, it is dead. Divine civilization is like the spirit, and the body gets its life from the spirit, otherwise it becomes a corpse. It has thus been made evident that the world of mankind is in need of the breaths of the Holy Spirit. Without the spirit the world of mankind is lifeless, and without this light the world of mankind is in utter darkness. For the world of nature is an animal world. Until man is born again from the world of nature, that is to say, becomes detached from the world of nature, he is essentially an animal, and it is the teachings of God which convert this animal into a human soul.

And among the teachings of Bahá'u'lláh is the promotion of education. Every child must be instructed in sciences as much as is necessary. If the parents are able to provide the expenses of this education, it is well, otherwise the community must provide the means for the teaching of that child.

And among the teachings of Bahá'u'lláh are justice and right. Until these are realized on the plane of existence, all things shall be in disorder and remain imperfect. The world of mankind is a world of oppression and cruelty, and a realm of aggression and error.

In fine, such teachings are numerous. These manifold principles, which constitute the greatest basis for the felicity of mankind and are of the bounties of the Merciful, must be added to the matter of universal peace and combined with it, so that results may accrue. Otherwise the realization of universal peace by itself in the world of mankind is difficult. As the teachings of Bahá'u'lláh are combined with universal peace, they are like a table provided with every kind of fresh and delicious food. Every soul can find, at that table of infinite bounty, that which he desires. If the question is restricted to universal peace alone, the remarkable results which are expected and desired will not be attained. The scope of universal peace must be such that all the communities and religions may find their highest wish realized in it. The teachings of Bahá'u'lláh are such that all the communities of the world, whether religious, political or ethical, ancient or modern, find in them the expression of their highest wish.

For example, the people of religions find, in the teachings of Bahá'u'lláh, the establishment of Universal Religion -- a religion that perfectly conforms with present conditions, which in reality effects the immediate cure of the incurable disease, which relieves every pain, and bestows the infallible antidote for every deadly poison. For if we wish to arrange and organize the world of mankind in accordance with the present religious imitations and thereby to establish the felicity of the world of mankind, it is impossible and impracticable -- for example, the enforcement of the laws of the Torah and also of the other religions in accordance with present imitations. But the essential basis of all the Divine Religions which pertains to the virtues of the world of mankind and is the foundation of the welfare of the world of man, is found in the teachings of Bahá'u'lláh in the most perfect presentation.

Similarly, with regard to the peoples who clamour for freedom: the moderate freedom which guarantees the welfare of the world of mankind and maintains and preserves the universal relationships, is found in its fullest power and extension in the teachings of Bahá'u'lláh.

So with regard to political parties: that which is the greatest policy directing the world of mankind, nay, rather, the Divine policy, is found in the teachings of Bahá'u'lláh.

Likewise with regard to the party of 'equality' which seeks the solution of the economic problems: until now all proposed solutions have proved impracticable except the economic proposals in the teachings of Bahá'u'lláh which are practicable and cause no distress to society.

So with the other parties: when ye look deeply into this matter, ye will discover that the highest aims of those parties are found in the teachings of Bahá'u'lláh. These teachings constitute the all-inclusive power among all men and are practicable. But there are some teachings of the past, such as those of the Torah, which cannot be carried out at the present day. It is the same with the other religions and the tenets of the various sects and the different parties.

For example, the question of universal peace, about which Bahá'u'lláh says that the Supreme Tribunal must be established: although the League of Nations has been brought into existence, yet it is incapable of establishing universal peace. But the Supreme Tribunal which Bahá'u'lláh has described will fulfil this sacred task with the utmost might and power. And His plan is this: that the national assemblies of each country and nation -- that is to say parliaments -- should elect two or three persons who are the choicest men of that nation, and are well informed concerning

international laws and the relations between governments and aware of the essential needs of the world of humanity in this day. The number of these representatives should be in proportion to the number of inhabitants of that country. The election of these souls who are chosen by the national assembly, that is, the parliament, must be confirmed by the upper house, the congress and the cabinet and also by the president or monarch so these persons may be the elected ones of all the nation and the government. From among these people the members of the Supreme Tribunal will be elected, and all mankind will thus have a share therein, for every one of these delegates is fully representative of his nation. When the Supreme Tribunal gives a ruling on any international question, either unanimously or by majority rule, there will no longer be any pretext for the plaintiff or ground of objection for the defendant. In case any of the governments or nations, in the execution of the irrefutable decision of the Supreme Tribunal, be negligent or dilatory, the rest of the nations will rise up against it, because all the governments and nations of the world are the supporters of this Supreme Tribunal. Consider what a firm foundation this is! But by a limited and restricted League the purpose will not be realized as it ought and should. This is the truth about the situation, which has been stated....

[Tablet dated December 17, 1919, published in Selections from the Writings of `Abdu´l-Bahá, pp. 296- 307]

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Bahá'u'lláh on the Origin of Conflict

Bahá'u'lláh on the Origin of Conflict

"Consider the visible sun; although it shineth with one radiance upon all things, and at the behest of the King of Manifestation bestoweth light on all creation, yet in each place it becometh manifest and sheddeth its bounty according to the potentialities of that place. For instance, in a mirror it reflecteth its own disk and shape, and this is due to the sensitivity of the mirror; in a crystal it maketh fire to appear, and in other things it showeth only the effect of its shining, but not its full disk. And yet, through that effect, by the command of the Creator, it traineth each thing according to the quality of that thing, as thou observest.

"In like manner, colors become visible in every object according to the nature of that object. For instance, in a yellow globe, the rays shine yellow; in a white the rays are white; and in a red, the red rays are manifest. Then these variations are from the object, not from the shining light. And if a place be shut away from the light, as by walls or a roof, it will be entirely bereft of the splendor of the light, nor will the sun shine thereon.

"Thus it is that certain invalid souls have confined the lands of knowledge within the wall of self and passion, and clouded them with ignorance and blindness, and have been veiled from the light of the mystic sun and the mysteries of the Eternal Beloved; they have strayed afar from the jewelled wisdom of the lucid Faith of the Lord of Messengers, have been shut out of the sanctuary of the All-Beauteous One....

"In sum, the differences in objects have now been made plain. Thus when the wayfarer gazeth only upon the place of appearance -- that is, when he seeth only the many-colored globes -- he beholdeth yellow and red and white; hence it is that conflict hath prevailed among the creatures, and a darksome dust from limited souls hath hid the world. And some do gaze upon the effulgence of the light; and some have drunk of the wine of oneness and these see nothing but the sun itself.

"Thus, for that they move on these three differing planes, the understanding and the words of the wayfarers have differed; and hence the sign of conflict doth continually appear on earth. For some there are who dwell upon the plane of oneness and speak of that world, and some inhabit the realms of limitation, and some the grades of self, while others are completely veiled. Thus do the ignorant people of the day, who have no portion of the radiance of Divine Beauty, make certain claims, and in every age and cycle inflict on the people of the sea of oneness what they themselves deserve. 'Should God punish men for their perverse doings, He would not leave on earth a moving thing! But to an appointed term doth He respite them....' Qur'án 16:63."

Bahá'u'lláh, The Seven Valleys, pp. 18-21

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Just Hungry for Love
by Silvana Campbell

God created us to
want love
need love
give and share love

When a soul is deprived of
The precious nutrient of love
They do things

So

Don t be surprised when
you find that
behind each mean word
or sarcastic remark
Is a soul
Just hungry for love

Don t be surprised when
you find that
behind each clenched fist
or each curse uttered
is a soul
starved of love

Don t be surprised when
you find that
behind each tear streaked cheek
or each scowling face is a soul
just longing for love

So next time
Don t look at
the bad language
or the black eye
or the hurtful angry word
that just crashed into your ear
and sliced your own soul

but learn to look behind all those things
at the malnourished, miserable,

poor little soul
just hungry for love

God gave us all
a want for love
a need for love
and most importantly
the ability to
Give Love

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http://truebahai.com:80/docs/intro_to_faith.htm

INTRODUCTION TO
ORTHODOX BAHÁ'Í FAITH

The Orthodox Bahá'í Faith is an independent world religion. The word "orthodox" is a temporary designation intended to distinguish the faithful Bahá'ís from those who have strayed from the teachings of Bahá'u'lláh (those whose organizations are presently headquartered in Wilmette, Illinois and Haifa, Israel). The word "orthodox" connotes the fact that we faithfully adhere to the original teachings of the Faith. For information about the difference between the Orthodox Bahá'í Faith and the sans-Guardian organization, click here.

The central teachings of the Faith are the oneness of God, religion and humanity. We believe that God's Religion is a continuous and progressive process of revelation and all of the great world religions come from God. Each religion carries the spiritual and social teachings in successive stages according to the capacity and needs of the people to whom it was revealed. Today, the Bahá'í Revelation teaches the spiritual and social principles needed by humanity for this Day.

We are striving to bring about world unity and peace, and to eliminate hatred and prejudices. The Bahá'í Teachings all revolve around this mission, and the institutions of the Orthodox Bahá'í Faith that are being established are all designed to institute a united world community, to promote concord and unity between the peoples of the world, and to establish a just peace and orderly progress in society.

We urge you to explore the teachings of the Orthodox Bahá'í Faith and to ask any questions you may have. Send your questions to *Email uses JavaScript to defend against SPAM.*
You must enable JavaScript to contact me.

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http://truebahai.com:80/docs/maxwell-guardianship.html

May Maxwell on the Guardianship:

(From a one-page document headed with the following: 'Words written by beloved May Maxwell which she permitted me to copy.. .A. B. Alexander')

Do we turn sufficiently, wholly and consciously to the irresistible might of the guardian?

Can we dare say that we administratively, collectively or individually tap the infinite resources concealed in the (mystery of the) guardianship?

Every one of us realizes that he singly and alone outweighs the world, that in the light of the Supreme Being he is more precious than the entire human race.

I believe that if the truth were known, every success in the Faith is in direct ratio to this "turning", this utter dependence on him, and every failure due to, etc.

Bahá'u'lláh hears and grants our prayers, it is promised us, but in this hour of supreme danger, the more firmly we grasp that mighty cord held in the grasp of the Almighty, a life-rope through the oncoming storms, the more shall we be moved by his all-swaying power and guided under his shadow, etc.

We in America still believe in size and numbers despite the revelations of science of the power of imponderable forces. Quantity, not quality, colours the mental consciousness of the West to a great degree.

Undoubtedly the chief comer-stone of the Will and Testament is the Guardianship, and the crux of this mighty institution, including the International House of Justice, once it is formed, lies in the one word, "turn". "Turn unto him." All things in the universe "turn". The invisible rays which form the atoms - the earth on its axis - its relation in the solar system - that system turns around another faster center, thus in the single word, "turn unto Shoghi Effendi," the law of the universe, the law of life has been established at the centre, the heart of the divine religion, the World Order of Bahá'u'lláh. Our entire life, inwardly and outwardly hinges on this "turning." . . .In the words of the Master, "concentrated in a Point of concentration"; in the words of Christ, "if the eye be single," it is a law. Likewise we shall turn in the future to the International House of Justice because the Guardian is its head. Through him that body elected from the human plane, the elect of the elect, through him they become overshadowed by that mighty power, through him alone they are linked with God.

We know that Bahá'u'lláh hears and grants our prayers within bounds perhaps of our finite faith and limitation, but the prayer of the Guardian is irresistible, all-moving, all-potent.

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http://truebahai.com:80/docs/openletter.html

An Open Letter to a Heterodox Believer:

Dear [Heterodox Bahá'í],

I'm writing this letter in order to express my concerns.

Not too long ago I was sharing the Faith with a close friend of mine whom happens to be a Sikh. I was so excited in having the chance to explain the beautiful Faith to her. We had talked about other faiths as well and how the Bahá'í Faith is prophesied in all the true faiths of the world. But most of the human race doesn't recognize this because they have deviated so far from the truth. Then she asked me a question that surprised me. She asked, "So how can you be sure that the Bahá'í Faith won't deviate from the truth?"

Recently, I have been studying the Will and Testament [of `Abdu´l-Bahá] with some friends. At the end of the session there are 14 questions listed. I was finding my answers to these questions when all of a sudden, it was like a light went on. Question #5, "How will 'the mighty stronghold' of the Cause 'remain impregnable and safe"? The answer, "The mighty stronghold shall remain impregnable and safe through the obedience to him who is the Guardian of the Cause of God."

What a wonderful answer. A Guardian on this earth to keep us from deviating from the truth. A Guardian to translate the Holy Writings. A true living Guardian to guide us to God's Kingdom. How great this would be.

However, the large body of Bahá'ís don't believe this to be true. So then how do the large body of Bahá'ís keep themselves from deviating from the truth?

I read on. After the questions it has some recommended reading. One of them is the Dispensation of Bahá'u'lláh. So I read it again, looking for an answer as to how Bahá'ís can be sure that they are staying true to the Faith.

Of course, it continuously talks about the importance of the Guardianship. One quote that stands out in regards to my question is "Without such an institution, (the Guardianship) the integrity of the faith would be endangered. It's prestige would suffer, the means required to take a long, uninterrupted view over a series of generations would be completely lacking, and the necessary guidance to define the sphere of legislative action of it's representatives would be totally withdrawn." Without the Guardian the integrity of the faith would be endangered. So how is the Faith, at this present time, being kept from becoming endangered if it's believed by most that there is no Guardian?

Later, I had asked one of the friends how Bahá'ís are supposed to keep themselves from deviating from the truth. He told me that the Bahá'ís, in order to remain true to the faith are to follow the Will and Testament of `Abdu´l-Bahá. Well let's have closer look.

"By this body (the Universal House of Justice) all difficult problems are to resolved and the Guardian of the Cause of God is its sacred head and distinguished member for life of that body." But if there is no Guardian, there is no sacred head. How can a body live without a head?

"The Hands of the Cause of God must elect from their own number nine persons that shall at all times be occupied in the important services in the work of the Guardian of the Cause of God." How can this instruction be fulfilled when soon there will be no more Hands of the Cause within the large body of Bahá'ís? And therefore, they can not continually "elect from their own number nine persons that shall at all times be occupied in the important services in the work of the Guardian of the Cause of God."

It is incumbent upon every one, "to show their obedience, submissiveness and subordination unto the Guardian of the Cause of God, to turn unto him and be lowly before him." Another instruction that is not being followed, because it's believed by the large body of Bahá'ís that there is no Guardian.

"This body of the Hands of the Cause of God is under the direction of the Guardian of the Cause of God. He must continually urge them to strive and endeavor to the utmost of their ability to diffuse the sweet savors of God, and to guide all the peoples of the world..." So, if it's believed by the large body of Bahá'ís, that there is no Guardian and soon no more Hands of the Cause who is going to guide all the peoples of the world?

These are just a few excerpts taken from the Will and Testament that already, aren't being followed. Again because it's believed by most that there is no Guardian.

But with a living Guardian the instructions in the Will and Testament could be completely followed. No question. How wonderful that would be.

What have I been told about the Will and Testament of `Abdu´l-Bahá? How important is it to the Bahá'í Faith? It's of the utmost importance. That it's as if the Words have come from Bahá'u'lláh himself. That together, the Will and Testament with the most Holy Book, "are inseparable parts of one complete unit." They are both Holy Writings that can not be changed or altered. Shoghi Effendi states, speaking of the Administrative Order, that no one shall, "misconceive its character, belittle its significance or misrepresent its purpose. The bedrock on which this Administrative Order is founded is God's immutable purpose for mankind in this day."

What I see happening right now with the large body of Bahá'ís is terrifying. Because from what I see, if the Will and Testament is supposed to keep everybody true to the faith and nobody is following it, they must be already deviating. This is one of the reasons why I believe it is so important to have a living Guardian on this earth today.

Isn't there any possibility that Shoghi Effendi chose his successor and he went unrecognized?

Damaris Campbell

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http://truebahai.com:80/docs/peaceplan.html

Bahá'í Peace Plan

The Bahá'í Faith teaches that peace is an inevitable stage in the development of humanity. It will come in two stages:

1) The Lesser Peace- which will be a political unification of the planet in which the nations of the earth will agree to cease all war and resolve boundary disputes and other disagreements with peaceful means (and if any country does wage war, all of the other countries would rise up to stop it). We can see the world moving towards the Lesser Peace right now.

2) The Most Great Peace-- a development in the future that will be characterized by the establishment of a world civilization and brotherhood. Bahá'ís believe their own administrative structure is the embryonic pattern for such a world order. Bahá'ís believe that the establishment of the Most Great Peace will be the fulfillment of ancient prophecies for the Kingdom of Heaven on earth.

From Shoghi Effendi's World Order of Bahá'u'lláh, describing the world commonwealth (pp. 203-204:

"The unity of the human race, as envisaged by Bahá'u'lláh, implies the establishment of a world commonwealth in which all nations, races, creeds and classes are closely and permanently united, and in which the autonomy of its state members and the personal freedom and initiative of the individuals that compose them are definitely and completely safeguarded. This commonwealth must, as far as we can visualize it, consist of a world legislature, whose members will, as the trustees of the whole of mankind, ultimately control the entire resources of all the component nations, and will enact such laws as shall be required to regulate the life, satisfy the needs and adjust the relationships of all races and peoples. A world executive, backed by an international Force, will carry out the decisions arrived at, and apply the laws enacted by, this world legislature, and will safeguard the organic unity of the whole commonwealth. A world tribunal will adjudicate and deliver its compulsory and final verdict in all and any disputes that may arise between the various elements constituting this universal system. A mechanism of world inter-communication will be devised, embracing the whole planet, freed from national hindrances and restrictions, and functioning with marvellous swiftness and perfect regularity. A world metropolis will act as the nerve center of a world civilization, the focus towards which the unifying forces of life will converge and from which its energizing influences will radiate. A world language will either be invented or chosen from among the existing languages and will be taught in the schools of all the federated nations as an auxiliary to their mother tongue. A world script, a world literature, a uniform and universal system of currency, of weights and measures, will simplify and facilitate intercourse and understanding among the nations and races of mankind. In such a world society, science and religion, the two most potent forces in human life, will be reconciled, will cooperate, and will harmoniously develop. The press will, under such a system, while giving full scope to the expression of the diversified views and convictions of mankind, cease to be mischievously manipulated by vested interests, whether private or public, and will be liberated from the influence of contending governments and peoples. The economic resources of

the world will be organized, its sources of raw materials will be tapped and fully utilized, its markets will be coordinated and developed, and the distribution of its products will be equitably regulated.

"National rivalries, hatreds, and intrigues will cease, and racial animosity and prejudice will be replaced by racial amity, understanding and cooperation. The causes of religious strife will be permanently removed, economic barriers and restrictions will be completely abolished, and the inordinate distinction between classes will be obliterated. Destitution on the one hand, and gross accumulation of ownership on the other, will disappear. The enormous energy dissipated and wasted on war, whether economic or political, will be consecrated to such ends as will extend the range of human inventions and technical development, to the increase of the productivity of mankind, to the extermination of disease, to the extension of scientific research, to the raising of the standard of physical health, to the sharpening and refinement of the human brain, to the exploitation of the unused and unsuspected resources of the planet, to the prolongation of human life, and to the furtherance of any other agency that can stimulate the intellectual, the moral, and spiritual life of the entire human race.

"A world federal system, ruling the whole earth and exercising unchallengeable authority over its unimaginably vast resources, blending and embodying the ideals of both the East and the West, liberated from the curse of war and its miseries, and bent on the exploitation of all the available sources of energy on the surface of the planet, a system in which Force is made the servant of Justice, whose life is sustained by its universal recognition of one God and by its allegiance to one common Revelation--such is the goal towards which humanity, impelled by the unifying forces of life, is moving."

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http://truebahai.com:80/docs/relevance.html

The Relevance of the Bahá'í Teachings in Today's World
by David Maxwell

In the apparent madness of today's world, there appears to be a need for "something" at times, in order that a sense of sanity may be found for the answers to some very vexing questions. The Bahá'í Teachings proclaim to be the message of God for this day, which should be the end of the discussion, but after 160 years on this Earth, with turmoil seeming to increase daily rather than decrease, we seem to have a paradox on our hands. Yet, the Bahá'ís gain a feeling of comfort from the promises of the Teachings.

While thinking of proofs for this subject, I could think of nothing that is happening in the world today that could not be solved, or could have been avoided in the first place, through the following of the precepts and guidance of the Bahá'í Teachings. I must emphasize that the Orthodox position must be assumed in order to make the above statement true. There must be a Guardian at the helm in order for the Faith to yield its intended efficacy. Yet, while we understand that the ignoring of God's plan for this day led to today's problems, we also possess the comfort of the powerful Prayers and assurances in the Writings of this Most Great Revelation.

The skeptic could argue that while the Faith has been on this Earth since the mid-nineteenth century, it has had little to no influence on bringing an out-of-control world to bay, as evidenced by two major world wars, countless world conflicts, famine and pestilence of untold magnitude, not to mention untold heartache to humanity. Thus, it has seemingly had little success in bringing the Kingdom of God on Earth, as foretold in the Holy books. But wait. Did not Bahá'u'lláh proclaim, while he remained a prisoner of unjust governments during most of His ministry, that mankind had a chance of experiencing the prophesied period of peace on Earth if but the rulers of the world would accept his Teachings and follow Him? We know the results of that. And as each succeeding generation has witnessed, the problems and suffering have increased such that many on this Earth can not find safety and peace even in their own homes.

Consider Bahá'u'lláh's statement "Anticipating the System which the irresistible power of His Law was destined to unfold in a later age, He writes: "The world's equilibrium hath been upset through the vibrating influence of this most great, this new World Order. Mankind's ordered life hath been revolutionized through the agency of this unique, this wondrous System--the like of which mortal eyes have never witnessed. The Hand of Omnipotence hath established His Revelation upon an unassailable, an enduring foundation. Storms of human strife are powerless to undermine its basis, nor will men's fanciful theories succeed in damaging its structure." -- Shoghi Effendi, The World Order of Bahá'u'lláh, p. 109

That quote seems to hold particular power for me, both in providing reasons for the world's troubles, and in proclaiming hope for the future. The world's equilibrium. What can be more important than the equilibrium of an entity? Without equilibrium there is no sense of balance, without balance there is at the very least considerable difficulty. And as each generation has witnessed, the problems have increased to the degree that there seems absolutely no solution for many of them. And why would God destine havoc upon the very creatures He loves? Bahá'ís know

that since God's call was not heeded by the rulers of the world many years ago, we were put on the path of "doing it the hard way." Mankind's choice; not His. Yet there remains a comfort..."nor will men's fanciful theories succeed in damaging its structure."

As children, most of us suffered hardships of some sort or another. But the world had a safeness, a saneness to depend upon. At least our world in the United States did. World War II, while murderously horrible to those directly involved, was certainly not the end of things for most of us. In fact, many of the modern medicines and conveniences we have today had their beginnings from that War; penicillin, the harnessing of atomic energy, the development of a network of highways, the development of jet aircraft to enable swift circumvention of the globe. Many of the Bahá'í principles found sanctuary as well, such as the intermarriage of the races.

All the while we continued to feel the safeness and saneness of our country, with a distant view of the hardships of others. And then that was taken from us when the Russians launched their Sputnik beyond the gravitational pull of the Earth in 1957. Now, we became vulnerable. And with the capture of Gary Powers and his U2 spy plane, we came to realize that our government at times withheld information from us, and was capable of the little white lie. Where had the good old days gone? A maturity we did not want was thrust upon us. Would these things have happened to us if the rulers of the world had followed the directives of Bahá'u'lláh and had been following the Bahá'í Teachings?

Then, the ultimate tragedy struck. When the Guardian Shoghi Effendi died in late 1957, the Hands of the Cause quickly tossed out the very essence of the Faith, the Institution of the Guardianship. This act lead additionally to the end of the Institution of the Hands, the re-writing of many passages in the Holy Books, and the illicit handling of the money contributions to the Faith. While the Hand's actions were not bad enough, even more unfortunate was the fact that the overwhelming majority of believers bought it lock, stock, and barrel. Yet there remained a comfort zone for those who continued to support the Institution of the Guardianship.

Later, during the Cuban missile crisis, Russia blinked first. A magnified acceleration of the ills of mankind was everywhere. The rampant use of recreational mind-altering drugs put parents in a dither, and numbed the senses of young people. Would that have happened if the Teachings had been widely followed? And then there was the sexual revolution. Its results have carried unresolved to this day, with increasing perversity. Fast forward. Abortion. What to do? The murder of those who support it. The murder of those who do not support it. And through the Aids virus, the murder of many others. Now we are faced with the consequences of cloning. Will a human clone have a soul? What about stem-cell research? Have to ask the Guardian. Unfortunately, the man on the street has to ask, "What do you mean, ask the Guardian? What Guardian are you talking about?" How do we solve Ebola or SARS? How about terrorism? Shall we solve that on our own, unaided by a Guardian presiding over the Universal House of Justice?

During my working years, I learned many lessons of the goodness of people, and of their treachery. I recall a particularly stressful period when the world-famous McKinsey Corporation came to call, and spent several months roaming around various departments of the company. We were told... "these guys are not efficiency experts, cooperate fully and truthfully with them to assist them in their research." Yeah. Right. When they eventually compiled and released their findings, we had to

enact their guidelines. The McKinsey folks, to no one's surprise, found we were overstaffed. That much of our staff was located in the field at various production units, some being hundreds of miles apart, was of no consequence. To cover all the bases we could transfer a half person to cover the defined half-day job at one location; the remaining half person would cover the half-day job at another location. Piece of cake. But over time we somehow managed to accomplish the guidelines. Then management was on our case about the reduced service levels we were providing.

Additionally, our vocabularies were enhanced, with buzzwords such as "rationalization of staff." We were puzzled; what did that mean? Quite simply it meant "reduction of staff." Then I read an article that helped me understand. In order to rebuild a company into a more efficient entity, you must first obliterate the old one. Are not all the old established institutions of the world being obliterated? Like it or not, we are all a part of it. Even the old order of the Bahá'í Faith is in the process of eventual obliteration. While we can take comfort that future generations will benefit from the faithful believers of this period, who hold steadfast to the Bahá'í Covenant, that does not mean it has been an easy path. But God is there with a comforting presence to provide all our needs.

And I cannot recount the continuous tumult we see around us every day of our twenty-first century lives. There is a crisis of the day, and if there isn't a genuine crisis, the news media will fabricate one. Today's scary headline is often never heard of again. We do not know what to believe or who to trust. All the while, our lives and those around us have been in constant change. Most of us hate change. Yet, did not Bahá'u'lláh, `Abdu´l-Bahá, and Shoghi Effendi tell us in their prolific writings, that the World's equilibrium had been upset, and that change of a magnitude never before seen would occur in this world, until the day that Bahá'u'lláh's message was fully instituted?

So here we are, over forty years after the Hands foisted the ultimate crisis on the world, disturbing the intended path of development of the Faith, to make conditions even worse in the world than they would have been had the Second and Third Guardians been recognized by the majority of the Faith. We have the illicit organization in Haifa ruling their flock with their very own man-made version of the Bahá'í Faith. How can the world expect to be any better off? It's a marvel that the world is still spinning, and that the problems are not worse than they are. Now, back to Bahá'u'lláh's quote: "The Hand of Omnipotence hath established His Revelation upon an unassailable, an enduring foundation. Storms of human strife are powerless to undermine its basis, nor will men's fanciful theories succeed in damaging its structure." We are assured of the eventual victory of the Bahá'í Faith. Can anything be more comforting than knowing that men's fanciful theories cannot succeed in damaging the intended path of the Faith?

I challenge anyone to refute that any of the ills of the world over the past 150 years could not have been mitigated through the intended efficacy of the true Bahá'í Teachings, as established by Bahá'u'lláh, taught by the Master `Abdu´l-Bahá, further defined through the pen of Shoghi Effendi, upheld by Mason Remey, and championed through the Guardianship of Joel B. Marangella. Name just one. Can't do it can you?

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http://truebahai.com:80/docs/sept11.html

Third Guardian's Message on September 11th Terrorist Attacks

The faithful believers have certainly been as shocked, stunned, saddened and dismayed by the recent unforeseen and heinous terrorist attacks on the World Trade Center and the Pentagon as their fellow-Americans and grieve along side them at the great loss of life incurred by so many innocent victims. Their hearts go out especially to those who have lost their loved ones in this terrible and unprecedented tragedy and they remember them in their prayers.

We, as Bahá'í's, have the assurance and the consolation from our Writings that those who have lost their lives in this tragic event have ascended to a greater world.

In the midst of this darkness that has fallen upon the world there are traces of some light. It is interesting that this view should also be expressed in a recent article that has appeared in one of the Australian newspapers which states that the Afghans have a proverb: "After every darkness there is light."

It has been gratifying to see the volume of material appearing in the press about the teachings of Islam as well as the numerous statements made by Muslim clerics and officials in interviews held on TV news programs emphasizing that the Qu'rán does not sanction terrorism and explaining the true position of Islam. In fact, a recent newspaper article appearing in the Australian press has devoted two full pages to a presentation of the facts concerning the teachings of Islam, including even a description of the difference between the Shí'ih Muslims and Sunni Muslims. The reader then comes to understand that the terrorists represent a fanatical fringe element who have perverted the teachings of Muhammad to justify their acts of terrorism.

No doubt, you have also seen on TV the pictures of the visit of the President of the United States to a Mosque (with a copy of the Qu'rán on the table in front of him) and have heard his statements in a public address in which he made the point that the war against the terrorists is not to be construed as one against Islam.

The increased understanding of Islam that has resulted from this discussion of Islam should facilitate our future teaching efforts and serve to make the inquirer more receptive to the Bahá'í teachings on the oneness of religion.

Another good thing that has come out of this tragic event is the increased cooperation that has been brought about between most of the governments of the world in an united and determined effort to eliminate terrorism from the world from whatever quarter.

Well nigh 140 years have elapsed since the Declaration of Bahá'u'lláh in the Garden of Ridván. Yet the great masses of the world continue to remain ignorant of His Revelation and have failed therefore to be faithful to the Greater Covenant while the believers have almost universally become violators of the Covenant Bahá'u'lláh. In the light of this sad situation we might well call to mind the dire warning issued by Bahá'u'lláh in which God reveals through Him the following: "We have a fixed time for you, O peoples. If ye fail, at the appointed hour, to turn towards God, He, verily, will

lay violent hold on you, and will cause grievous afflictions to assail you from every direction. How severe, indeed, is the chastisement with which your Lord will then chastise you!" (p.113, BWF)

With loving Abhá greetings to all,

Faithfully your brother in El Abhá,

Joel

Letter to National Council 10-1-01 from Joel B. Marangella, Third Guardian

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http://truebahai.com:80/docs/truefriend.html

What is True Friendship?
by Ross Campbell

Only a spiritually mature man or woman is able to consistently demonstrate true friendship to another man or woman.

Spiritual maturity means accomplishing the application in our lives of the Words of the Holy Messengers. Application means not merely learning their Words, but actually discovering how to make application of those Words in our daily lives. For example, one of those Holy Messengers, His Holiness the Lord Christ said: "There is more happiness in giving than in receiving."

A true friend seeks only good for the other person, and never betrays trust. A person who has the qualities of true friendship even shows kindness and friendship to persons who are his/her enemies, and those who act like enemies. For example, His Holiness the Lord Buddha on one occasion was sitting on some steps when a group of boys came by and commenced vigorously insulting Him and taunting Him, attempting to make Him angry. After some time, one of the boys, having observed that the insults were having no effect upon the Lord Buddha, Who remained sitting peacefully, silently, asked the Lord Buddha why He was not becoming angry with them. He responded by asking a question: "If someone offers a gift and the one to whom the gift is offered refuses the gift, then to whom does the gift belong?" The boy answered: "It continues to belong to the one offering the gift." The Lord Buddha said: " Likewise, I am refusing to accept your insults, therefore they remain yours."

He remained at peace and at the same time taught a lesson in Divine Wisdom to those who wished to make themselves His enemies.

There is very much to say about that true friendship and many true life examples from history to relate. Of course, our truest Friend is the Lord of this age in which we live (Bahá'u'lláh), Who commenced His Ministry in the year 1863, and left us many books full of Truth and Wisdom for us to examine. He is the most loyal Friend, the most trustworthy Friend. He suffered immensely during His Ministry of 40 years and many relatives and apparent friends betrayed Him. He teaches us the blessings of suffering and how our sufferings mature us spiritually and prepare us for the next world.

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TRUEBAHAI.com
The TRUTH about the Bahá'í Faith

The TRUTH about the Bahá'í Faith is that every letter and every word spoken or written by Bahá'u'lláh, `Abdu'l-Bahá, and Shoghi Effendi was, and still is, TRUE.

None of it has been abrogated.

Some followers of Bahá'u'lláh imagine that God changed His Mind.

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How absurd it is to believe that one of the central verities, the very TRUTH of the Bahá'í Revelation - that Divine Guidance flows to mankind from the Universal House of Justice AND the Guardian, its sacred head - has been abrogated.

If you want to be a TRUE Bahá'í, you must accept the Revelation of Bahá'u'lláh in its entirety.

The TRUE covenant-breakers are those who know the TRUTH about the Bahá'í Faith, but turn away from it anyway. The consequences are that the peoples of our sick world, filled with hatred, war, and misery, continue to suffer from their acute illness. The majority of the Bahá'í Faith's adherents have refused to offer up to the world the Covenant of Bahá'u'lláh, the prescription for what ails humanity as written by the Divine Physician.

It is time for those TRUE Bahá'ís remaining in the sans-Guardian organization to emerge from the lies and deception, and come forward to defend the Covenant of Bahá'u'lláh.

Only instant, exact, and complete obedience to the Guardian will suffice.

You are invited
to come under the loving shadow of the
Tree of the Covenant in obedience to
the living Guardian of the Cause of God,
Joel B. Marangella.

privacy

The Great Violation of the Covenant of Bahá'u'lláh

The central teaching of the Bahá'í religion is the Covenant of Bahá'u'lláh, because it is by firmness in the Covenant that the followers of Bahá'u'lláh will bring to fruition the central mission of the Manifestation of God for this Day: the unification of humanity through the establishment of the world Order of Bahá'u'lláh.

Bahá'u'lláh appointed his eldest son, `Abdu´l-Bahá, as the Center of His Covenant, in the tablet known as the Book of the Covenant:

> *When the ocean of My presence hath ebbed and the Book of My Revelation is ended, turn your faces toward Him Whom God hath purposed, Who hath branched from this Ancient Root. The object of this sacred verse is none other except the Most Mighty Branch (`Abdu´l-Bahá). Thus have we graciously revealed unto you our potent Will, and I am verily the Gracious, the All-Powerful.*

In that tablet, Bahá'u'lláh commanded His followers to turn towards His Successor, `Abdu´l-Bahá, and to obey Him, because to disobey `Abdu´l-Bahá is tantamount to disobedience to Bahá'u'lláh Himself:

> *Render thanks unto God, O people, for His appearance; for verily He is the most great Favor unto you, the most perfect bounty upon you; and through Him every mouldering bone is quickened. Whoso turneth towards Him hath turned towards God, and whoso turneth away from Him hath turned away from My Beauty, hath repudiated My Proof, and transgressed against Me.*

Although appointed as Bahá'u'lláh's successor, the Master (`Abdu´l-Bahá) never claimed the station of a Manifestation of God. In His Will and Testament, the Master specifically states:

> *His Holiness, the Exalted One (the Báb), is the Manifestation of the Unity and Oneness of God and the Forerunner of the Ancient Beauty. His Holiness the Abhá Beauty (may my life be a sacrifice for His steadfast friends) is the Supreme Manifestation of God and the Dayspring of His Most Divine Essence. All others are servants unto Him and do His bidding.*

As the Center of the Covenant, the Master led the Bahá'í world after the passing of His Father, and was instrumental in spreading the Cause to the West. In His many talks and letters, the Master authoritatively expounded upon the teachings of Bahá'u'lláh. Probably the most important aspect of His ministry, however, was His authorship of the Will and Testament, because in this momentous document the Master laid out the fundamental principles of the administrative Order

of Bahá'u'lláh and appointed His own successor to lead the Bahá'í world after His passing:

> *O my loving friends! After the passing away of this wronged one, it is incumbent upon the Aghsán (Branches), the Afnán (Twigs) of the Sacred Lote-Tree, the Hands (pillars) of the Cause of God and the loved ones of the Abhá Beauty to turn unto Shoghi Effendi-- the youthful branch branched from the two hallowed and sacred Lote-Trees and the fruit grown from the union of the two offshoots of the Tree of Holiness,-- as he is the sign of God, the chosen branch, the Guardian of the Cause of God, he unto whom all the Aghsán, the Afnán, the Hands of the Cause of God and His loved ones must turn. He is the Interpreter of the Word of God and after him will succeed the first-born of his lineal descendants.*

The Master appointed His grandson, Shoghi Effendi, as the first Guardian of the Cause and the sole Interpreter of the Word of God. Not only this, but He also provided for future succession by creating the office of the Guardian.

Shoghi Effendi wrote a number of books and letters to the Bahá'í world. These writings all are authoritative interpretations by the appointed Interpreter and Guardian. In what is perhaps Shoghi Effendi's most important writing, The Dispensation of Bahá'u'lláh, the Guardian explains the essential verities of the Bahá'í Faith. In that work, the Guardian expounds upon the importance and meaning of the Will and Testament:

> The creative energies released by the Law of Bahá'u'lláh, permeating and evolving within the mind of `Abdu´l-Bahá, have, by their very impact and close interaction, given birth to an Instrument which may be viewed as the Charter of the New World Order which is at once the glory and the promise of this most great Dispensation. The Will may thus be acclaimed as the inevitable offspring resulting from that mystic intercourse between Him Who communicated the generating influence of His divine Purpose and the One Who was its vehicle and chosen recipient. Being the Child of the Covenant-- the Heir of both the Originator and the Interpreter of the Law of God-- the Will and Testament of `Abdu´l-Bahá can no more be divorced from Him Who supplied the original and motivating impulse than from the One Who ultimately conceived it. Bahá'u'lláh's inscrutable purpose, we must ever bear in mind, has been so thoroughly infused into the conduct of `Abdu´l-Bahá, and their motives have been so closely wedded together, that the mere attempt to dissociate the teachings of the former from any system which the ideal Exemplar of those same teachings has established would amount to a repudiation of one of the most sacred and basic truths of the Faith.
>
> The Administrative Order, which ever since `Abdu´l-Bahá's ascension has evolved and is taking shape under our very eyes in no fewer than forty countries of the world, may be considered as the framework of the Will itself, the inviolable stronghold wherein this new-born child is being nurtured and developed. This Administrative Order, as it expands and consolidates itself, will no doubt manifest the potentialities and reveal the full implications of this momentous Document-- this most remarkable expression of the Will of One of the most remarkable Figures of the Dispensation of Bahá'u'lláh. It will, as its component parts, its organic institutions, begin to function with efficiency and vigor, assert its claim and

demonstrate its capacity to be regarded not only as the nucleus but the very pattern of the New World Order destined to embrace in the fullness of time the whole of mankind

In this passage, the Guardian explains that the Will and Testament is the Charter of Bahá'u'lláh's Order, and that it is the offspring of the mystical intercourse between Bahá'u'lláh and the Master. The Guardian explains that the Will and Testament reveals Bahá'u'lláh's purpose and sets forth the pattern of the Order of Bahá'u'lláh.

It should be clear to every faithful follower of Bahá'u'lláh that the Will and Testament cannot be violated or altered, because to do so would be a repudiation of the central truth of the Bahá'í Faith. A firm understanding of the provisions of the Will and Testament is of fundamental importance. The Master states, in His Will and Testament:

O ye beloved of the Lord! The greatest of all things is the protection of the True Faith of God, the preservation of His Law, the safeguarding of His Cause and service unto His Word. Ten thousand souls have shed streams of their sacred blood in this path, their precious lives they offered in sacrifice unto Him, hastened wrapt in holy ecstasy unto the glorious field of martyrdom, upraised the Standard of God's Faith and writ with their life-blood upon the Tablet of the world the verses of His Divine Unity. The sacred breast of His Holiness, the Exalted One (may my life be a sacrifice unto Him), was made a target to many a dart of woe, and in Mazindaran, the blessed feet of the Abhá Beauty (may my life be offered up for His loved ones) were so grievously scourged as to bleed and be sore wounded. His neck also was put into captive chains and His feet made fast in the stocks. In every hour, for a period of fifty years, a new trial and calamity befell Him and fresh afflictions and cares beset Him

The Will and Testament did not just appoint Shoghi Effendi as the Interpreter and Guardian of the Cause of God, but it also set forth fundamental principles and institutions of the administrative Order of Bahá'u'lláh. The unique mission of the followers of Bahá'u'lláh is to build the structure of this Order. If the Bahá'ís should fail to establish this System, then the sufferings and death of the Founders and the thousands of their followers would be for naught. History reveals that Shoghi Effendi recognized the importance of this mission as his ministry was almost exclusively devoted to the raising of the divine institutions of the Bahá'u'lláh's Order.

The central institutions of the Order are the Guardian and the Universal House of Justice. In His Will and Testament, the Master states:

The sacred and youthful branch, the Guardian of the Cause of God, as well as the Universal House of Justice to be universally elected and established, are both under the care and protection of the Abhá Beauty, under the shelter and unerring guidance of the Exalted One (may my life be offered up for them both). Whatsoever they decide is of God. Whoso obeyeth him not, neither obeyeth them, hath not obeyed God; whoso rebelleth against him and against them hath rebelled against God; whoso opposeth him hath opposed God; whoso contendeth with them hath contended with God; whoso disputeth with him hath disputed with God; whoso denieth him hath denied God; whoso disbelieveth in him hath disbelieved in God; whoso deviateth, separateth himself and turneth aside from him hath in truth

deviated, separated himself and turned aside from God. May the wrath, the fierce indignation, the vengeance of God rest upon him! The mighty stronghold shall remain impregnable and safe through obedience to him who is the Guardian of the Cause of God. It is incumbent upon the members of the House of Justice, upon all the Aghsán, the Afnán, the Hands of the Cause of God to show their obedience, submissiveness and subordination unto the Guardian of the Cause of God, to turn unto him and be lowly before him. He that opposeth him hath opposed the True One, will make a breach in the Cause of God, will subvert His Word and will become a manifestation of the Center of Sedition. Beware, beware, lest the days after the ascension (of Bahá'u'lláh) be repeated when the Center of Sedition waxed haughty and rebellious and with Divine Unity for his excuse deprived himself and perturbed and poisoned others. No doubt every vainglorious one that purposeth dissension and discord will not openly declare his evil purposes, nay rather, even as impure gold, will he seize upon divers measures and various pretexts that he may separate the gathering of the people of Baha. My object is to show that the Hands of the Cause of God must be ever watchful and so soon as they find anyone beginning to oppose and protest against the Guardian of the Cause of God, cast him out from the congregation of the people of Baha and in no wise accept any excuse from him. How often hath grievous error been disguised in the garb of truth, that it might sow the seeds of doubt in the hearts of men!

The Master's potent words of warning must not go unheeded. All are to obey the Guardian of the Cause of God. Anyone who opposes the Guardian will make a breach in the Cause of God. The Master says that no one may oppose the Guardian, not even the Hands, or the members of the House of Justice. We must be watchful because the enemies of the Covenant will not openly declare their purposes but rather will use pretexts and measures and "Divine Unity" as their excuse to rebel against the Covenant and subvert the Word of God.

Although the Guardianship is a central institution of the Cause, the Master also explained that the functions of the Universal House of Justice are equally vital:

And now, concerning the House of Justice which God hath ordained as the source of all good and freed from all error, it must be elected by universal suffrage, that is, by the believers. Its members must be manifestations of the fear of God and daysprings of knowledge and understanding, must be steadfast in God's faith and the well-wishers of all mankind. By this House is meant the Universal House of Justice, that is, in all countries a secondary House of Justice must be instituted, and these secondary Houses of Justice must elect the members of the Universal one. Unto this body all things must be referred. It enacteth all ordinances and regulations that are not to be found in the explicit Holy Text. By this body all the difficult problems are to be resolved and the Guardian of the Cause of God is its sacred head and the distinguished member for life of that body. Should he not attend in person its deliberations, he must appoint one to represent him. Should any of the members commit a sin, injurious to the common weal, the Guardian of the Cause of God hath at his own discretion the right to expel him, whereupon the people must elect another one in his stead. This House of Justice enacteth the laws and the government enforceth them. The legislative body must reinforce the executive, the executive must aid and assist the legislative body so that through the close union and harmony of these two forces, the foundation of fairness

and justice may become firm and strong, that all the regions of the world may become even as Paradise itself.

The Master explains how the twin institutions of the Guardianship and the Universal House of Justice are to work together. The Guardian is the appointed sacred head for life of the House of Justice. The other members of the Universal House of Justice are to be elected by the believers in a two-tiered manner: first the secondary (national) houses of justice are to be elected, and then the members of the secondary houses elect the members of the Universal House of Justice. The Guardian has the power to expel a member for cause, at his discretion. The Universal House of Justice is the legislative body.

Shoghi Effendi, in the Dispensation of Bahá'u'lláh, explains and clarifies how these twin institutions are to work together:

> It should be stated, at the very outset, in clear and unambiguous language, that these twin institutions of the Administrative Order of Bahá'u'lláh [the Guardianship and the Universal House of Justice] should be regarded as divine in origin, essential in their functions and complementary in their aim and purpose. Their common, their fundamental object is to insure the continuity of that divinely-appointed authority which flows from the Source of our Faith, to safeguard the unity of its followers and to maintain the integrity and flexibility of its teachings. Acting in conjunction with each other these two inseparable institutions administer its affairs, coordinate its activities, promote its interests, execute its laws and defend its subsidiary institutions. Severally, each operates within a clearly defined sphere of jurisdiction; each is equipped with its own attendant institutions--instruments designed for the effective discharge of its particular responsibilities and duties. Each exercises, within the limitations imposed upon it, its powers, its authority, its rights and prerogatives. These are neither contradictory, nor detract in the slightest degree from the position which each of these institutions occupies. Far from being incompatible or mutually destructive, they supplement each other's authority and functions, and are permanently and fundamentally united in their aims.
>
> Divorced from the institution of the Guardianship the World Order of Bahá'u'lláh would be mutilated and permanently deprived of that hereditary principle which, as `Abdu´l-Bahá has written, has been invariably upheld by the Law of God. "In all the Divine Dispensations," He states, in a Tablet addressed to a follower of the Faith in Persia, "the eldest son hath been given extraordinary distinctions. Even the station of prophethood hath been his birthright." Without such an institution the integrity of the Faith would be imperiled, and the stability of the entire fabric would be gravely endangered. Its prestige would suffer, the means required to enable it to take a long, an uninterrupted view over a series of generations would be completely lacking, and the necessary guidance to define the sphere of the legislative action of its elected representatives would be totally withdrawn.
>
> Severed from the no less essential institution of the Universal House of Justice this same System of the Will of `Abdu´l-Bahá would be paralyzed in its action and would be powerless to fill in those gaps which the Author of the Kitáb-i-Aqdas has deliberately left in the body of His legislative and administrative ordinances

Shoghi Effendi emphasizes the importance of both institutions operating together. Without the Guardian, the World Order of Bahá'u'lláh would be mutilated, it would be deprived of the hereditary principle, and the integrity and stability of the Faith would be in danger. The Faith's prestige would suffer, there would be no way for the Faith to take a long-term view over a series of generations, and there would be no way to define the legislative sphere of the Universal House of Justice.

Likewise, in the absence of the Universal House of Justice, there would be no way to legislate or to fill in the gaps of ordinances deliberately left by Bahá'u'lláh. The System inaugurated by Bahá'u'lláh would be paralyzed.

The two functions of these institutions are vital and necessary. The Order of Bahá'u'lláh cannot exist without both of these offices and it is important that these two functions remain within their own separate spheres. Shoghi Effendi states in the Dispensation of Bahá'u'lláh:

> [T]he Guardian of the Faith has been made the Interpreter of the Word and that the Universal House of Justice has been invested with the function of legislating on matters not expressly revealed in the teachings. The interpretation of the Guardian, functioning within his own sphere, is as authoritative and binding as the enactments of the International House of Justice, whose exclusive right and prerogative is to pronounce upon and deliver the final judgment on such laws and ordinances as Bahá'u'lláh has not expressly revealed. Neither can, nor will ever, infringe upon the sacred and prescribed domain of the other. Neither will seek to curtail the specific and undoubted authority with which both have been divinely invested.
>
> Though the Guardian of the Faith has been made the permanent head of so august a body he can never, even temporarily, assume the right of exclusive legislation. He cannot override the decision of the majority of his fellow-members, but is bound to insist upon a reconsideration by them of any enactment he conscientiously believes to conflict with the meaning and to depart from the spirit of Bahá'u'lláh's revealed utterances. He interprets what has been specifically revealed, and cannot legislate except in his capacity as member of the Universal House of Justice. He is debarred from laying down independently the constitution that must govern the organized activities of his fellow-members, and from exercising his influence in a manner that would encroach upon the liberty of those whose sacred right is to elect the body of his collaborators.

The Bahá'í world was plunged into turmoil upon the passing of Shoghi Effendi. The vast majority of believers expected the Guardian to leave a will in which he would have appointed his son as the next Guardian. What they failed to realize was that the Master said that the Guardian must appoint his successor "in his lifetime." The Master would not have said this if he intended for the Guardian to leave a will. The Master specifically had provided for a lifetime appointment and he even included a procedure whereby the Hands would acknowledge the validity of the appointment so that differences would not arise after the passing of the Guardian.

The Hands of the Cause of God were appointed by Shoghi Effendi pursuant to the Will and Testament. The institution of the Hands is the "learned" branch of the Order: individuals having

no authority but whose function is to teach and protect the Faith in service to the Guardian. Upon Shoghi Effendi's death, the Hands met in a secret conclave to determine whether the Guardian had left a will and appointed a successor. There is no explicit authority in the Will and Testament for the Hands to meet as a group or to make any determinations whatsoever. The Hands subsequently declared that the Guardian had left no will. The Hands proceeded to seize control over the Faith and exercise the powers of the Guardian. There is no authority anywhere in the Bahá'í Writings for the Hands to exercise control over the Faith. There is no authority anywhere in the Bahá'í Writings for any follower of Bahá'u'lláh to obey the Hands. Yet the vast majority of the believers did follow the Hands.

Most of the followers of Bahá'u'lláh, including the Hands, believed that the Guardian must be succeeded by the first-born of his lineal descendents. There is no question that the Will and Testament makes explicit reference to this. However, it is important to understand that the Master provided for appointment of the next Guardian. If not, the next Guardian would automatically be the first-born child. The Will and Testament sets forth the procedure whereby the guardianship is to be continued into the future:

> *O ye beloved of the Lord! It is incumbent upon the Guardian of the Cause of God to appoint in his own life-time him that shall become his successor, that differences may not arise after his passing. He that is appointed must manifest in himself detachment from all worldly things, must be the essence of purity, must show in himself the fear of God, knowledge, wisdom and learning. Thus, should the first-born of the Guardian of the Cause of God not manifest in himself the truth of the words:--"The child is the secret essence of its sire," that is, should he not inherit of the spiritual within him (the Guardian of the Cause of God) and his glorious lineage not be matched with a goodly character, then must he, (the Guardian of the Cause of God) choose another branch to succeed him*

In this passage, the Master provides for the Guardian to appoint his successor during his lifetime and states, that while it is clear that his eldest son is the preferred choice, the Guardian must ensure that the one appointed to the future office possess spiritual qualities, and knowledge, wisdom and learning. If not, the Guardian is to choose another "branch." In the Bahá'í Writings, there are numerous references to the "Branches" (meaning the male descendants of Bahá'u'lláh). In all such references to the Holy Family, including in the Will and Testament, the word "Branch" was translated into English with an upper case "B" (although in the original Persian language, there are no upper case or lower case letters). Shoghi Effendi translated the Will and Testament into English, and he chose to translate the word in the above passage with a lower case "b". This means that, although it is preferable for the Guardian to appoint his lineal descendants, the Master recognized that this might not be possible. This is especially so when one considers the history of the Holy Family in which almost all of the Family rebelled against the appointed Center. This means that the Guardian has the power and discretion, if necessary, to appoint some other person as the Guardian. It is interesting to note that if the Guardianship really had been limited to the male descendants of Baha u llah, then even Shoghi Effendi did not qualify since he was a maternal descendant of Baha u llah (having been born to Baha u llah s grand-daughter)

It is now historical fact that Shoghi Effendi had no children and that the other members of the Holy Family all had rebelled against the Guardian. Yet, it was "incumbent" upon Shoghi Effendi to

appoint his successor during his lifetime. Otherwise, Shoghi Effendi would have been in disobedience to a central requirement of the Will and Testament and also the twin institutions could not function in harmony as Shoghi Effendi had earlier explained how they must do so.

The Hands of the Cause of God controlled the affairs of the Bahá'í Faith from the passing of the Guardian in 1957 until the election of the "Universal House of Justice" in 1963. The Hands ultimately recognized that they had no right to exercise authority and therefore decided that the Bahá'í world must elect the "Universal House of Justice" even though they believed that there could be no Guardian as the head of this institution.

The question that must arise, however, is whether Shoghi Effendi did in fact appoint his successor during his lifetime? If he did not, then Shoghi Effendi disobeyed the Master's clear injunction that he must do so. The only way to conclusively answer this question is to review the letters and writings of Shoghi Effendi.

On January 9, 1951, Shoghi Effendi sent a cablegram to the Bahá'í world. The cablegram begins with the word "proclaim." This is the only message Shoghi Effendi sent to the Bahá'í world that he identified as a proclamation. The cablegram, which is published in Messages to the Bahá'í World, states in its entirety as follows:

> Proclaim National Assemblies of East and West weighty epoch-making decision of formation of first International Bahá'í Council, forerunner of supreme administrative institution destined to emerge in fullness of time within precincts beneath shadow of World Spiritual Center of Faith already established in twin cities of 'Akká and Haifa. Fulfillment of prophecies uttered by Founder of Faith and Center of His Covenant culminating in establishment of Jewish State, signalizing birth after lapse of two thousand years of an independent nation in the Holy Land, the swift unfoldment of historic undertaking associated with construction of superstructure of the Báb's Sepulcher on Mount Carmel, the present adequate maturity of nine vigorously functioning national administrative institutions throughout Bahá'í World, combine to induce me to arrive at this historic decision marking most significant milestone in evolution of Administrative Order of the Faith of Bahá'u'lláh in course of last thirty years. Nascent Institution now created is invested with threefold function: first, to forge link with authorities of newly emerged State; second, to assist me to discharge responsibilities involved in erection of mighty superstructure of the Báb's Holy Shrine; third, to conduct negotiations related to matters of personal status with civil authorities. To these will be added further functions in course of evolution of this first embryonic International Institution, marking its development into officially recognized Bahá'í Court, its transformation into duly elected body, its efflorescence into Universal House of Justice, and its final fruition through erection of manifold auxiliary institutions constituting the World Administrative Center destined to arise and function and remain permanently established in close neighborhood of Twin Holy Shrines. Hail with thankful, joyous heart at long last the constitution of International Council which history will acclaim as the greatest event shedding luster upon second epoch of Formative Age of Bahá'í Dispensation potentially unsurpassed by any enterprise undertaken since inception of Administrative Order of Faith on morrow of `Abdu´l-Bahá's Ascension, ranking second only to glorious immortal events

> associated with Ministries of the Three Central Figures of Faith in course of First Age of most glorious Dispensation of the five thousand century Bahá'í Cycle. Advise publicize announcement through Public Relations Committee.
>
> --Shoghi

Those familiar with the writings of Shoghi Effendi know that he wrote very deliberately. He rarely wasted any words, but chose his words carefully to communicate exactly what he meant to say.

Pay attention to the words of this cablegram. He proclaims the establishment of the Bahá'í International Bahá'í Council ("IBC") calling it a "weighty epoch-making decision" and an "historic decision marking most significant milestone in evolution of Administrative Order of the Faith of Bahá'u'lláh in course of last thirty years" (In other words, this is the most important thing to happen since Shoghi Effendi took office as the Guardian upon the passing of `Abdu´l-Bahá), He says that the IBC is the "forerunner of the supreme administrative institution," and a "nascent" and embryonic institution." He hails its formation with a "thankful" and "joyous heart" stating that "history will acclaim" its formation as "the greatest event shedding luster upon the second epoch of Formative Age of Bahá'í Dispensation potentially unsurpassed by any enterprise undertaken since the inception of Administrative Order." Shoghi Effendi goes on to say that its formation ranks "second only to glorious immortal events associated with Ministries" of the Báb, Bahá'u'lláh and `Abdu´l-Bahá!

Shoghi Effendi explains that the IBC is to evolve in four stages. The first stage was embryonic (at the time of the cablegram). Next, it was to evolve into an officially recognized world court. The third stage was its transformation into an elected body, and the final stage was its efflorescence into the Universal House of Justice. In other words, Shoghi Effendi had proclaimed the establishment of an embryonic Universal House of Justice.

In reading this proclamation, the central question that comes to mind is: what happened to this glorious institution? It is important for the proper understanding of this development to read the Guardian's later cables and to understand what happened to the IBC after its formation.

On March 2, 1951, Shoghi Effendi sent a cablegram announcing that (Charles) Mason Remey was its president and Amelia Collins was its vice-president. On April 25, 1951, the Guardian sent a cablegram that stated in part:

> Process of the unfoldment of the ever-advancing Administrative Order accelerated by the formation of the International Bahá'í Council designed to assist in the erection of the superstructure of the Báb's Sepulcher, cement ties uniting the budding World Administrative Center with the recently established state, and pave the way for the formation of the Bahá'í Court, essential prelude to the institution of the Universal House of Justice.

In this cable, the Guardian was explaining that the IBC was to establish ties with the new State of Israel so that it could become a recognized Bahá'í Court which he said was an "essential prelude" to the IBC transforming into the Universal House of Justice.

On December 24, 1951, the Guardian sent another cable in which he appointed the first contingent of the Hands of the Cause. He said that this step was being taken in conjunction with six other vital steps in establishing the institutions of the Will and Testament: 1) construction of superstructure of the Báb's Sepulcher; 2) "creation of International Bahá'í Council in precincts Holy Shrine, forerunner of International House of Justice, supreme legislative organ of nascent, divinely-conceived, world-encircling Bahá'í Administrative Order;" 3) acquisition, restoration and embellishment of historic sites associated with incarceration of Bahá'u'lláh and `Abdu´l-Bahá;. 4) initiation of formal negotiation with central municipal authorities of Israel to preserve neighborhood of Most Holy Tomb on outskirts of 'Akká, and to acquire properties in vicinity of Báb's Sepulcher for future sites of "auxiliary agencies revolving around twin institutions of Guardianship and House of Justice;" 5) preparation of design of future Mashriqu'l-Adhkar on Mount Carmel; and 6) convocation of four international conferences ("precursor final step summoning assemblage representative communities all sovereign states, chief dependencies, islands, entire planet"). Shoghi Effendi said the establishment of the Hands was made in conformity with provisions of the Master's Testament and that it paralleled formation of "International Council destined to culminate in emergence of Universal House of Justice."

On March 8, 1952, the Guardian sent the following cablegram:

> [Announcement of t]he enlargement of the International Bahá'í Council. Present membership now comprises: Amatu'l-Baha Ruhiyyih, chosen liaison between me and the Council. Hands of the Cause, Mason Remey, Amelia Collins, Ugo Giachery, Leroy Ioas, President, Vice-President, member at large, Secretary-General, respectively. Jessie Revell, Ethel Revell, Lotfullah Hakim, Treasurer, Western and Eastern assistant Secretaries. [The ninth member, Sylvia Ioas, was appointed by cablegram of May 4, 1955]

Once the members of the IBC and the Hands were appointed, Shoghi Effendi had completed his primary mission of building the institutions of the Order of Bahá'u'lláh. The next step was to undertake the spread of the Faith throughout the world, as set forth in the Master's Tablets of the Divine Plan, the initial stage of which was incorporated into the Guardians 10-year Crusade beginning in 1953.

Although the Guardian's spouse, Hand of the Cause Amatu'l-Bahá Rúhíyyih Khánum, was appointed to the IBC and was designated as the liaison between the IBC and the Guardian, it is important to recognize that the IBC never was activated by the Guardian. Although the members of this first embryonic International Institution were assigned specific tasks by the Guardian, the IBC never met as a group, made no decisions, and performed no tasks as the IBC.

Since the IBC was the embryonic form of the Universal House of Justice, it only follows that the Guardian would be the sacred head of this institution. However, Shoghi Effendi appointed Mason Remey as it president. It would have been impossible for Mason Remey and the IBC to conduct business separate and apart from Shoghi Effendi. Thus, it is clear that Shoghi Effendi intended this institution to remain in embryonic form until his own passing.

In his cablegram of May 4, 1953, the Guardian set forth his plan for the 10-year World Crusade. The Guardian stated:

> The International Bahá'í Council, comprising eight members, charged with assisting in the manifold activities attendant upon the rise of the World Administrative Center of the Faith, which must pave the way for the formation of a Bahá'í International Court and the eventual emergence of the Universal House of Justice, the supreme legislative body of the future Bahá'í Commonwealth, has been established, enlarged, and the functions of its members defined.....

He then announced twelve national plans as part of the 10-year crusade, one for each of the twelve existing national spiritual assemblies. Among the many goals of the Guardian's plan was "the transformation of the International Bahá'í Council into an international Bahá'í court" and "the establishment of six national Bahá'í Courts in the chief cities of the Islamic East."

Although Western believers are not familiar with the concept of religious courts, the Guardian had emphasized the importance of establishing Bahá'í courts that would be recognized by the governments of Eastern countries (which recognized the authority of other religious courts). The Guardian had planned by 1963 to have six of the National Spiritual Assemblies evolve into Bahá'í courts and to have the IBC transform into a world Bahá'í Court recognized by the State of Israel (and eventually by all of the nations of the world). Thus it can be seen that the national and local spiritual assemblies throughout the world, in the vision of Shoghi Effendi, would parallel the development of the IBC's evolution, passing through stages until they developed from recognized courts and then into local and national Houses of Justice.

Although many Bahá'ís in the world at the time were ignorant of the Guardian's plans and vision for the Order of Bahá'u'lláh, those closest to the Guardian (the Hands) were well aware of what Shoghi Effendi had done and what he intended.

After the passing of Shoghi Effendi in 1957 during the middle of the 10-year crusade, the Hands met in a secret conclave and seized control of the Faith. Although there is no provision or authority in the Will and Testament of `Abdu´l-Bahá (or anywhere else in the Writings) for the Hands to meet as a body, or to act as a collegial head of the Faith, the Hands proceeded to assume this role with only one of the Hands of the Cause objecting. The Hands simply declared themselves the head of the Faith. Hand of the Cause Mason Remey originally accepted the Hands usurpation of authority on the assurance of his fellow Hands that the IBC would be activated in order to take control of the Faith. However, as time passed, Mason Remey learned that his fellow Hands had decided to abandon the IBC and the Guardianship and instead to establish a "Universal House of Justice" without a Guardian as its head to be the central authority in the Faith.

Mason Remey quietly met with the Hands for several years to try to convince them that this was wrong. He told them that it was a violation of the Covenant for the Hands to usurp authority and control over the Faith, that they had no authority to decide on the issue of the Guardian's succession, and that they had no right or authority to destroy the nascent Universal House of Justice established by Shoghi Effendi himself and replace it with an institution of their own fashioning. He patiently explained to the Hands that the Will and Testament and the writings of Shoghi Effendi made it abundantly clear that there would be and must be a Guardian as the sacred

head of the Universal House of Justice. Without the Guardian, who would accept the Huquq'llah (which the Will and Testament says should be paid through the Guardian)? Without the Guardian, who would appoint the Hands of the Cause? Without the Guardian, who would define the legislative sphere of the Universal House of Justice and who would have the authority to expel its members? Without the Guardian, did not Shoghi Effendi warn us, would not the Faith be mutilated? Mason Remey came to realize that the Hands had already made up their minds and had a secret plan to establish the "House of Justice" and have it proclaim that no Guardian has been or could be appointed. The Hands already had decided that Shoghi Effendi could not have appointed a Guardian because he had no children.

The Hands made this unauthorized decision even though they knew that Shoghi Effendi had anticipated future Guardians. Even in the later years when Shoghi Effendi knew that he had no children, he had laid out plans for the building on Mount Carmel to house the office of the Guardian, and even less than 10 years before his death, he anticipated future Guardians. In a letter written on behalf of Shoghi Effendi to an individual believer, November 25, 1948 (published in Bahá'í News, No. 232, p. 8, June, 1950, and Lights of Guidance p. 231-232, it states:

> He feels that if...ponders more deeply about the fundamentals of Divine Revelation, she will come to understand the Guardianship. Once the mind and heart have grasped the fact that God guides men through a Mouthpiece, a human being, a Prophet, infallible and unerring, it is only a logical projection of this acceptance to also accept the station of `Abdu´l-Bahá and the Guardians. The Guardians are the evidence of the maturity of mankind in the sense that at long last men have progressed to the point of having one world management for human affairs. In the spiritual realm, they have also reached the point where God could leave, in human hands (i.e. the Guardians'), guided directly by the Báb and Bahá'u'lláh, as the Master states in His Will, the affairs of His Faith for this Dispensation. This is what is meant by 'this is the day which will not be followed by night'. In this Dispensation, divine guidance flows on to us in this world after the Prophet's ascension, through, first the Master, and then the Guardians. If a person can accept Bahá'u'lláh's function, it should not present any difficulty to them to also accept what He has ordained in a divinely guided individual in matters pertaining to the Faith.

In the Dispensation of Bahá'u'lláh, Shoghi Effendi also made clear references to future Guardians.

Finally in 1960, after exhausting every effort to convince the Hands not to create a headless "House of Justice" instead of the IBC, Mason Remey published a proclamation to the national spiritual assemblies of the Bahá'í world. He announced that, by virtue of his appointment as the head of the International Bahá'í Council (the embryonic Universal House of Justice), Shoghi Effendi had complied with the Master's requirement that he appoint his successor during his lifetime. Mason Remey announced that he was the Second Guardian of the Cause, appointed by Shoghi Effendi as the sacred head of the Universal House of Justice. Mason Remey denounced the plan of the Hands to establish their own headless version, he pronounced that the Hands were covenant-breakers, and called upon the followers of Bahá'u'lláh to accept the authority of the Guardian and the IBC.

The Hands expelled Mason Remey on the basis that he was a covenant-breaker. Of course, at the time of his so-called expulsion, the Hands were the self-appointed heads of the Faith and had no

authority whatsoever to expel him, nor was there any basis for them to insist that he follow them. As for the Bahá'í world, only the national spiritual assemblies of the world received Remey's proclamation but they refused to publish it to the faithful believers of the world. To this day, most Bahá'ís have never been given the opportunity to read or consider Mason Remey's proclamation.

Only the National Spiritual Assembly of France accepted Mason Remey as the Second Guardian. The Hands quickly acted to expel them and replace the French NSA, although there exists no authority whatsoever in the Bahá'í Writings for the Hands to take any administrative actions at all.

At the present time, the so-called "Universal House of Justice" sits on Mount Carmel, without a Guardian. The institution of the Guardianship has been abandoned by most of the Bahá'ís. The Universal House of Justice is the sole authority in the Faith. They accept the Huquq'llah instead of the Guardian. They have replaced the institution of the Hands with one of their own making, the Continental Board of Counselors. The IBC established by Shoghi Effendi, never transformed into a Bahá'í court as envisioned by the Guardian but instead has been simply abandoned and has ceased to exist. The administration now existing on Mount Carmel is a distorted image of the vision set forth in the Master's Will and Testament and the writings of Shoghi Effendi. Almost the entire Bahá'í world has rejected the Covenant, repudiated the Will and Testament, and ignored and rejected the Guardian. They have come out of the shade of the Tree of the Covenant and now vainly attempt to establish their own man-made government in place of God's Kingdom.

The Bahá'í world has expelled the only believers who were true and firm in the Covenant. The Bahá'í world itself is constituted of covenant-breakers, yet they have the audacity to shun the true believers and label them as covenant-breaker. When the veil is lifted from some believers' eyes and they begin to question this violation of the Hands, the Bahá'í world unceremoniously expels them from the ranks. To avoid these questions, the heterodox Bahá'í world is now undergoing a systematic revision of all of the Bahá'í Writings, whereby the Texts are altered by supposedly "new" translations.

The Bahá'í world is in darkness. Yet, the fortunes of the Bahá'í Faith have been very dark in the past. The process of succession from the Báb to Bahá'u'lláh, then to the Master, and to Shoghi Effendi, and thereafter, were all marked by intense antagonism and covenant-breaking by those closest to the Center of the Covenant. The passing of Shoghi Effendi was another test of the believer's firmness in the Covenant and the great majority of the believers failed miserably. Bahá'u'lláh, `Abdu´l-Bahá and Shoghi Effendi warned the Bahá'í world of great tests to come, of enemies from within and without who would seek to destroy the Faith. They warned us to be alert and vigilant and to remain firm in the Covenant.

From the Will and Testament:

> *And now, one of the greatest and most fundamental principles of the Cause of God is to shun and avoid entirely the Covenant-breakers, for they will utterly destroy the Cause of God, exterminate His Law and render of no account all efforts exerted in the past. O friends! It behooveth you to call to mind with tenderness the trials of His Holiness, the Exalted One, and show your fidelity to the Ever-Blest Beauty. The utmost endeavor must be exerted lest*

all these woes, trials and afflictions, all this pure and sacred blood that hath been shed so profusely in the Path of God, may prove to be in vain.

The Second Guardian, Mason Remey, appointed Joel Bray Marengella (who was the chair of the French NSA at the time of the Hand's violation, and who served as an Auxiliary Board Member of the Hands in Europe, under Dr Herman Grossman of Germany) as the Third Guardian of the Bahá'í Faith. Joel Bray Marengella is today the living Guardian of the Cause of God. Those Bahá'ís who have accepted the guardianship call themselves "Orthodox" Bahá'ís in order to distinguish themselves from the others.

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Orthodox Bahá'í Faith - FAQ

Frequently Asked Questions on the Search for True Faith

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FAQ About Covenant Breakers

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What is a Covenant Breaker?

The Bahá'í Writings teach that covenant breaking is a spiritual disease and the Writings are replete with warnings about the great harm that will come to the Cause unless Bahá'ís everywhere are vigilant about avoiding them.[FN1]

But exactly what is a covenant breaker, how does a Bahá'í become one, and what can we do to make sure that we do not fall under their influence?

For a full explanation of the Covenant of Bahá'u'lláh, read the article What does He want you to do as a community? For a complete discussion of how the Center of the Cause was rejected by most Bahá'ís, read the article on The Great Violation.

It is important to distinguish between persons whom have broken the Covenant and others whom have been merely misled away from the Covenant. A covenant breaker is a Baha'i who fully understands and grasps the significance of the Covenant and recognizes the Center of the Cause. However, a covenant breaker knowingly and purposefully betrays the Center of the Cause due to personal and selfish concerns or pursuits. This condition is born of an arrogance that leads the wayward Baha'i into believing that he or she has a better approach than what has been put forth by the Will of God. The covenant breaker believes that he or she knows better or has a compelling personal reason to reject and betray the Center of the Cause.[FN2]

A misled believer, on the other hand, does not have knowledge but comes under the influence of a covenant breaker and blindly accepts whatever he or she has to say. This is not covenant breaking. This condition arises from a shallowness of belief---a lack of faith. These misled and faithless believers must not be shunned. Instead they must be lovingly nurtured and deepened until their faith goes deeper.

Faithfulness to the Covenant should be understood as a spiritual process and journey. In order for a Bahá'í to properly take this journey, he or she must deepen in the Writings, become a sincere and independent investigator of Truth, and become a True Seeker. [FN3] Bahá'u'lláh did not come to bring humanity another religion filled with "nice" people who profess their belief in God and try to live a moral and decent life. He came to establish the Kingdom of Heaven on earth. If one is to be a true Bahá'í, one must recognize and obey the Guardian. To do this, one must grow spiritually until there is the capacity to see and accept the Center of the Cause. It is not enough to remain on the surface of the Ocean of Bahá'u'lláh's Revelation. He requires a deeper understanding and acceptance of the Faith. The independent investigation of Truth is our spiritual obligation.

A True Seeker does not have pre-conceived notions of what he or she will accept. The True Seeker knows that Truth is. All else is error and has no meaning or existence. Thus, the True Seeker will go wherever the Truth may lead. When a deaf, dumb, and blind Bahá'í awakens, True Faith is born and the wayward Bahá'í awakens to the truths of the Covenant. In other words, a deepened Bahá'í is a Bahá'í that has recognized the living Guardian of the Faith and obeys him.

There is a community of deepened Bahá'ís who remain completely unkown to the larger group of "blind, deaf, and dumb" Bahá'ís (those who have no capacity for the truth of the Covenant). Only those believers who remain faithful to the Center of the Cause--- the living Guardian of the Cause--- can be said to be True Baha'is. They understand that God really meant everything uttered from the mouths of Bahá'u'lláh and `Abdu´l-Bahá. They accept that the Bahá'í Revelation is a blueprint for God's Plan for our society. This blueprint must be followed exactly. It is not acceptable to deviate at all from the Plan established by God Himself.

To be True Bahá'ís, it is required that we be fully prepared to render instant, exact, and complete obedience to the Center of the Cause. [FN4]

When we have become deepened in the Bahá'í Revelation, and we have sincere, unyielding and complete faith in the Truth, we no longer have anything to fear. We have no doubt about our position. There is nobody to convince or convert. We simply stand for the Truth with full knowledge that the Truth will prevail and will be victorious.

Covenant breakers and the misled shallow believers who follow them are not characterized by the peaceful and fearless traits of the True Bahá'ís. Because they have no Faith, they respond with fear and frustration, and the urgent desire to proselytize and convert others to their position. They have great fear that something will go wrong and that the Bahá'í Revelation will come to naught. Since they don't really accept the validity of the Bahá'í Revelation, they have doubts about it. They desire to make changes and to improve it. They want to substitute their own judgment for the Will of God. They attack and fear anybody who challenges their belief system because they are not so sure about it themselves. The more converts they can find, the better they feel that they are on the right course. If they can find leaders to guide them, they can let go of their fear and simply be a follower without question.

All Bahá'ís must come into the Light. It is time for Bahá'ís everywhere to begin their spiritual journey back to the shade of the Tree of the Covenant. Know that God is, and that all of His attributes, such as Love, Knowledge, and Glory, are the only things that really exist. All else is

falsehood. Our job is to turn to Bahá'u'lláh, render instant, exact, and complete obedience to the Guardian, and allow God's attributes to shine within our souls.

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Do I Have to Shun Covenant Breakers?

The Writings are clear that covenant breaking is a spiritual disease and that we must avoid contact with them for our own spiritual health. [FN5] However, it is important to understand that only persons whom have been declared to be covenant-breakers by the living Guardian of the Cause are to be shunned. [FN6]

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Is The Material On This Site Covenant Breaking Material?

The Heterodox organization claims that it fears our materials are covenant breaking material and that you will catch a spiritual disease if you read them. In fact, our materials contain or are based upon the unadulterated Holy Writings of Bahá'u'lláh and '`Abdu´l-Bahá, and the statements of Shoghi Effendi. All of the statements and claims made by the Orthodox Bahá'í Faith are backed up by the Writings. How could that material be harmful at all?

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[FN1] "And now, one of the greatest and most fundamental principles of the Cause of God is to shun and avoid entirely the Covenant-breakers, for they will utterly destroy the Cause of God, exterminate His Law and render of no account all efforts exerted in the past. O friends! It behooveth you to call to mind with tenderness the trials of His Holiness, the Exalted One, and show your fidelity to the Ever-Blest Beauty. The utmost endeavor must be exerted lest all these woes, trials and afflictions, all this pure and sacred blood that hath been shed so profusely in the Path of God, may prove to be in vain." `Abdu´l-Bahá, Will and Testament p. 20

[FN2] "In all His Books and Tablets He [Bahá'u'lláh} has praised those who are firm in the Covenant and rebuked those who are not. He said, "Verily, shun those who are shaken in the Covenant. Verily, God is the Confirmer of the firm ones." In His prayers He has said, "O God! Render those who are firm in the Covenant blessed, and degrade those who are not. O God! Be the Protector of him who protecteth Him, and confirm him who confirms the Center of the Covenant." Many utterances are directed against the violators of the Covenant, the purpose being that no dissension should arise in the blessed Cause; that no one should say, "My opinion is this"; and that all may know Who is the authoritative expounder and whatsoever He says is correct. Bahá'u'lláh

has not left any possible room for dissension. Naturally, there are some who are antagonistic, some who are followers of self-desire, others who hold to their own ideas and still others who wish to create dissension in the Cause. For example, Judas Iscariot was one of the disciples, yet he betrayed Christ. Such a thing has happened in the past, but in this day the Blessed Perfection has declared, "This person is the expounder of My Book and all must turn to Him." The purpose is to ward off dissension and differences among His followers. Notwithstanding this safeguard and provision against disagreement, there are certain souls here in America and a few in Akka who have violated this explicit command." `Abdu´l-Bahá, Promulgation of Universal Peace, p. 382

[FN3] "O My brother! When a true seeker determineth to take the step of search in the path leading unto the knowledge of the Ancient of Days, he must, before all else, cleanse his heart, which is the seat of the revelation of the inner mysteries of God, from the obscuring dust of all acquired knowledge, and the allusions of the embodiments of satanic fancy. He must purge his breast, which is the sanctuary of the abiding love of the Beloved, of every defilement, and sanctify his soul from all that pertaineth to water and clay, from all shadowy and ephemeral attachments. He must so cleanse his heart that no remnant of either love or hate may linger therein, lest that love blindly incline him to error, or that hate repel him away from the truth. Even as thou dost witness in this Day how most of the people, because of such love and hate, are bereft of the immortal Face, have strayed far from the Embodiments of the Divine mysteries, and, shepherdless, are roaming through the wilderness of oblivion and error.

"That seeker must, at all times, put his trust in God, must renounce the peoples of the earth, must detach himself from the world of dust, and cleave unto Him Who is the Lord of Lords. He must never seek to exalt himself above any one, must wash away from the tablet of his heart every trace of pride and vain-glory, must cling unto patience and resignation, observe silence and refrain from idle talk. For the tongue is a smoldering fire, and excess of speech a deadly poison. Material fire consumeth the body, whereas the fire of the tongue devoureth both heart and soul. The force of the former lasteth but for a time, whilst the effects of the latter endureth a century.

"That seeker should, also, regard backbiting as grievous error, and keep himself aloof from its dominion, inasmuch as backbiting quencheth the light of the heart, and extinguisheth the life of the soul. He should be content with little, and be freed from all inordinate desire. He should treasure the companionship of them that have renounced the world, and regard avoidance of boastful and worldly people a precious benefit. At the dawn of every day he should commune with God, and, with all his soul, persevere in the quest of his Beloved. He should consume every wayward thought with the flame of His loving mention, and, with the swiftness of lightning, pass by all else save Him. He should succor the dispossessed, and never withhold his favor from the destitute. He should show kindness to animals, how much more unto his fellow-man, to him who is endowed with the power of utterance. He should not hesitate to offer up his life for his Beloved, nor allow the censure of the people to turn him away from the Truth. He should not wish for others that which he doth not wish for himself, nor promise that which he doth not fulfil. With all his heart he should avoid fellowship with evil-doers, and pray for the remission of their sins. He should forgive the sinful, and never despise his low estate, for none knoweth what his own end shall be. How often hath a sinner attained, at the hour of death, to the essence of faith, and, quaffing the immortal draught, hath taken his flight unto the Concourse on high! And how often hath a devout believer, at the hour of

his soul's ascension, been so changed as to fall into the nethermost fire!

"Our purpose in revealing these convincing and weighty utterances is to impress upon the seeker that he should regard all else beside God as transient, and count all things save Him, Who is the Object of all adoration, as utter nothingness.

"These are among the attributes of the exalted, and constitute the hall-mark of the spiritually-minded. They have already been mentioned in connection with the requirements of the wayfarers that tread the path of Positive Knowledge. When the detached wayfarer and sincere seeker hath fulfilled these essential conditions, then and only then can he be called a true seeker. Whensoever he hath fulfilled the conditions implied in the verse: "Whoso maketh efforts for Us," he shall enjoy the blessings conferred by the words: "In Our Ways shall We assuredly guide him."

"Only when the lamp of search, of earnest striving, of longing desire, of passionate devotion, of fervid love, of rapture, and ecstasy, is kindled within the seeker's heart, and the breeze of His loving-kindness is wafted upon his soul, will the darkness of error be dispelled, the mists of doubts and misgivings be dissipated, and the lights of knowledge and certitude envelop his being. At that hour will the Mystic Herald, bearing the joyful tidings of the Spirit, shine forth from the City of God resplendent as the morn, and, through the trumpet-blast of knowledge, will awaken the heart, the soul, and the spirit from the slumber of heedlessness. Then will the manifold favors and outpouring grace of the holy and everlasting Spirit confer such new life upon the seeker that he will find himself endowed with a new eye, a new ear, a new heart, and a new mind. He will contemplate the manifest signs of the universe, and will penetrate the hidden mysteries of the soul. Gazing with the eye of God, he will perceive within every atom a door that leadeth him to the stations of absolute certitude. He will discover in all things the mysteries of Divine Revelation, and the evidences of an everlasting Manifestation.

"I swear by God! Were he that treadeth the path of guidance and seeketh to scale the heights of righteousness to attain unto this glorious and exalted station, he would inhale, at a distance of a thousand leagues, the fragrance of God, and would perceive the resplendent morn of a Divine guidance rising above the Day Spring of all things. Each and every thing, however small, would be to him a revelation, leading him to his Beloved, the Object of his quest. So great shall be the discernment of this seeker that he will discriminate between truth and falsehood, even as he doth distinguish the sun from shadow. If in the uttermost corners of the East the sweet savors of God be wafted, he will assuredly recognize and inhale their fragrance, even though he be dwelling in the uttermost ends of the West. He will, likewise, clearly distinguish all the signs of God--His wondrous utterances, His great works, and mighty deeds--from the doings, the words and ways of men, even as the jeweler who knoweth the gem from the stone, or the man who distinguisheth the spring from autumn, and heat from cold. When the channel of the human soul is cleansed of all worldly and impeding attachments, it will unfailingly perceive the breath of the Beloved across immeasurable distances, and will, led by its perfume, attain and enter the City of Certitude.

"Therein he will discern the wonders of His ancient Wisdom, and will perceive all the hidden teachings from the rustling leaves of the Tree that flourisheth in that City. With both his inner and outer ear, he will hear from its dust the hymns of glory and praise ascending unto the Lord of

Lords, and with his inner eye will he discover the mysteries of "return" and "revival."

"How unspeakably glorious are the signs, the tokens, the revelations, and splendors which He, Who is the King of Names and Attributes, hath destined for that City! The attainment unto this City quencheth thirst without water, and kindleth the love of God without fire. Within every blade of grass are enshrined the mysteries of an inscrutable Wisdom, and upon every rose-bush a myriad nightingales pour out, in blissful rapture, their melody. Its wondrous tulips unfold the mystery of the undying Fire in the Burning Bush, and its sweet savors of holiness breathe the perfume of the Messianic Spirit. It bestoweth wealth without gold, and conferreth immortality without death. In each one of its leaves ineffable delights are treasured, and within every chamber unnumbered mysteries lie hidden.

"They that valiantly labor in quest of God, will, when once they have renounced all else but Him, be so attached and wedded unto that City, that a moment's separation from it would to them be unthinkable. They will hearken unto infallible proofs from the Hyacinth of that assembly, and will receive the surest testimonies from the beauty of its Rose, and the melody of its Nightingale. Once in about a thousand years shall this City be renewed and readorned....

"That City is none other than the Word of God revealed in every age and dispensation. In the days of Moses it was the Pentateuch; in the days of Jesus, the Gospel; in the days of Muhammad, the Messenger of God, the Qur'an; in this day, the Bayan; and in the Dispensation of Him Whom God will make manifest, His own Book--the Book unto which all the Books of former Dispensations must needs be referred, the Book that standeth amongst them all transcendent and supreme." Bahá'u'lláh, Gleanings, pp. 264-270

[FN4] "Any opinion expressed by the Center of the Covenant is correct, and there is no reason for disobedience by anyone. Be watchful, for perchance there may be violators (naqidin) of the Covenant among you. Do not listen to them. Read the Book of the Covenant. All have been commanded to obey the Covenant, and the first admonition is addressed to the sons of Bahá'u'lláh, the Branches: "You must turn to the appointed Center; He is the expounder of the Book."

"Should any soul so clearly violate and disobey this command, can he even say he is a Bahá'í? If anyone disobeys the explicit command of Christ, can he truthfully say he is a Christian?" `Abdu´l-Bahá, Promulgation of Universal Peace, p. 386

[FN5]"....Baha'u'llah and the Master in many places and very emphatically have told us to shun entirely all Covenant breakers as they are afflicted with what we might try and define as a contagious spiritual disease; they have also told us, however, to pray for them. These souls are not lost forever. In the Aqdas, Bahá'u'lláh says that God will forgive Mirza Yahya if he repents. It follows, therefore, that God will forgive any soul if he repents. Most of them don't want to repent, unfortunately. If the leaders can be forgiven it goes without saying that their followers can also be forgiven..." Shoghi Effendi, Directives from the Guardian, pp. 16-17

[FN6] "The Guardian, like the Master before him, has not considered it advisable to as yet permit any person or Assembly to put another person out of the Cause of God. There is a sharp distinction

between depriving a believer of his voting rights, which is a severe disciplinary measure and not a spiritual sanction, and pronouncing a former believer to be a truly spiritually diseased soul, a soul in the condition the Master referred to when, in His last cable to America before His ascension, He said: `He who sitteth with a leper catcheth leprosy.' The Guardian has, within the last few years, considered the National Assemblies strong enough to wield the instrument of sanction in the sense of depriving a Bahá'í of his voting rights. But no one but himself can pronounce a person to be in that diseased condition we call `Covenant Breaking' and no one but he can reinstate a Covenant Breaker. No National Assembly has been given this right and cannot therefore review the question or reinstate anyone..." Shoghi Effendi (on behalf of), Directives from the Guardian p. 16

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FAQ About the Living Guardian

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How do we Know Who is the Guardian?

Can I Read the Writings of the Third Guardian?

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How do we Know Who is the Living Guardian?

Ever since the Great Violation of the Covenant, it has been difficult for most seekers to sort out the truth about the Guardianship. [FN1} The search for the truth about the Guardianship is difficult, but not impossible. It requires the independent investigation of truth, and a patient and careful analysis of the Bahá'í Writings. In brief, Shoghi Effendi issued a proclamation on January 9, 1951 in which he created the Institution of the International Bahá'í Council. [FN2} Charles Mason Remey was subsequently named as the President of the IBC. Shoghi Effendi clearly proclaimed to the Bahá'í World that the IBC was the embryonic Universal House of Justice.

After the death of Shoghi Effendi, Mason Remey proclaimed to the Bahá'í World that he was the Second Guardian because Shoghi Effendi's appointment of Remey as the President of the embryonic IBC meant that, upon activation of the IBC at Shoghi's death, Mason automatically became the head of the Universal House of Justice. The Guardian and the head of the Universal House of Justice are synonymous. [FN3] Mason Remey publicly appointed Joel B. Marangella as the Third Guardian on September 21, 1964 by appointing him to be president of the Second International Bahá'í Council. Mason subsequently activated the Second IBC in October, 1965, whereupon Joel B. Marangella, as the head of the activated IBC acceded to the office of the Guardianship. [FN4} He was also appointed by a signed writing.

Joel B. Marangella is the living Guardian of the Cause. He has not yet named his successor.

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Can I Read the Writings of the Third Guardian?

The writings of the Third Guardian, Joel B. Marangella, are available on his web site at www.bahai-guardian.com. Also, printed materials are available from the National Bahá'í Council of the United States, PO Box 3201, Roswell, NM 88201

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[FN1] "What "oppression" is more grievous than that a soul seeking the truth, and wishing to attain unto the knowledge of God, should know not where to go for it and from whom to seek it? For opinions have sorely differed, and the ways unto the attainment of God have multiplied." Bahá'u'lláh, Kitab-i-Iqan (Book of Certitude), p. 31

[FN2} "Proclaim National Assemblies of East and West weighty epoch-making decision of formation of first International Bahá'í Council, forerunner of supreme administrative institution destined to emerge in fullness of time within precincts beneath shadow of World Spiritual Center of Faith already established in twin cities of Akka and Haifa. Fulfillment of prophecies uttered by Founder of Faith and Center of His Covenant culminating in establishment of Jewish State, signalizing birth after lapse of two thousand years of an independent nation in the Holy Land, the swift unfoldment of historic undertaking associated with construction of superstructure of the Bab's Sepulcher on Mount Carmel, the present adequate maturity of nine vigorously functioning national administrative institutions throughout Bahá'í World, combine to induce me to arrive at this historic decision marking most significant milestone in evolution of Administrative Order of the Faith of Bahá'u'lláh in course of last thirty years. Nascent Institution now created is invested with threefold function: first, to forge link with authorities of newly emerged State; second, to assist me to discharge responsibilities involved in erection of mighty superstructure of the Bab's Holy Shrine; third, to conduct negotiations related to matters of personal status with civil authorities. To these will be added further functions in course of evolution of this first embryonic International Institution, marking its development into officially recognized Bahá'í Court, its transformation into duly elected body, its efflorescence into Universal House of Justice, and its final fruition through erection of manifold auxiliary institutions constituting the World Administrative Center destined to arise and function and remain permanently established in close neighborhood of Twin Holy Shrines. Hail with thankful, joyous heart at long last the constitution of International Council which history will acclaim as the greatest event shedding luster upon second epoch of Formative Age of Bahá'í Dispensation potentially unsurpassed by any enterprise undertaken since inception of Administrative Order of Faith on morrow of `Abdu´l-Bahá's Ascension, ranking second only to glorious immortal events associated with Ministries of the Three Central Figures of Faith in course of First Age of most glorious Dispensation of the five thousand century Bahá'í Cycle. Advise publicize announcement through Public Relations Committee. --Shoghi" Shoghi Effendi, Messages to Bahá'í World, 1950-57, pp. 7-8

[FN3]"The First Guardian of the Faith left this world without giving me any orders or instructions whatsoever regarding the International Council. The Beloved Guardian gave me no authority to do anything about the Universal Council during his lifetime for while He was living He was the

Guardian of the Faith and as infallibility then was vested in him and in him only, my position was then only that of I myself holding a potential responsibility. But with the death of Shoghi Effendi, He no longer being the center upon earth of infallibility, I became the acting President of the International Council in my own right as President of this body, thus I came into active command of the council. Therefore I am now but assuming the powers that came to me automatically upon the death of Shoghi Effendi and that have been mine exclusively of all others upon earth since the death of the First Guardian of the Faith." Mason Remey, Proclamation of the Second Guardian, Ridván 117 B.E.

[FN4] "As time went on Mason Remey assigned increasing responsibilities to me in my capacity as President of the Council. A culmination was reached in the summer of 1965 when I visited him in Florence, Italy, and he instructed me to announce to the Bahá'í World the activation of the second International Bahá'í Council. He left the wording of this announcement to me. I recall wondering to myself at the time how I would word such an announcement as Mason Remey's Proclamation had made it very clear to all of us why Shoghi Effendi had never instructed him during his lifetime to activate the first International Bahá'í Council (created in 1951), for had he done so Mason Remey, as its President (i.e., the head of the Universal House of Justice), would have at that instant automatically become the second Guardian. Upon returning to France where I was residing at the time and reflecting further on how I should phrase the announcement activating the Council, I prepared the statement which appears in the Glad Tidings of October 1965 under the heading of "Council Assumes Task" . This statement was forwarded to Mason Remey for approval, although he had not asked me to do so. A review of this statement will show that I attempted to resolve my dilemma by using such phrases as: "the second International Bahá'í Council (the embryonic Universal House of Justice under the hereditary Guardianship) will not be convened at this time as a collectively functioning body" and "The President will assign responsibilities and tasks to individual members of the Council". However, recalling the circumstances surrounding the creation of the first International Bahá'í Council in 1951, it will be remembered that Shoghi Effendi, himself, had issued all instructions and assigned tasks to individual members of the Council. Therefore, Mason Remey, the embryonic Head of the embryonic Universal House of Justice, remained in this embryonic state destined only to emerge and come into active life as Guardian of the Faith upon the passing of Shoghi Effendi. My situation was different for it is now apparent that the procedure which I conceived and placed into effect with the aim of circumventing activation of the Council really did not accomplish this purpose at all. For the moment I assumed responsibility for directing members of the Council in the performance of their tasks the Council was actively functioning and activated under its President (its activation not necessarily being contingent upon a collective convocation of its members in a given place). The head of this functioning body could only be the Guardian of the Faith. Whether Mason Remey, himself, at the time, grasped the implications of his instructions to me to activate the Council is not known to me. If he did not, however, a subsequent announcement which he directed I prepare and release to the faithful Bahá'ís indicated that he had turned the affairs of the Faith over to me. In a letter under date of February 18, 1966, he stated: "I am turning the affairs of the Faith over to you as the President of the second Bahá'í International Council to handle this for me - you having the other members of the International Council to assist you" and further in this same letter "from now on I will leave you free to conduct the affairs of the Faith, I making suggestions when necessary". (Published in the

Glad Tidings of May 1966)." Joel B. Marangella, Proclamation of the Third Guardian, November 12, 1969

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FAQ About the Orthodox Baha'i Faith

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Why do you call it "Orthodox"?

How Can There Be More Than One Baha'i Faith?

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Where can I Learn More About the Orthodox Baha'i Faith?

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Why do you call it "Orthodox"?

The word "orthodox" means adhering to the accepted original or traditional and established faith. This is a temporary appellation used to distinguish the believers whom have accepted Mason Remey as the Second Guardian, and Joel B. Marangella as the Third Guardian, from those believers who believe that the Guardianship ended with the death of Shoghi Effendi. Orthodox Baha'is calls that group the "Heterodox" Baha'is to signify their departure from the original texts of the Baha'i Writings.

Return to Top **How Can There Be More Than One Baha'i Faith?**

Surely one of the central teachings of the Baha'i Writings is that it cannot be split into sects. It has been promised that there shall be only one Baha'i Faith. However, the Writings also are clear that unity in the Cause can be maintained ONLY by obedience to the GUARDIAN. From the Will and Testament of Abdu'l-Baha:

"The mighty stronghold shall remain impregnable and safe through obedience to him who is the Guardian of the Cause of God. It is incumbent upon the members of the House of Justice, upon all the Aghsan, the Afnan, the Hands of the Cause of God to show their obedience, submissiveness and subordination unto the Guardian of the Cause of God, to turn unto him and be lowly before him. He that opposeth him hath opposed the True One, will make a breach in the Cause of God, will subvert His Word and will become a manifestation of the Center of Sedition. Beware, beware, lest

the days after the ascension (of Baha'u'llah) be repeated when the Center of Sedition waxed haughty and rebellious and with Divine Unity for his excuse deprived himself and perturbed and poisoned others. No doubt every vainglorious one that purposeth dissension and discord will not openly declare his evil purposes, nay rather, even as impure gold, will he seize upon divers measures and various pretexts that he may separate the gathering of the people of Baha."

The horrible fact is that the vast majority of the Baha'is have turned against the Guardian and caused a division in the Faith. Our living Guardian has stated that the Great Violation will not stand, however, and that the Cause of Baha'u'llah is destined to triumph and that every clause of the Will and Testament of Abdu'l-Baha will come to pass. The Guardian has urged all of the misled believers in the Heterodox organization to flee that organization and to come under the loving shadow of the Tree of the Covenant.

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Why is the Orthodox Baha'i Faith focused upon the history of events surrounding Shoghi Effendi's death?

The Orthodox Baha'i Faith is not concerned about the historical past so much as it is concerned about the continuing violation of the Baha'i Covenant that began upon Shoghi Effendi's death. Without the Covenant and its central Institutions such as the Guardianship, then there is nothing left for the Baha'is to teach. The Guardianship IS the Baha'i Faith. Therefore, unless and until the Baha'i world faces up to the fact that the Covenant was violated after Shoghi Effendi's death, and that violation continues to this day, the Faith will not emerge triumphant. [FN1] We believe that the Cause of God belongs to Baha'u'llah, and we know that He will make it triumphant eventually. However, for this to be realized the Baha'is must obey the living Guardian, the Center of the Cause.

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Since the Orthodox Baha'i Faith has fewer members than the Heterodox Faith, why not just unite with the main group?

When it comes to faith, it is not important how many members there are. There are far more people who do not believe in Baha'u'llah than the few people who do believe. Does that mean that, for the sake of unity, all Baha'is should join the Christian churches? The issue is faith. The Orthodox Baha'is believe that, as Shoghi Effendi clearly stated, the Will and Testament of 'Abdu'l-Bahá is equated in its sacredness and immutability with Bahá'u'lláh's Most Holy Book-the Kitáb-i-Aqdas-and that these two Documents are "inseparable parts of one complete unit", that Abdu'l-Bahá's Will constitutes a part of the explicit Holy Text whose laws and provisions, including those applicable to the continuity of the Guardianship, are destined to remain inviolate, unchanged and applicable as long as the Dispensation of Bahá'u'lláh, itself, is to endure.[FN2] Thus, it is impossible for the Orthodox Baha'is to unite with the Heterodox. To do so, would be to turn away from and betray God Himself.

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Where can I Learn More About the Orthodox Baha'i Faith?

There are a number of web sites that contain complete information about the Orthodox Baha'i Faith. Go to these sites:

The Guardian's Web Site

The National Baha'i Council of the United States

The above sites have links to a variety of other sites maintained by the Institutions or believers of the Orthodox Baha'i Faith. If you would like printed material mailed to you, please write to:

The National Baha'i Council of the United States
PO Box 3201
Roswell, NM 88201

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[FN1] "The way of the Baha'i Faith is difficult. At all times one must be awake to its perils, and particularly so in times of crisis such as the one in which the Faith now finds itself, for, at this present time, the very existence and the future of the Faith upon earth hangs in the balance. Should the Guardianship of the Faith lapse and the line be allowed to break (as these violators are making every effort to accomplish), the line of Guardianship will be broken, infallibility will be lost to the Faith, and all hopes will be lost for the Kingdom of God upon Earth.

"Such a condition we must not allow to happen. Even though we be but a mere handful--a very small number of followers faithful to the Covenant and the Administration of the Guardianship--we, with all the world in violation against us, must stand together and support the Guardianship.

"We must stand in firmness for the Guardianship, that is, the Administration of our Faith. Not only must we do this for our own sakes and for the present existence of our Faith; but it must be done for the Faith in the ages to come, for if we fail now and allow the Guardianship to pass out of existence and this spiritual line of heritage to become extinct, future generations will have no Cause. All infallible divine guidance will be at an end.

"Therefore, Friends of the Baha'i Faith, arise and maintain the life center--the heart and soul of the Abha Kingdom upon earth that is the Guardianship--for only by our doing so will the Cause of El Abha be saved for this world. Even though all the rest of the world be against us, nothing can destroy the Cause so long as even a small few believers stand in support of the Guardian and the continued Guardianship of the Baha'i Faith." Mason Remey, Second Guardian's Second Encyclical Letter (1960)

[FN2] "Shoghi Effendi has further acclaimed this sacred and immortal Document 'as the inevitable offspring resulting from that mystic intercourse between Him Who communicated the generating influence of His divine Purpose (Baha u llah) and the One Who was its vehicle and chosen recipient' ('Abdu'l-Bahá) and has emphasized that this Will 'Being the Child of the Covenant the Heir of both the Originator and the Interpreter of the Law of God can no more be divorced from Him Who supplied the original and motivating impulse than from the One Who ultimately conceived it.' In the light of this significant statement we can understand the following comments of Shoghi Effendi concerning this momentous Document:

'For nothing short of the explicit directions of their Book, and the surprisingly emphatic language with which they have clothed the provisions of their Will, could possibly safeguard the Faith for which they have both so gloriously labored all their lives.' (underlinings have been added for emphasis)

Having gained the understanding that the Will and Testament of 'Abdu'l-Bahá as a result of its joint Authorship is the Child of the Covenant of Bahá'u'lláh, we are better prepared to understand the relationship of this sacred and divinely-conceived Document to the Aqdas Bahá'u'lláh's Most Holy Book. In explaining this relationship, Shoghi Effendi has stated that the Will and Testament of 'Abdu'l-Bahá 'confirms, supplements, and correlates the provisions of the Aqdas' and that as these two sacred Documents are complementary and 'mutually confirm one another' they are inseparable parts of one complete unit. An understanding of these two points (i.e. the joint Authorship of the Will and the fact that the Will and Aqdas are parts of one unit the 'explicit Holy Text') is critical to the realization of the falsity of the heretical doctrines espoused by the Heterodox Bahá'ís. For it is obvious that to change or annul any of the provisions of the Will and Testament of 'Abdu'l-Bahá or to declare that some of its provisions have become null and void, as, in fact, the Heterodox Bahá ís have claimed, is to nullify the provisions of the explicit Holy Text and the Purpose of Bahá'u'lláh, Himself. In declaring the sacred Text of 'Abdu'l-Bahá's Will to be co-equal in status with the Text of the Aqdas, Shoghi Effendi has made it clear that the faithful Bahá'ís can no more tamper with or alter the sacred provisions of 'Abdu'l-Bahá's Will than they can with the immutable laws of the Aqdas which every faithful Bahá'í believes will endure and remain inviolable as long as the Dispensation of Bahá'u'lláh endures (promised by Him to last at least a full thousand years). If one accepts the fallacious doctrine that certain provisions of the Will and Testament have become null and void some 36 years after the passing of 'Abdu'l Baha (i.e. with the passing of Shoghi Effendi), as claimed by the Heterodox Bahá'ís, the enquirer may justifiably ask how these Bahá'ís can uphold the immutability and indestructibility of the provisions and laws of the Aqdas and prevent them from suffering, as time goes on, a deformation as severe as that inflicted upon the Will and Testament of 'Abdu'l-Bahá at their hands." Joel B. Marangella, What is the Meaning of Loyalty to the Covenant of Baha u'llah and Who are the Present Day Covenant-Breakers?

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Heterodox Believers' Questions About Investigating the Claims of the Orthodox Bahá'í Faith

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Should I Tell My Bahá'í Friends That I am Studying the Orthodox Faith?

Of course, that is entirely up to you. However, you should be aware that just as soon as the Heterodox organization finds out that you are reading Orthodox Bahá'í material, the organization will put pressure upon you to stop reading it and to affirm your faith in and obedience to the Heterodox organization. Don't make the mistake of believing that your Bahá'í friends will keep the matter confidential. They will not. They will notify an institution of the Heterodox organization. You will most likely receive a call from an Auxiliary Board Member who will question you. The ABM will act like he or she is looking out for your own "spiritual health." In fact, the ABM is gathering facts to determine whether or not you should be declared a covenant-breaker for "the good of the entire community." Don't believe you will have a fair hearing or that your "Universal House of Justice" will carefully deliberate about whether or not you are a covenant breaker. They won't. If the ABM does not like your answers, it is likely that your community will be informed that you have a spiritual disease and must be shunned. The ABM will contact your spouse and insist that he or she leave you, together with your kids, and if your family refuses to do so they will be shunned also. You may not have heard about it but this has happened a number of times to others just like you. It will happen to you also. Why do this to yourself? While you are reading the material and before you have made up your mind, the last thing you need is to have this kind of pressure used against you. It may force you to make a decision before you are ready. Why not just quietly read the materials and refrain from telling anybody until you are ready to make a decision?

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What Can I do About Being Shunned?

The shunning behavior exhibited by the Heterodox organization is a mind-control device in an attempt to keep the believers from independently investigating the truth. One must wonder what they are so afraid of? Do they have no faith in their position? Or are they aware that their position is wrong and don't want you to find out? Regardless of their reasons, if they found out you are investigating the Orthodox Faith or that you believe in it, you will be shunned. There is no way to avoid it. Many people have tried different strategies. The bottom line is that sooner or later, they will find out about you and you will be shunned. You must ask yourself whether or not it is worth it to pursue this matter further. Are you dedicated to the truth so much that you are willing to sacrifice all contact with your friends (and perhaps family)? If not, then it would be best for you to simply stop reading right now.

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Can I Stay in the Heterodox Organization Even Though I Have Declared as an Orthodox Bahá'í?

Again, that is entirely up to you. Some newly-declared believers have thought that if they quietly remained in the Heterodox organization, they might be able to gently guide their friends to the truth of the Orthodox Faith. It is certainly possible to do so. Some have been successful at this. Eventually, they are found out and shunned. This is a matter of individual conscience. You must ask yourself whether or not it is deceptive for you to continue in your role within the Heterodox organization even though your loyalty has shifted to the Guardian. After all, the Heterodox institutions are covenant breaking bodies.

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Do I Have to Shun My Heterodox Bahá'í Friends?

Generally, no. The Guardian has not declared the rank and file members of the Heterodox organization as covenant breakers. He recognizes them as misled believers and would welcome them back to the True Faith at any time. Therefore, you will not be asked to shun your friends within the Heterodox organization. [FN1] Of course, they will be asked to shun you. If they fail to shun you, they will most likely be expelled by the Heterodox organization.

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How Do I Join the Orthodox Bahá'í Faith?

It is important for you to be clear about what it means to declare your belief in the Orthodox Bahá'í Faith. When you sign the Orthodox declaration, you are affirming your belief that Shoghi Effendi

was the First Guardian, that Charles Mason Remey was the Second Guardian, and that Joel B. Marangella is the Third Guardian. You are encouraged to fully deepen in the Writings and make sure you understand the significance of your declaration of belief. If you are interested in becoming an Orthodox Bahá'í, please contact:

National Bahá'í Council
PO Box 3201
Roswell, NM 88201
505-622-1611
obfusa@rt66.com

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[FN1] "When a Soul errs and separates himself from the Faith, we should be particularly loving and kind to him in our thoughts and prayers, realizing that he is sick spiritually and is in need of our kindness. To attack and berate him and want to seem him chastised and punished for his lack of faith only makes the breech wider and more difficult to bridge. We should do all we can to bring him back into happy relations with ourselves and not treat him as an enemy but always as a friend. In other words, friendship added to friendship creates friendship--enmity added to enmity creates more enmity." Mason Remey, Correspondence to the N.S.A. Under the Hereditary Guardianship, December 5, 1965

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Newly-Declared Orthodox Believers' Questions

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I Have Declared My Belief in the Orthodox Bahá'í Faith, Now What Happens?

What Institutions Govern the Faith?

What Meetings Do We Have and How Do We Communicate?

Do We Have Teaching Plans and Goals?

I Have a Question for the Guardian, May I Write to Him?

Do you have more questions? *Email uses JavaScript to defend against SPAM. You must enable JavaScript to contact me.*

I Have Declared My Belief in the Orthodox Bahá'í Faith, Now What Happens?

Be prepared to be warmly welcomed. If you have left the Heterodox organization to join the Orthodox Faith, you will find that the Orthodox Faith operates a bit differently from what you have been used to. It is much smaller and less formal. The friends are scattered about and many of them are isolated believers. Conditions exist the same as the early days of Shoghi Effendi's ministry. Many of the attitudes, practices, and approaches adopted by the Heterodox organization since the death of Shoghi Effendi are not followed. It will take some time to get accustomed to this new way. You will find in our community that there are older believers who were members of the Bahá'í Faith from before Shoghi Effendi's death as well as believers who have recently left the Heterodox organization. The best thing to do is to make contact with the other believers and ask as many questions as you would like. This group has nothing to hide or fear and no questions are off limits. You should read as much material as you can, especially the writings of the Guardian, so that you can quickly learn how your new community operates.

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What Institutions Govern the Faith?

The Institutions that exist in the Orthodox Bahá'í Faith are the ones that Shoghi Effendi wrote about in The Dispensation of Bahá'u'lláh. Of course, we have a Guardian! To date, he has appointed one Hand of the Cause of God (Franklin Schlatter). The Faith in the United States is governed by the National Bahá'í Council appointed by the Guardian as the national administrative body. There is also a Council in India. There are a number of groups and a few Local Spiritual Assemblies.

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What Meetings Do We Have and How Do We Communicate?

The National Bahá'í Council hosts several conferences each year. New believers are especially encouraged to attend in order to meet the friends and learn from the wealth of information presented by a number of long established and deepened Bahá'ís. You will find there is a warmth and unity not found in the Heterodox organization. In many respects, attending the conferences resembles a family reunion. Because we are so isolated, the Council believes it is important for believers to attend and therefore it accepts contributions for a fund to help defray the expenses for believers who need financial assistance in order to attend. In addition to our regular conferences, there is a regular publication of The Herald of the Covenant newsletter containing useful information and excerpts from correspondence with the Guardian and any new messages or writings from the Guardian. The Friends in Touch newsletter is another regular publication to keep all of the friends connected and informed about what is happening around the country. In addition, the National Council publishes materials from time to time and makes them available to the friends. Finally, many believers are active on the internet and frequently send email messages back and forth. There is also a Yahoo! Group dedicated to communication between the members of the Faith, and there is an email deepening program operated by one of the believers

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Do We Have Teaching Plans and Goals?

Unlike the Heterodox organization, at this time our numbers are too small to effectively prosecute ambitious teaching plans and goals. However, the Guardian from time to time has suggested a variety of teaching campaigns directed primarily at awakening the misled believers in the Heterodox organization. Many individual Bahá'ís have their own teaching efforts, on the internet and by way of teaching firesides in their local communities. As for goals, considering the fact that the vast majority of believers have turned away from the Guardianship and that only a few faithful believers have kept the True Faith alive over the past 40 years, many of us consider it to be a major accomplishment for the Orthodox Bahá'í Faith to remain thriving and growing to this day.

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I Have a Question for the Guardian, May I Write to Him?

All faithful believers are free to correspond with the Guardian through the National Bahá'í Council. In addition, at this time the Guardian allows individual believers to write to him through the mail or by email. Now that you have found the source of divine guidance on this earth, you should feel free to ask the Guardian about any question or problem that may arise.

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http://truebahai.com:80/faq/toc.htm

Frequently Asked Questions

About Covenant Breakers

About the Living Guardian

About the Orthodox Bahá'í Faith

Heterodox Believers' Questions About Investigating the Claims of the Orthodox Bahá'í Faith

Newly-Declared Orthodox Believers' Questions

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http://truebahai.com:80/general.html

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General Links:

What is an Orthodox Bahá'í?

The Twelve Principles of the Orthodox Bahá'í Faith

Words to Live By

THE BAHÁ'Í FAITH: A Summary of its Aims, Teachings and History by Joel B. Marangella, Third Guardian

Orthodox Bahá'í Faith: A Capsule View

Introduction to Orthodox Bahá'í Faith

Personal Experiences of Orthodox Bahá'ís Upon Leaving the Heterodox Organization -- Their Concerns and Suggested Courses of Action

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THE TREE OF THE COVENANT OF BAHÁ'U' LLÁH by Joel B. Marangella, Third Guardian of the Bahá'í Faith

THE COVENANT From Bahá'u'lláh to The Year 2000

The Lamentation of Shoghi Effendi by Joel B. Marangella, Third Guardian of the Bahá'í Faith

Shoghi Effendi, First Guardian

Third Guardian's Message to sans-Guardian UHJ (re Tablet of the Holy Mariner)

The Erring Hands on Trial: A Play by Jeffrey Goldberg

The Great Violation of the Covenant by "Sharaf"

Questions for the Current Haifa Administration over the Heterodox Bahá'ís of the Earth, Which Administration is Acting Under the Appellation "Universal House of Justice" by Ross Campbell

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http://truebahai.com:80/hoc/attendant.html

Attendant Institutions
by Hand of the Cause Franklin Schlatter

Of the Universal House of Justice and the Guardianship, Shoghi Effendi wrote on page 148 of "The World Order of Bahá'u'lláh" that *"each is equipped with its own attendant institutions--instruments designed for the effective discharge of its particular responsibilities and duties. Each exercises, within the limitations imposed upon it, its powers, its authority, its rights and prerogatives."* Additionally, he stated that *"Far from being incompatible or mutually destructive, they supplement each other's authority and functions, and are permanently and fundamentally united in their aims."*

It seems clear to me that in the organization that is now minus a living Guardian that the *"attendant institutions"* referred to by Shoghi Effendi no longer exist in the manner that the beloved Guardian described. Certainly, without the Guardianship in that organization, the concept of the UHJ and the Guardianship (with their attendant institutions) being able to *"supplement each other's authority and functions"* is no longer valid.

How do members of the sans-living Guardian organization square their operation with what Shoghi Effendi wrote on page 148 of WOB?

The *"attendant institutions"* for the Guardianship (at least as provided in the writings of `Abdu'l-Bahá and Shoghi Effendi) include the Hands of the Faith. Additionally, Shoghi Effendi called for Auxiliary Board members to be appointed by the Hands. In the sans-living Guardian organization, those attendant institutions are no longer under the Guardianship; they are under the sans-Guardian UHJ.

The attendant institutions for the Universal House of Justice --in its efflorescence and *"final fruition"* -- according to Shoghi Effendi's January 9, 1951 message to the National Assemblies of the East and West will be *"manifold auxiliary institutions constituting the World Administrative Center destined to arise and function and remain permanently established in [the] close neighborhood of [the] Twin Holy Shrines."*

If those *"manifold auxiliary institutions"* are not spelled out in the writings, and if it is the Guardian of the Faith who provides *"the necessary guidance to define the sphere of the legislative action of its elected representatives"* (p. 148 of WOB), then minus the Guardian that 'necessary guidance' is withdrawn and the wrong attendant institutions could well be put into place.

Obviously, neither `Abdu'l-Bahá nor Shoghi Effendi pictured the successors to the Hands (the Continental Board of Counselors) to be an auxiliary institution of the UHJ.

Sincerely,

Frank Schlatter
April 2002

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Hand of the Cause of God Franklin Schlatter, who now lives in Roswell, New Mexico, was originally from Peoria, Illinois. He became acquainted with the teachings of Bahá'u'lláh while he was in the army and stationed in Germany in the late 50 s. On his return to the states he became a Bahá'í in 1959. Subsequent to the 1960 proclamation of Charles Mason Remey, identifying himself as the second Guardian of the Faith on the basis of his appointment by his predecessor to the presidency of the embryonic Universal House of Justice, Schlatter joined the small band of Bahá'ís who followed the second Guardian.

In 1963, he was elected to the national assembly that was formed under Mason Remey and in the next three years served as that body s recording and corresponding secretary. In later years, after Joel B. Marangella became the third Guardian of the Faith, Schlatter was elected as secretary of the Mother Bahá'í Council of the United States, a local council that was first formed in 1978 and given provisional national administrative responsibilities, pending the development of the Orthodox Faith in this country.

Schlatter, who has worked in close harmony with the third Guardian, was identified by Marangella as a Knight of the Cause in 1978, and then, in April of 1997 he was named as the first Hand of the Cause since the first Guardian of the Faith, Shoghi Effendi, had appointed twenty-seven Hands to serve under him. Only the Guardian of the Faith can appoint Hands, whose basic duties are to assist the Guardian of the Faith and to work for the spread of the teachings of Bahá'u'lláh, the Prophet-Founder of the Bahá'í Faith.

Some Writings of Franklin Schlatter:

Attendant Institutions

The Interpretative Domain and a Prayer of Bahá'u'lláh

The Messages of Frank Schlatter to alt.religion.bahai

My Experience in Becoming an Orthodox Bahá'í

Warning: This Religious Faith Now Contains Heresy

The Real Heresy Within the Bahá'í Faith Today

The Overlooked Importance of Pilgrim's Notes

The Wrongful Pattern Of the Sans-Guardian Bahá'ís

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The Interpretive Domain and a Prayer of Bahá'u'lláh
by Hand of the Cause Franklin Schlatter

A letter written on behalf of Shoghi Effendi to the NSA of Canada on June 4, 1957, stated: *"The Will and Testament of Bahá'u'lláh and The Will and Testament of the Master clearly and explicitly indicate that the Interpreter of The Word was the Center of the Covenant and now is the Guardian. There are no other Interpreters whatsoever and no individual may interpret. This is strictly forbidden."*

The sans-Guardian Universal House of Justice reaffirmed that position on August 22, 1977, when, in a letter written on its behalf, it was stated: *"It must always be remembered that authoritative interpretation of the Teachings was, after `Abdu'l-Bahá, the exclusive right of the Guardian, and fell within the 'sacred and prescribed domain' of the Guardianship, and therefore the Universal House of Justice cannot and will not infringe upon that domain."*

Yet, interestingly enough, in the UHJ's 7 December 1969 letter devoted to the Guardianship and the UHJ, the sans-Guardian body propounded an interpretation about a passage in the Aqdas which purportedly envisaged the possibility of *"a break in the line of Guardians"* -- an interpretation that has become an accepted understanding for the members of the majority organization of Bahá'ís, as is the case with other interpretations being made by the UHJ.

Since the majority of Bahá'ís apparently now accept the UHJ's intrusion into the sacred and prescribed domain of the Guardianship, it would be appropriate, I think, for believers who are now without a living Guardian to ask the UHJ for its interpretation of Bahá'u'lláh's prayer XXXVI in the volume "Prayers and Meditations."

That prayer reads as follows:

"Lauded be Thy name, O my God! I am so carried away by the breezes blowing from Thy presence that I have forgotten my self and all that I possess. This is but a sign of the wonders of Thy grace and bountiful favors vouchsafed unto me. I give praise to Thee, O my God, that Thou hast chosen me out of all Thy creatures, and made me to be the Day-Spring of Thy strength and the Manifestation of Thy might, and empowered me to reveal such of Thy signs and such tokens of Thy majesty and power as none, whether in Thy heaven or on Thy earth, can produce.

"I beseech Thee, O my Lord, by Thy most effulgent Name, to acquaint my people with the things Thou didst destine for them. Do Thou, then, preserve them within the stronghold of Thy guardianship and the tabernacle of Thine unerring protection, lest through them may appear what will divide Thy servants. Assemble them, O my Lord, on the shores of this Ocean, every drop of which proclaimeth Thee to be God, besides Whom there is none other God, the All-Glorious, the All-Wise.

"Uncover before them, O my Lord, the majesty of Thy Cause, lest they be led to doubt Thy sovereignty and the power of Thy might. I swear by Thy glory, O Thou Who art the Beloved of the worlds! Had they been aware of Thy power they would of a certainty have refused to utter what Thou didst not ordain for them in the heaven of Thy will.

"Inspire them, O my Lord, with a sense of their own powerlessness before Him Who is the Manifestation of Thy Self, and teach them to recognize the poverty of their own nature in the face of the manifold tokens of Thy self-sufficiency and riches, that they may gather together round Thy Cause, and cling to the hem of Thy mercy, and cleave to the cord of the good-pleasure of Thy will.

"Thou art the Lord of the worlds, and of all those who show mercy, art the Most Merciful."

****

I think the sans-Guardian UHJ should be asked such questions as these:

1) Would the sans-Guardian UHJ maintain that the Bahá'í Administrative Order (including both a living Guardian and the Universal House of Justice) can rightfully be included in those "things" to which Bahá'u'lláh refers when he calls upon God *"to acquaint my people with the things Thou didst destine for them"*?

2) Is the guardianship in this prayer the same guardianship as the sans-Guardian UHJ referred to in its 1969 letter when it spoke of the possibility of a break in the line of Guardians? If not, what is the sans-Guardian UHJ's interpretation of the word "guardianship" in this prayer?

3) Is there an authoritative interpretation that is to be given regarding Bahá'u'lláh's intent when He wrote the words *"preserve them within the stronghold of Thy guardianship"*? That is, did either `Abdu'l-Bahá or Shoghi Effendi provide an interpretation for this prayer?

4) In their 1969 interpretation, the sans-Guardian UHJ said that there are *"clear indications"* in the writings that the Guardianship might end. Would the sans-Guardian UHJ agree that there are *"clear indications"* that Bahá'u'lláh's use of the words *"preserve them within the stronghold of Thy guardianship"* is akin to `Abdu'l-Bahá's statement in His Will and Testament that *"The mighty stronghold shall remain impregnable and safe through obedience to him who is the guardian of the Cause of God"*?

5) When Bahá'u'lláh writes *"lest through them may appear what will divide Thy servants,"* is He implying that a sans-Guardian UHJ is necessary to maintain unity or that without the guardianship there may be division? Or is there some other implication to be drawn from His words?

6) In the passage *"Uncover before them, O my Lord, the majesty of Thy Cause, lest they be led to doubt Thy sovereignty and the power of Thy might"*, to whom is Bahá'u'lláh referring when He speaks of those who may lose sight of the majesty of God's Cause and thus be *"led to doubt"* God's sovereignty and His power? Is the reference to those who think God changed His mind about the continuing Guardianship, or is the reference to those who abide by all the clauses in Bahá'u'lláh's and `Abdu'l-Bahá's sacred Will and Testament?

7) To whom is Bahá'u'lláh referring in the passage *"Had they been aware of Thy power they would of a certainty have refused to utter what Thou didst not ordain for them in the heaven of Thy will"*? Is the reference to those who, in conformity with `Abdu'l-Bahá's and Shoghi Effendi's views of the Guardianship, continue to follow a living Guardian, or is the reference to the Hands of the Faith and their sans-Guardian UHJ -- the Hands having taken command of the Cause without authorization from the writings?

8) What is it that has been uttered which God *"didst not ordain for them in the heaven of Thy will?"* Is it that there must be a living Guardian, or is it that, in the absence of a living Guardian, the Hands had to assume the direction of the Cause and to pass that power on to a sans-Guardian UHJ?

9)Because the believers under the sans-Guardian UHJ, despite the absence of a living Guardian, feel that they have everything they need to develop the World Commonwealth of Bahá'u'lláh--have they truly been inspired *"with a sense of their own powerlessness"*? Or are they so enamored with the power that their sans-Guardian organization evinces that they fail to recognize their powerlessness and thus continue to maintain that their Hand-made, sans-Guardian organization is Bahá'u'lláh's divinely-inspired matrix for the New World Order?

For those of us who are not followers of the sans-Guardian UHJ, it is obvious that a Universal House of Justice actually has no business attempting to answer such questions. And if neither `Abdu'l-Bahá nor Shoghi Effendi provided an authoritative interpretation of the prayer in question, then, certainly, those who follow the sans-Guardian UHJ can have no clear resolution to its meaning. Without doubt, over the next eight and a half or nine centuries or more, the sans-Guardian organization is destined to face many statements within the writings of the Faith for which there can be no clear interpretation, and, as `Abdu'l-Bahá pointed out in His writings, without the appointed interpreter there will be grounds for any number of schisms.

Sincerely,

Frank Schlatter

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"[T]he principal factors that must be taken into consideration before deciding whether a person may be regarded a ***true believer*** *or not [are:] 'Full recognition of the station of the Forerunner, the Author, and the True Exemplar of the Bahá'í Cause, as set forth in 'Abdu'l-Bahá's testament; unreserved acceptance of, and submission to, whatsoever has been revealed by their Pen;* ***loyal and steadfast adherence to every clause of our Beloved's sacred Will****; and close association with the spirit as well as the form of the present day Bahá'í Administration throughout the world..."* - Shoghi Effendi (Bahá'í Administration, p.90)

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Main Links
Introduction to the Orthodox Bahá'í Faith
The Guardian's Web Site
USA National Bahá'í Council's Web Site

NEW! The 12 principles of the Orthodox Bahá'í Faith. Our new online teaching booklet.

From the living third Guardian, Joel B. Marangella:
Why did he call it "The Central Body"?
A TERM USED ONLY ONCE FOR EMPHASIS, YET ITS PURPOSE WOULD BE SHAMELESSLY IGNORED In July, 1947, Shoghi Effendi prepared a statement for submission to the "United Nations Special Palestine Committee" that was incorporated in a pamphlet under the title of "The Faith of Bahá u lláh" and published by the Bahá í Publishing Committee of the United States. In this statement Shoghi Effendi pointed out that "the foundations are now being laid by the national and local councils . . . paving the way for the constitution of the World Council to be designated as the Universal House of Justice which in conjunction with me as its appointed Head and the authorized interpreter of the Bahá í teachings, must coordinate and direct the affairs of the Bahá í community." Read More

Also from the living third Guardian, Joel B. Marangella:
IF YOU SAY "YES," I ACCEPT AS VALID THE FOLLOWING ACTS AND PRONOUNCEMENTS OF SHOGHI EFFENDI
THEN YOU ARE LEFT WITH ONE INESCAPABLE CONCLUSION. If you are a Bahá í faithful to the Covenant of Bahá u lláh and its immortal "Child" the Will and Testament of Abdu l-Bahá and therefore faithful to the institution of the Guardianship, you will certainly say "yes" that you accept, without qualification, everything that Shoghi Effendi has written about the Covenant of [Bahá u lláh, the Will and Testament of Abdu l-Bahá and the Bahá í Administrative Order and unquestionably believe in the validity of all of his pronouncements, acts and decisions, including those announced in his messages to the Bahá í world, often communicated in cablegram form, and

the absolute essentiality of faithfully complying, without reservation and to the best of our ability, with such instructions and goals as may be set forth in his communications. Read More

The Erring Hands on Trial
A HYPOTHETICAL TRIAL HELD IN THE NEXT WORLD OF THE FORMER HANDS OF THE CAUSE OF GOD WHO, UPON THE PASSING OF SHOGHI EFFENDI IN 1957,DECLARED THE GUARDIANSHIP FOREVER ENDED. [Court bailiff:] All rise. [All stand up] Hear ye! Hear ye! This Special Court of the Abhá Kingdom is now in session. The Honorable Chief Justice, Hand of the Cause of God Louis Gregory presiding. Read More

Just Hungry for Love God created us to
want love
need love
give and share love

When a soul is deprived of
The precious nutrient of love
They do things Read More
(written by a 13-year old Orthodox Bahá í)

Our most popular article for the past several years:
What is True Friendship? by Ross Campbell
Only a spiritually mature man or woman is able to consistently demonstrate true friendship to another man or woman. Spiritual maturity means accomplishing the application in our lives of the Words of the Holy Messengers. Application means not merely learning their Words, but actually discovering how to make application of those Words in our daily lives. For example, one of those Holy Messengers, His Holiness the Lord Christ said: "There is more happiness in giving than in receiving." Read More

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Third Guardian's web site: www.bahai-guardian.com

National Bahá í Council of the USA web site: www.orthodoxbahai.com

MORE LINKS!: Main Links Menu

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Main Links Menu

Official Sites
This is a listing of web sites sponsored by the official Institutions of the Orthodox Bahá'í Faith, including the Guardian's home page and the web sites for the National Bahá'í Councils of the United States and of India.

Introductory & General Teachings
The basic principles and teachings of the Orthodox Bahá'í Faith can be found on these web sites.

World Peace and Unity
The Bahá'í Faith was revealed to bring peace and racial harmony to the world. Here are links to articles that set forth the Bahá'í "peace plan."

Spiritual Teachings
These links bring together articles about the mystical and spiritual teachings, including Divine Love, the Divine philosophy, Bahá'u'lláh's mystical books, The Hidden Words and the Seven Valleys, life after death, prayer, and the Tablet of the Holy Mariner.

Frequently Asked Questions
Click here to get the answers to the Frequently Asked Questions about the Orthodox Bahá'í Faith and submit your own questions!

Central Documents
Here are the links to the basic and most fundamental of the Bahá'í Writings, including the Book of the Covenant, the Will and Testament of `Abdu'l-Bahá, and Shoghi Effendi's masterpiece, The Dispensation of Bahá'u'lláh, which explains the fundamental verities of the Bahá'í Faith.

The Living Guardianship
This collection of web sites introduces the reader to the Living Guardianship through the writings of Shoghi Effendi, Mason Remey, Joel B. Marangella, and others.

The Great Violation
This is a listing of web links to articles about the Great Violation, whereby most of the Bahá'ís of the world tragically broke the Covenant of Bahá'u'lláh.

[The Writings of Charles Mason Remey]
Here is a listing of the writings of Mason Remey that are available on the web.

[The Writings of Joel B. Marangella]
A listing of the writings of the current Guardian of the Cause, Joel B. Marangella, that are available on the web.

[Hand of the Cause of God]
Here is the place to find out about Frank Schlatter, the first Hand of the Cause of God to be appointed since the death of Shoghi Effendi, and read some of his writings. (The Third Guardian also has since appointed the following faithful believers to the ranks of the Hands: Marilyn Meyer, Madeline Byers (posthumous), Nosrat u llah Bahremand, Ross Campbell, Jeffrey Goldberg, David Maxwell, and Y.H. Taylor.

[Personal Web Pages]
Not officially sponsored by the Faith, individual Bahá'ís and Bahá'í groups have placed a wealth of information on the web.

[The Great Catastrophe]
Read what the Guardians have to say about the coming world catastrophe and how we might prepare for it.

[Miscellaneous Links]
There is a wealth of information on the web about the Orthodox Bahá'í Faith, but not everything can be classified into neat categories. This is the place to read the rest of it all!

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Joel B. Maranagella

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The Living Guardianship:

SHOGHI EFFENDI FORETELLS AN ACTIVE ROLE FOR THE INTERNATIONAL BAHÁ Í COUNCIL by Joel B. Marangella, Third Guardian

Shoghi Effendi, First Guardian

The Tree of the Covenant by Joel B. Marangella, Third Guardian

Letter to a Heterodox Believer by Damaris Campbell

Chronology of the Guardianship

57 STATEMENTS OF FACT RELATED TO THE CONTINUING GUARDIANSHIP by Hand of the Cause of God Franklin D. Schlatter

May Maxwell on the Guardianship

`Abdu´l-Bahá's Tablets to Mason Remey

Mason Remey, Second Guardian

`Abdu´l-Bahá foretold Mason Remey's Accession to Guardianship

Faith and Belief

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Miscellaneous Links

Just Hungry for Love, a profound poem about God's love, written by a 13-year old Orthodox Bahá í.

The Relevance of the Bahá'í Teachings in Today's World, by David Maxwell Written and presented to the latest International Orthodox Bahá'í Conference, David Maxwell's essay takes a look at the ills of the world today and how much of these problems would have been mitigated if only the world, including the Bahá í world, had embraced the true teachings of Bahá u lláh.

What is True Friendship? by Ross Campbell
Asserting that only spiritually mature individuals can accomplish true friendship, Canadian Bahá'í Ross Campbell tells us what friendship is all about in this, our most popular web article so far this year.

Some Reflections on Obedience by Madeline Byers

EXTRACTS FROM THE DAILY OBSERVATIONS OF THE BAHÁ'Í FAITH MADE TO THE HANDS OF THE FAITH IN THE HOLY LAND BY MASON REMEY, Second Guardian

Hand of the Cause of God Franklin Schlatter

Third Guardian's Message on September 11th Attacks

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Official Sites:

The Third Guardian's Web Site This official site of the Third Guardian of the Bahá'í Faith, Joel B. Marangella, contains a library of the living Guardian's writings in addition to a sampling of writings from Shoghi Effendi and Mason Remey (1st and 2nd Guardians), and others.

National Bahá'í Council - USA This is the official web site of the National Bahá'í Council of the United States, the governing national body of the Orthodox Baha'is living in the United States. Here you will find an excellent collection of articles addressing the position of the Orthodox Bahá'ís on the Covenant and the Living Guardianship. You will also find articles carefully refuting the positions taken by the sans-Guardian organization.

National Bahá'í Council of India The official web site of the National Bahá'í Council for India.

Orthodox Bahá'í Council of Delhi The web site for the local council for Delhi.

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World Peace and Unity Links

[What is the Bahá'í Peace Plan?]

[`Abdu´l-Bahá on Universal Peace]

[`Abdu´l-Bahá on Race Unity]

[The Brotherhood Potential]
by `Abdu´l-Bahá

[Bahá'u'lláh on the Origin of Conflict]

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Personal Web Pages Links

K.J.'s Bahá'í Home Page Written by an individual believer, this page contains a number of articles about the Bahá'í Teachings including articles written by `Abdu´l-Bahá, the Center of the Covenant, and by Mason Remey, Second Guardian, among others. In addition, there is a small library of historical documents of interest to Orthodox Bahá'í's.

Web Pages of Various Orthodox Bahá'í Groups:

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Charles Mason Remey
Second Guardian of the Cause of God

Charles Mason Remey, appointed by Shoghi Effendi as Hand of the Cause, and as the President of the embryonic Universal House of Justice (known as the "International Bahá'í Council"), his accession to the office of the Guardianship occurred automatically upon the death of Shoghi Effendi.

Unfortunately, the Hands of the Cause of God at the time of Shoghi Effendi's death, did not accept Mason Remey's appointment. Instead, they seized control over the affairs of the Faith and expelled Mason Remey, thereby establishing the Most Great Violation of the Covenant of Bahá'u'lláh.

To read selections of Mason Remey's writings, please click the links below.

Proclamation of Mason Remey

Mason Remey on the Great Catastrophe

Extracts from the Daily Observations made to the Hand of the Faith in the Holy Land

Appeals to the Hands of the Faith

Announcement to the Hands of the Faith

The Encyclical Letters to the Bahá'í World

The Question of the Guardianship (compiled by Mason Remey)

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The Great Catastrophe

What Will Happen?
Shoghi Effendi
Mason Remey
Joel B. Marangella

Why Will it Happen?
Shoghi Effendi
Mason Remey
Joel B. Marangella

How Can We Prepare?
Shoghi Effendi
Mason Remey
Joel B. Marangella

Return to Spiritual Teachings

Updated
1-1-2004

The Great Catastrophe

Prophecies for Our Time

A Collection of Writings of the Guardians of the Orthodox Baha'i Faith

The Writings of Baha'u'llah warn us of a future time when a great catastrophe will overcome humanity. His Teachings don't tell us when the Great Catastrophe will come -- only that it will come. Perhaps it is now upon us.

The purpose of this web site is to gather writings on this subject by the Guardians of the Orthodox Baha'i Faith in order to discover WHAT will happen, WHY it will happen, and WHAT we can do to prepare!

TO NAVIGATE OUR SITE, SIMPLY CLICK THE LINKS ON THE LEFT BORDER

Please submit any additional quotes from the Guardians' writings, or send your questions or comments: *Email uses JavaScript to defend against SPAM.*
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For more information about the Orthodox Baha'i Faith: TRUEBAHAI.com

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What Will Happen?

Shoghi Effendi Mason Remey Joel B. Marangella

FROM THE WRITINGS OF JOEL B. MARANGELLA, THIRD GUARDIAN

to make the inquirer more receptive

The faithful believers have certainly been as shocked, stunned, saddened and dismayed by the recent unforeseen and heinous terrorist attacks on the World Trade Center and the Pentagon as their fellow-Americans and grieve along side them at the great loss of life incurred by so many innocent victims. Their hearts go out especially to those who have lost their loved ones in this terrible and unprecedented tragedy and they remember them in their prayers.

We, as Bahá'í's, have the assurance and the consolation from our Writings that those who have lost their lives in this tragic event have ascended to a greater world.

In the midst of this darkness that has fallen upon the world there are traces of some light. It is interesting that this view should also be expressed in a recent article that has appeared in one of the Australian newspapers which states that the Afghans have a proverb: "After every darkness there is light."

Why Will it Happen?

Shoghi Effendi Mason Remey Joel B. Mara

It has been gratifying to see the volume of material appearing in the press about the teachings of Islam as well as the numerous statements made by Muslim clerics and officials in interviews held on TV news programs emphasizing that the Qu'rán does not sanction terrorism and explaining the true position of Islam. In fact, a recent newspaper article appearing in the Australian press has devoted two full pages to a presentation of the facts concerning the teachings of Islam, including even a description of the difference between the Shí'ih Muslims and Sunni Muslims. The reader then comes to understand that the terrorists represent a fanatical fringe element who have perverted the teachings of Muhammad to justify their acts of terrorism.

No doubt, you have also seen on TV the pictures of the visit of the President of the United States to a Mosque (with a copy of the Qu'rán on the table in front of him) and have heard his statements in a public address in which he made the point that the war against the terrorists is not to be construed as one against Islam.

The increased understanding of Islam that has resulted from this discussion of Islam should facilitate our future teaching efforts and serve to make the inquirer more receptive to the Bahá'í teachings on the oneness of religion.

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Another good thing that has come out of this tragic event is the increased cooperation that has been brought about between most of the governments of the world in an united and determined effort to eliminate terrorism from the world from whatever quarter.
Letter to National Baha'i Council 10-1-01 (commenting on terrorist attack on U.S.)

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What Will Happen?

Why Will it Happen?

FROM THE WRITINGS OF MASON REMEY, SECOND GUARDIAN

Shoghi Effendi Mason Remey Joel B. Marangella

the Spiritual Safety of the peoples of the world

The people of the Baha'i Faith believe that when the great "Judgement" falls upon the world and the two-thirds part of mankind killed by the greatest catastrophe of all times, the Spiritual Safety of the peoples of the world lies in their embracing the Baha'i Revelation.

Statement Issued by the Second Guardian of the Baha'i World Faith to Dr. SR Levy, Librarian of the State Archives, Jerusalem Israel, 9-12-62

low, coastal and valley areas that will most likely be inundated by the rising waters from the seas and oceans

The Guardian of the Faith puts forth this general statement to all Baha'is who are established and living in those low, coastal and valley areas that will most likely be inundated by the rising waters from the seas and oceans during the Great World Catastrophe. With this statement he is warning all to seriously consider any opportunity, present or future, to re-locate themselves and their families as pioneers under the Guardianship in any part of the world that they may choose on one of those high plateau areas which appear most likely to remain above the inundations after the new seas and oceans have been formed by the coming slip of the earth's crust.

Correspondence to the N.S.A. Under the Hereditary Guardianship, February 20, 1965

Shoghi Effendi Mason Remey Joel B. Marangella

time is running out

We of the Baha'i Faith (under the hereditary Guardianship) have the solution in our spiritual teachings to minister to this world need and it is necessary that we should tell the world and explain to the people that Baha'u'llah, the Great Latter-Day Messiah came to the world over a century ago and established His Cause upon Earth. His Message of peace was refused by the rulers and Kings of the world. Time is running out and shortly, we do not know exactly when, the Great Judgement of mankind will fall. This is our message to the world of today....

....The coming world catastrophe is like a surgical operation....that one has to face....most unpleasant to say the least...but a thing that must be faced and met.

Correspondence to the N.S.A. Under the Hereditary Guardianship, May 29, 1965

How Can We Prepare?

[Shoghi Effendi](#) [Mason Remey](#) [Joel B. Marangella](#)

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What Will Happen?

FROM THE WRITINGS OF SHOGHI EFFENDI, FIRST GUARDIAN

[Shoghi Effendi Mason Remey Joel B. Marangella]

plumb greater depths of consecration

The American Baha'i Community, exalted, singled out among sister communities of East and West through revelation of the Tablets of the Divine Plan, is unavoidably approaching a testing period, crucial, prolonged, potent, purifying, clearly envisaged by Abdu'l-Baha, different from but recalling in its severity the ordeals which afflicted the dawn-breakers in a former Age.

The anticipated trials will enable its members to plumb greater depths of consecration, soar to nobler heights of collective endeavor, and disclose in fuller measure the future glory of their destiny.

Might not the strain, the stress, of the strenuous period now being ushered in through inscrutable dispensations of Providence be productive of perspicuous benefits and blessings reminiscent of the incalculable outpourings of divine grace which followed closely in the train of the woeful trials immortalizing the initial, the bloodiest, the most dramatic period in the Heroic Age of the Baha'i Dispensation.

Citadel of Faith pp. 66-67

Why Will it Happen?

rescue a fallen and sore-tried generation

The opportunities which the turmoil of the present age presents, with all the sorrows which it evokes, the fears which it excites, the disillusionment which it produces, the perplexities which it creates, the indignation which it arouses, the revolt which it provokes, the grievances it engenders, the spirit of restless search which it awakens, must, in like manner, be exploited for the purpose of spreading far and wide the knowledge of the redemptive power of the Faith of Baha'u'llah, and for enlisting fresh recruits in the ever-swelling army of His followers. So precious an opportunity, so rare a conjunction of favorable circumstances, may never again recur. Now is the time, the appointed time, for the American believers, the vanguard of the hosts of the Most Great Name, to proclaim, through the agencies and channels of a specially designed Administrative Order, their capacity and readiness to rescue a fallen and sore-tried generation that has rebelled against its God and ignored His warnings, and to offer it that complete security which only the strongholds of their Faith can provide.

Advent of Divine Justice, p48

the chosen remnant that must survive

Shoghi Effendi Mason Remey Joel B. Marangella

Pregnant indeed are the years looming ahead of us all. The twin processes of internal disintegration and external chaos are being accelerated and every day are inexorably moving towards a climax. The rumblings that must precede the eruption of those forces that must cause "the limbs of humanity to quake" can already be heard. "The time of the end," "the latter years," as foretold in the Scriptures, are at long last upon us. The Pen of Baha'u'llah, the voice of Abdu'l-Baha, have time and again, insistently and in terms unmistakable, warned an unheeding humanity of impending disaster. The Community of the Most Great Name, the leaven that must leaven the lump, the chosen remnant that must survive the rolling up of the old, discredited, tottering order, and assist in the unfoldment of a new one in its stead, is standing ready, alert, clear-visioned, and resolute. The American believers, standard-bearers of this world-wide community and torch-bearers of an as yet unborn civilization, have girt up their loins, unfurled their banners and stepped into the arena of service. Their Plan has been formulated. Their forces are mobilized. They are steadfastly marching towards their goal. The hosts of the Abha Kingdom are rushing forth, as promised, to direct their steps and reinforce their power. Through their initial victories they have provided the impulse that must now surge and, with relentless force sweep over their sister-communities and eventually overpower the entire human race. The generality of mankind, blind and enslaved, is wholly unaware of the healing power with which this community has been endowed, nor can it as yet suspect the role which this same community is destined to play in its redemption. Fierce and manifold will be the assaults with which governments, races, classes and religions, jealous of its rising prestige and fearful of its consolidating strength, will seek to silence its voice and sap its foundations. Unmoved by the relative obscurity that surrounds it at the present time, and undaunted by the forces that will be arrayed against it in the future, this community, I cannot but feel confident, will, no matter how afflictive the agonies of a travailing age, pursue its destiny, undeflected in its course, undimmed in its serenity, unyielding in its resolve, unshaken in its convictions. July 5, 1938
Messages to America pp. 13-14

How Can We Prepare?

clear away the choking weeds

Shoghi Effendi Mason Remey Joel

Are we, the privileged custodians of a priceless Faith, called upon to witness a cataclysmical change, politically as fundamental and spiritually as beneficent as that which precipitated the fall of the Roman Empire in the West? Might it not happen--every vigilant adherent of the Faith of Baha'u'llah might well pause to reflect--that out of this world eruption there may stream forces of such spiritual energy as shall recall, nay eclipse, the splendor of those signs and wonders that accompanied the establishment of the Faith of Jesus Christ? Might there not emerge out of the agony of a shaken world a religious revival of such scope and power as to even transcend the potency of those world-directing forces with which the Religions of the Past have, at fixed intervals and according to an inscrutable Wisdom, revived the fortunes of declining ages and peoples? Might not the bankruptcy of this present, this highly-vaunted materialistic civilization, in itself clear away the choking weeds that now hinder the unfoldment and future efflorescence of God's struggling Faith?

Let Baha'u'llah Himself shed the illumination of His words upon our path as we steer our course amid the pitfalls and miseries of this troubled age. More than fifty years ago, in a

B. Marangella

world far removed from the ills and trials that now torment it, there flowed from His Pen these prophetic words: "The world is in travail and its agitation waxeth day by day. Its face is turned towards waywardness and unbelief. Such shall be its plight that to disclose it now would not be meet and seemly. Its perversity will long continue. And when the appointed hour is come, there shall suddenly appear that which shall cause the limbs of mankind to quake. Then and only then will the Divine Standard be unfurled and the Nightingale of Paradise warble its melody."
World Order of Baha'u'llah p. 33

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withstand every test
...the believers need to be deepened in their knowledge and appreciation of the Covenants of both Baha'u'llah and Abdu'l-Baha. This is the stronghold of the Faith of every Baha'i, and that which enables him to withstand every test and the attacks of the enemies outside the Faith, and the far more dangerous, insidious, lukewarm people inside the Faith who have no real attachment to the Covenant, and consequently uphold the intellectual aspect of the teachings while at the same time undermining the spiritual foundation upon which the whole Cause of God rests.
Light of Divine Guidance vol. 2 p. 84

http://truebahai.com:80/spiritual/guardians/what-jm.html

What Will Happen?

Shoghi Effendi

Mason Remey

Joel B. Marangella

Why Will it Happen?

Shoghi

FROM THE WRITINGS OF JOEL B. MARANGELLA, THIRD GUARDIAN

these fleeting visions will be completely forgotten

As many of the faithful friends do not have issues of Star of the West, I am copying below in its entirety a Tablet of 'Abdu'l-Baha revealed at Ramleh, Egypt, on September 1913, appearing in this old publication (Vol.IV, No. 16, 31 December 1913). In spite of the importance, significance and uniqueness of this Tablet, I do not recall that it was ever mentioned by any of the Baha'is in the several major cities of the United States where I resided at different times during my youth. Nor did I happen to come across this Tablet myself and read it with considerable surprise for the first time until a few years ago, long after the passing of Mason Remey, I might add. While I have not shared this startling Tablet with the friends before, I feel that I should do so now, not that the momentous event predicted by the Master is immediately upon us or should dominate our thinking or teaching efforts at this time, but only to relate it to a prophecy of Baha u llah with which all are familiar, I am sure, that foretells of the catastrophe that shall suddenly be visited upon a decadent and increasingly Godless world which shall cause the limbs of mankind to quake, the skins of men to creep and the eyes to stare up in terror and promises that then, and only then, will the Divine Nightingale warble His Melody. The Tablet of the Master follows:

A WORD PICTURE OF THE OLD WORLD

Look thou with seeing eyes at the world about thee and at the inhabitants thereof. Upon the stage of this immense theatre, most spectacular plays are being enacted. On one side thereof thou wilt see the victorious and vanquished legions of profit and loss. On the other side thou wilt observe the waves of the sea of folly rising and falling. Cries are being raised on every side and the agonies of revolution, revolt and unrest reach unto the ears of progressive men. There is a tremendous strike and clash between capital and labor, and the war between the aristocrats and democrats is carried on relentlessly with bow and arrow, sword and javelin. The phalanxes of a great army are drawn in battle array, each division taking its position. Armed troops and artillery are to be found in every part of the field. The flash of the swords of enmity blind the eyes from even the most remote distance, the lightning effect of breast-plate and lance and the sparkle of the bucklers of hatred light up the night and bewilder the sight. In short: strife, battle, slaughter and war are prepared in organized perfection.

On the other hand thou wilt hear that from every house strains of music are raised, and confusing melodies of harp, lyre, cymbal and flute are heard, and mad revellers are dancing to the tunes, while they are inebriated with the wine of vanishing pleasures. In

Shoghi Effendi Mason Remey Joel B. Marangella

one place thou wilt behold the wanton and soiled decorations and in another the flimsy shows of the gilded class of creatures. On the one hand is to be seen the embellishment and luxury made possible through illicit wealth, and on the other hand, the ravishing of this mortal world of its beautiful appearance.

From different parts are to be heard sighs of anguish, lamentations of poverty, cries of agony and misery, -- and the calls for succor have reached to the gate of heaven. One hears the weeping of the hopeless, the appeals of the oppressed, the trembling murmurs of the helpless and the harrowing wails of the ship-wrecked in the sea of persecution. The heat of the conflagration of separation spreads on all sides, the fire of longing is raging with great intensity and the tongues of the flames of calamity leap forth in every direction. Here one sees the oppression of kings and the thoughtlessness of cabinet ministers; there one sees conflict on the battle field of thoughts and ideals by ambitious generals,statesmen and administrators of the nations and countries. They consult, scheme, plot and exchange views; they organize fallacious and superfluous companies and make false the established values; and thus do they lay and destroy the foundation of their political careers.

How Can We Prepare?

In short: when thou observest these things with the eye of reality, thou wilt see that the outcome, result and fruit of all these theatrical performances are mirages and their sweetness is bitter poison. A few days the earth shall roll on its axis, and these fleeting visions will be completely forgotten.

When thou shuttest thine eyes to this dark world and lookest upward and heavenward, thou wilt see light upon light stretching from eternity to eternity. The reality of the mysteries will be revealed. Happy is the pure soul who does not attach himself to the transient conditions and comforts, but rather seeks to attach himself to the purity, nobility and splendor of the world which endures.

--ABDUL-BAHA ABBAS

Shoghi Effendi Mason Remey Joel B. Marangella

I do not know whether Mason Remey ever read this Tablet. I do not recall that he ever mentioned it in any of his writings about the impending catastrophe that he was convinced was so near at hand. It would appear that he had not read this Tablet, or if he had, it was so long ago that he had forgotten that in Abdu l-Baha s description of this terrible future event He had stated: A FEW DAYS THE EARTH SHALL ROLL ON ITS AXIS.

It may be seen that the nature of this event, as described by the Master, varies markedly from the theory of Charles Hapgood which Mason subscribed to in his writings although the tragic outcome for mankind would ultimately be somewhat the same but with less loss of life. It may be recalled that according to the Hapgood theory the earth s crust will suddenly move with great rapidity over the underlying mantle as the result of a build up of the antarctic ice mass over thousands of years which coupled with the centrifugal force that this off-centered mass exerts as the earth revolves will increasingly exert a lateral pressure on the crust until a critical stage is reached and a sudden slippage of the crust for several

Ret

thousand miles occurs. In contrast, Abdu l-Baha does not refer to a crustal shift but a rollover of the earth s axis over a period of a "few days." It is evident that according to the Hapgood theory huge tidal waves are produced that rush with incredible speed over the surface of the earth causing widespread and immediate inundations of the lower lying areas. While inundations can also be expected under the axis rollover theory it would certainly seem that these inundations would much less sudden and disastrous. A book has recently come to my attention, quite by chance, titled Pole Shift which includes the theories of several scientists, all of whom, with the exception of Hapgood, who is mentioned in the book, support the statement made by the Master as they theorize that the earth s poles are due for a change in the near future due to a flip over of the earth in the same manner which they contend has occurred many times in the ancient past. One scientist even sets forth a date for this change theorizing that this will take place on the 5th of May, 2000 because of the unique and unusual alignment of the planets in our solar system at that time which will exert such a tremendous magnetic pull on the earth that it will cause this pole shift.

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Mason, as you know, was convinced that the catastrophe that he visualized would take place soon after 1963 and accordingly warned the friends to relocate to high ground as soon as possible. While he made an error in his timing of the event and the exact nature of the catastrophe as described in the Master s Tablet those who took his advice and moved to high ground within the United States at that time certainly are still well located and certainly have less to be concerned about than others, whatever the future may bring.
Joel B. Marangella (Ridvan letter) 4-18-1999

http://truebahai.com:80/spiritual/guardians/what-mr.html

What Will Happen?

FROM THE WRITINGS OF MASON REMEY, SECOND GUARDIAN

Shoghi Effendi Mason Remey Joel B. Marangella

there will be safety in the Rocky Mountain area

[The Master said] "this catastrophe that is to come will be like certain catastrophes that came in the past, where a whole people and civilizations will be wiped out and there will not be a trace left...." ...I am not certain when it is coming, but it is coming. Now when the Master was in this country He made several statements. He said time will come when New England will be tropical. Another time He said Greenland will be temperate. Well I reason out from that if New England was to move into the tropics and Greenland in the temperate zone, then the North Pole would move down into Russia. And that is one of the recent scientific theories that the poles are at a critical point. However, that simply comes as a secondary confirmation. But again, the Master said that in those days to come of trouble there will be safety for the Baha'is in the Rocky Mountain area. Now, during the past two or three months I have sent a number of my Baha'i records and placed them out in Santa Fe, New Mexico, in the Rocky Mountain area. I looked at the different places. There are any number of cities there, but Santa Fe seemed to be the best place.... But I have been getting my things up there, and I want some time within the next year or so to establish a center of Baha'i teaching in Santa Fe. Time will come, I do not know when it's coming, have no idea at all. The time will come when the people will look to that point for spiritual help and we ought to have something there. Now, it is up to different Baha'is to do what they feel they should do as far as going here, or going there is concerned. I really don't issue any general orders to tell the people to go there. But what I should tell them that there will be safety there. if necessary, there will be safety in the Rocky Mountain area.

Talk in the home of Audie Petzolt, 1961

Why Will it Happen?

Shoghi

the entire Rocky Mountain area will probably come out safely

My reason for having suggested Santa Fe as a possible center for the new N.S.A. was born from my studies of the eventual catastrophe. Although we do not know exactly when this will be, we have every reason to believe that the entire Rocky Mountain area will probably come out safely. Therefore, Santa Fe or any other place in the Rocky Mountain area would be acceptable for the center. Of course, I do not intend indicating exactly where this is to be. I shall leave that entirely up to the N.S.A. However, it would seem wise for the friends of the U.S.A. to consider their center to be situated in an area where they may be able to purchase a rather large tract of land (several acres, if possible) which they may be able to get at a reasonable price and which will be available to them for future development. In choosing their site, they ought to keep in mind the fact that we are developing a center there for a time which we project into the future and after the catastrophe.

Effendi Mason Remey Joel B. Marangella

Correspondence to N.S.A. Under the Hereditary Guardianship August 20, 1963

prophecies that forewarn man

How Can We Prepare?

Of late, your Guardian has been studying the prophecies that forewarn man of the coming of the Great Global Cataclysm in which Biblical prophecy (Ezekiel, Ch. 39) and (Zachariah, Ch. 13)tell us that 2/3 of mankind will perish. In 1910 the Master, 'Abdu'l-Baha told him (the present living Guardian of the Faith) in reply to his questions, that this would happen sometime after 1963--the date given by the Prophet Daniel, Ch. 12: "Blessed is he that waiteth and cometh to the thousand and three hundred and five and thirty days". "Abdu'l-Baha said that the Catastrophe would not be immediately after and not in the distant future...simply "after" that date.

In recent years, I have been studying other prophecies from which I figured this would be much later than I had previously thought and now, very recently, I have been studying the prophecies of the seer Nostradamus, who lived from 1503 to 1566, and who places the date 1999 that is to be preceded by a time of world wars of seven years duration.

Shoghi Effendi Mason Remey Joel B. Marangella

Ezekiel, the Hebrew Prophet, foretells this seven years of war in which (with the great catastrophe) 5/6 of the people of God and Magog (Russia) will perish.

The people of the Baha'i Faith should bear these matters in mind and each one should make his plans for the present and future as he or she may be spiritually guided.

Correspondence to the N.S.A. Under the Hereditary Guardianship, December 15, 1965

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http://truebahai.com:80/spiritual/guardians/what-se.html

What Will Happen?

FROM THE WRITINGS OF SHOGHI EFFENDI, FIRST GUARDIAN

Shoghi Effendi Mason Remey Joel B. Marangella

taste ye what your hands have wrought

A tempest, unprecedented in its violence, unpredictable in its course, catastrophic in its immediate effects, unimaginably glorious in its ultimate consequences, is at present sweeping the face of the earth. Its driving power is remorselessly gaining in range and momentum. Its cleansing force, however much undetected, is increasing with every passing day. Humanity, gripped in the clutches of its devastating power, is smitten by the evidences of its resistless fury. It can neither perceive its origin, nor probe its significance, nor discern its outcome. Bewildered, agonized and helpless, it watches this great and mighty wind of God invading the remotest and fairest regions of the earth, rocking its foundations, deranging its equilibrium, sundering its nations, disrupting the homes of its peoples, wasting its cities, driving into exile its kings, pulling down its bulwarks, uprooting its institutions, dimming its light, and harrowing up the souls of its inhabitants.

Why Will it Happen?

Shoghi Effendi Ma

"The time for the destruction of the world and its people," Baha'u'llah's prophetic pen has proclaimed, "hath arrived." "The hour is approaching," He specifically affirms, "when the most great convulsion will have appeared." "The promised day is come, the day when tormenting trials will have surged above your heads, and beneath your feet, saying: `Taste ye what your hands have wrought!'" "Soon shall the blasts of His chastisement beat upon you, and the dust of hell enshroud you." And again: "And when the appointed hour is come, there shall suddenly appear that which shall cause the limbs of mankind to quake." "The day is approaching when its [civilization's] flame will devour the cities, when the Tongue of Grandeur will proclaim: `The Kingdom is God's, the Almighty, the All-Praised!'" "The day will soon come," He, referring to the foolish ones of the earth, has written, "whereon they will cry out for help and receive no answer." "The day is approaching," He moreover has prophesied, "when the wrathful anger of the Almighty will have taken hold of them. He, verily, is the Omnipotent, the All-Subduing, the Most Powerful. He shall cleanse the earth from the defilement of their corruption, and shall give it for an heritage unto such of His servants as are nigh unto Him."

"As to those who deny Him Who is the Sublime Gate of God," the Bab, for His part, has affirmed in the Qayyum-i-Asma', "for them We have prepared, as justly decreed by God, a sore torment. And He, God, is the Mighty, the Wise." And further, "O peoples of the earth! I swear by your Lord! Ye shall act as former generations have acted. Warn ye, then, yourselves of the terrible, the most grievous vengeance of God. For God is, verily, potent over all things." And again: "By My glory! I will make the infidels to taste, with the hands of

son Remey

My power, retributions unknown of anyone except Me, and will waft over the faithful those musk-scented breaths which I have nursed in the midmost heart of My throne."
Promised Day is Come, pp. 3-4

Joel B. Marangella

we have no indication
We have no indication of exactly what nature the apocalyptic upheaval will be; it might be another war ... but as students of our Baha'i Writings, it is clear that the longer the `Divine Physician' (i.e. Baha'u'llah) is withheld from healing the ills of the world, the more severe will be the crisis, and the more terrible the sufferings of the patient.
Directives from the Guardian pp.12-13

How Can We Prepare?

a holocaust sparing neither prince nor peasant
On the high seas, in the air, on land, in the forefront of battle, in the palaces of kings and the cottages of peasants, in the most hallowed sanctuaries, whether secular or religious, the evidences of God's retributive act and mysterious discipline are manifest. Its heavy toll is steadily mounting--a holocaust sparing neither prince nor peasant, neither man nor woman, neither young nor old.
Messages to America p. 46

Shoghi Effendi

the end of a bankrupt and of a fundamentally defective civilization
For reasons which are only too obvious the Baha'i philosophy of social and political organization cannot be fully reconciled with the political doctrines and conceptions that are current and much in vogue to-day. The wave of nationalism, so aggressive and so contagious in its effects, which has swept not only over Europe but over a large part of mankind is, indeed, the very negation of the gospel of peace and of brotherhood proclaimed by Baha'u'llah. The actual trend in the political world is, indeed, far from being in the direction of the Baha'i teachings. The world is drawing nearer and nearer to a universal catastrophe which will mark the end of a bankrupt and of a fundamentally defective civilization.
Light of Divine guidance vol. 1 p 55

Mason Remey

Joel B. Marangella

violent derangement
Against the background of these afflictive disturbances--the turmoil and tribulations of a travailing age--we may well ponder the portentous prophecies uttered well-nigh fourscore years ago, by the Author of our Faith, as well as the dire predictions made by Him Who is the unerring Interpreter of His teachings, all foreshadowing a universal commotion, of a scope and intensity unparalleled in the annals of mankind.

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The violent derangement of the world's equilibrium; the trembling that will seize the limbs of mankind; the radical transformation of human society; the rolling up of the present-day Order; the fundamental changes affecting the structure of government; the weakening of the pillars of religion; the rise of dictatorships; the spread of tyranny; the fall of monarchies; the decline of ecclesiastical institutions; the increase of anarchy and chaos; the extension and consolidation of the Movement of the Left; the fanning into flame of the smouldering fire of racial strife; the development of infernal engines of war; the burning of

cities; the contamination of the atmosphere of the earth--these stand out as the signs and portents that must either herald or accompany the retributive calamity which, as decreed by Him Who is the Judge and Redeemer of mankind, must, sooner or later, afflict a society which, for the most part, and for over a century, has turned a deaf ear to the Voice of God's Messenger in this day--a calamity which must purge the human race of the dross of its age-long corruptions, and weld its component parts into a firmly-knit world-embracing Fellowship--a Fellowship destined, in the fullness of time, to be incorporated in the framework, and to be galvanized by the spiritualizing influences, of a mysteriously expanding, divinely appointed Order, and to flower, in the course of future Dispensations, into a Civilization, the like of which mankind has, at no stage in its evolution, witnessed.
Messages to Baha'i World 1950-57 p 103

oppression will envelop the world
"The winds of despair," writes Baha'u'llah, as He surveys the immediate destinies of mankind, "are, alas, blowing from every direction, and the strife that divides and afflicts the human race is daily increasing. The signs of impending convulsions and chaos can now be discerned, inasmuch as the prevailing order appears to be lamentably defective."

"Such shall be its plight," He, in another connection, has declared, "that to disclose it now would not be meet and seemly." "These fruitless strifes," He, on the other hand, contemplating the future of mankind, has emphatically prophesied, in the course of His memorable interview with the Persian orientalist, Edward G. Browne, "these ruinous wars shall pass away, and the `Most Great Peace' shall come.... These strifes and this bloodshed and discord must cease, and all men be as one kindred and one family." "Soon," He predicts, "will the present-day order be rolled up, and a new one spread out in its stead." "After a time," He also has written, "all the governments on earth will change. Oppression will envelop the world. And following a universal convulsion, the sun of justice will rise from the horizon of the unseen realm." "The whole earth," He, moreover, has stated, "is now in a state of pregnancy. The day is approaching when it will have yielded its noblest fruits, when from it will have sprung forth the loftiest trees, the most enchanting blossoms, the most heavenly blessings." "All nations and kindreds," Abdu'l-Baha likewise has written, "...will become a single nation. Religious and sectarian antagonism, the hostility of races and peoples, and differences among nations, will be eliminated. All men will adhere to one religion, will have one common faith, will be blended into one race, and become a single people. All will dwell in one common fatherland, which is the planet itself."

What we witness at the present time, during "this gravest crisis in the history of civilization," recalling such times in which "religions have perished and are born," is the adolescent stage in the slow and painful evolution of humanity, preparatory to the attainment of the stage of manhood, the stage of maturity, the promise of which is embedded in the teachings, and enshrined in the prophecies, of Baha'u'llah. The tumult of this age of transition is characteristic of the impetuosity and irrational instincts of youth, its follies, its prodigality, its pride, its self-assurance, its rebelliousness, and contempt of discipline.
Promised Day is come pp. 115-116

so great a catastrophe in human affairs
The whole of mankind is groaning, is dying to be led to unity, and to terminate its age-long martyrdom. And yet it stubbornly refuses to embrace the light and acknowledge the sovereign authority of the one Power that can extricate it from its entanglements, and avert the woeful calamity that threatens to engulf it.

Ominous indeed is the voice of Baha'u'llah that rings through these prophetic words: "O ye peoples of the world! Know, verily, that an unforeseen calamity followeth you, and grievous retribution awaiteth you. Think not that which ye have committed hath been effaced in My sight." And again: "We have a fixed time for you, O peoples. If ye fail, at the appointed hour, to turn towards God, He, verily, will lay violent hold on you, and will cause grievous afflictions to assail you from every direction. How severe, indeed, is the chastisement with which your Lord will then chastise you!"

Must humanity, tormented as she now is, be afflicted with still severer tribulations ere their purifying influence can prepare her to enter the heavenly Kingdom destined to be established upon earth? Must the inauguration of so vast, so unique, so illumined an era in human history be ushered in by so great a catastrophe in human affairs as to recall, nay surpass, the appalling collapse of Roman civilization in the first centuries of the Christian Era? Must a series of profound convulsions stir and rock the human race ere Baha'u'llah can be enthroned in the hearts and consciences of the masses, ere His undisputed ascendancy is universally recognized, and the noble edifice of His World Order is reared and established?

The long ages of infancy and childhood, through which the human race had to pass, have receded into the background. Humanity is now experiencing the commotions invariably associated with the most turbulent stage of its evolution, the stage of adolescence, when the impetuosity of youth and its vehemence reach their climax, and must gradually be superseded by the calmness, the wisdom, and the maturity that characterize the stage of manhood. Then will the human race reach that stature of ripeness which will enable it to acquire all the powers and capacities upon which its ultimate development must depend.
World Order of Baha'u'llah 201-202

PILGRIMS' NOTES

Shoghi Effendi does not say what the nature of the catastrophe will be, but he says `it will be more disastrous then the fall of the roman empire.' Says he `has done everything to wake people up but they still sleep.'

The catastrophe is inevitable and needs be to purge the world. It will be something the world has never seen and will effect every nation, country, class and creed. The world has high blood pressure and this will be the blood letting. Blood will run everywhere. It will purge the world and then cement the remnants together. The Administration is the embryo of the new World Order. The new World Order is the is the child and it will mature into the

world civilization. There will be no decline in the future. It will be like a spiral, ever upwards. There may be moments that stop, but no decline. This is the Day that is not followed by night.'

Regardless what the government does it cannot prevent the catastrophe. One million people in New York cannot be saved. It will come swift and sudden and whole cities will be leveled to the ground.'

`Persia is the cradle of the Faith, America the cradle of the Administration. America is named because it is the most corrupt nation. Baha'is are wasting their time in cities. They must go out into small towns. Cities will not respond until after destruction.' America and Persia must suffer.

Once again the Guardian talked of the catastrophe.

`America is the most corrupt nation in the world and is contaminating the other nations, therefore it will suffer the worst.'

I asked if this was war, he said `yes, and other things too; the most fiery ordeal the world has ever known. The whole world will be like a convulsion. The flame will clean and also weld.'
Elmer and Gladys Beasley "Our Pilgrimage to Haifa" Pilgrim's Notes, 1957

The Baha'is must disperse from the cities, for the people in the cities will be trapped when they want to get out. They must disperse for their protection - the cities are doomed - New York, Chicago, San Francisco, Los Angeles. They must flee from the United States, because America will become the storm center of the future. When asked, "Should the pioneers go back home after the calamity and help reconstruct," Shoghi Effendi replied, "Reconstruct what?"
Haifa Notes - May 2, 1954 -by Mrs Ramona A Brown of Oakland, California

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Americans are exposed to great dangers. Today the power of America is in the hands of the masses. There is a terrific power in the press, and the people are swayed by it. The United States, on a national scale, sets the pattern for an international pattern... There will be a world civil war followed by the establishment of a world state; all the nations will be part of it and will have to conform to it. This war has already started in Korea. Mankind cannot be purified and cleansed without suffering... It is positively dangerous to live in cities. The cities are doomed. They will evaporate... The Bahá'ís must disperse from the cities...why do they not disperse? If they do not respond and disperse, they will suffer spiritually,

materially, and physically...In America the destruction will be great!... They must disperse for their own protection. the cities are doomed: New York, Chicago, San Francisco, Los Angeles. They must flee from the United States because America will become the storm center of the future....
Ramona Brown Pilgrim Notes Extracts from her book, Memories of 'Abdu'l- Bahá, Recollections of the Early Days of the Bahá'ís of California

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One evening the Guardian began speaking about the coming calamities. He was very emphatic and after he left, Ruhiyyih Khanum and the members of the International Council stated they had never heard him speak with so much force or so decisively. He said the coming calamity would be worse than war. Cities would evaporate; especially in the cities where it is hardest to teach the Faith such as New York, Chicago, and San Francisco. People would lose all their possessions and homes overnight - would simply evaporate. Americans would become refugees to other continents. The U.S. would suffer the most because it was the most materialistic. Europe was the cradle of materialism but the U.S. was the stronghold of materialism. Russia would also suffer greatly. He said there was no difference between Russia and the U.S. in their systems because both were materialistic - capitalism which is purely materialistic and communism which controls the proletariat. The coming calamity would be retributive.

Abdul-Baha went to the U.S. to specifically waken the nation to its dangers. His mission was a failure - both from the standpoint of the Baha'is and the Americans. That can be discerned by reading between the lines of his addresses in America.

Speaking again about the calamity, the Guardian said it was retributive and referred to the passage in the Hidden Words: "All of a sudden the unforeseen calamity..." and to the quotation about the "limbs of mankind will quake." It especially applies to the U.S. because of the importance of the U.S. It is now America's turn to suffer. Referring to the coming cataclysm, the Guardian stated that the world needs a blood-letting because of over population of such countries as China, India, Japan. Refers to it as high blood-pressure and also to the unhealthy condition of many of the people, bad blood. Sally Sanor asked if in the future, when there would be no more wars, would there be a problem of overpopulation and the Guardian replied that science by that time would have solved the food problem.

The Guardian stated that the U.S. was chosen as the Cradle of the World Order (the Administrative Order) not because of its spiritual qualities but because of its corruption. After the coming calamity, the U.S. will fulfill the prophecy of Abdul-Baha that the U.S. would lead the nations because of its suffering.

The Guardian said he had given up warning the friends because they paid no heed to him. Furthermore, that this calamity had been destined. The Guardian stated Abdul-Baha warned the friends but they were heedless. It is too late to save the world. The message of

Baha'u'llah has been in the world for over 100 years and has been rejected. The calamity will be sudden. He spoke of our statesmen from the President down; all were helpless and impotent.

The Guardian said the calamity would happen before the Lesser Peace. He said the Baha'is in America should not only leave their homes, but should go as far away as possible. Victories come only from self-sacrifice and self-abnegation. The greater the sacrifice, the greater the victories. Baha'is should lower their standards of living in order to give more.

I asked the Guardian if the calamity could be averted. He replied, "No." I asked if it would be all North America? He said mainly the U.S.
Alice Dudley Pilgrim's Notes (certified as being "fairly accurate" by Shoghi Effendi in letter dated 8-30-57 to Seymore Malkin and Pat Gangel)

Those who do not respond will loss everything. Those who do respond will gain everything. The large cities are centers of materialism and the believers there will be caught in a trap. Cities like LONDON, PARIS, CHICAGO, NEW YORK, SAN FRANCISCO, will suffer horribly - Abdul-Baha warned the people about the danger of the racial problem in America, but they did nothing and had two wars. The situation is very grave and wish the friends to realize it. They calculate too much, there is not enough self- sacrifice, not enough trust in God.

While they are calculating, the BLOW WILL BE STRUCK. They, themselves, WILL EVAPORATE (go up in smoke), YES THEY WILL!!! The American continent is going to suffer, particularly THE NORTH AMERICAN CONTINENT. This is a very grave challenge and if they don't face it, they will be very sorry

The last war was only the beginning. The next conflict may give a chance for the non-white to contribute its share. (The yellow race could come and take possession of the U.S. and could be followed in same manner by the negro race.) CITIES ARE DOOMED. WHITE people have done a great deal of harm and will suffer. America will become a storm center of the future. THERE ARE VERY, VERY DARK DAYS AHEAD. The situation is very, very grave. Anything can happen, decrease in population, destruction of cities. WESTERN CIVILIZATION HAS INVOLVED THE WORLD IN ONE OF THE GREATEST OF CRISIS. In 1912 Abdu'l-Baha saw it and warned them, now the people are beginning to see it. America is the most disturbed nation on the earth. This is reflected in the Baha'is of the west, in their activities. THEY ARE LIVING IN A FOOL'S PARADISE. The excesses to which the Americans have gone have raised up enemies (induced hatred). R----- is the greatest enemy. It is all in God's plan. Who would think the [time] could come when America would have such fear! Anything can happen and any time SUDDENLY. Baha'u'llah praised agriculture, A GREAT FUTURE FOR AGRICULTURE. A new race of men will appear after the cataclysm (catastrophe) We must have a totally new mode of life - NEW

CITIES - SIMPLER.
HAIFA NOTES BY CLARA EDGE May 16-25 1954

http://truebahai.com:80/spiritual/guardians/why-jm.html

What Will Happen?

FROM THE WRITINGS OF JOEL B. MARANGELLA, THIRD GUARDIAN

Baha'u'llah's Covenant has been shamefully violated

Shoghi Effendi Mason Remey Joel B. Marangella

While this fateful spiritual battle rages between the defenders and betrayers of the Covenant of Baha'u'llah we find that God's Greater Covenant continues to be violated as mankind for the most part remains neglectful, disdainful or heedless of the redemptive and life-giving Message revealed by Baha'u'llah more than a century ago. Are not the peoples of the world still worshipping at altars they have reared to false Gods and enmeshed in the trappings of a moribund civilization fast approaching its convulsive death throes? Indeed, nothing seems capable of awakening mankind from its spiritual torpor, not even the unprecedented wide-scale fury of the physical elements unleashed throughout the world. Are not these calamitous events but the prelude to a much more catastrophic holocaust with world-wide consequences unleashed by man himself which will, ere long, fulfill the dire prophetic Words of Baha'u'llah: "Taste ye what your own hands have wrought?"

Why Will it Happen?

Considering the fact that Baha'u'llah's Covenant has been shamefully violated by the vast majority of the professed adherents of His Cause and God's Greater Covenant has been long forgotten, ignored, and violated by the generality of mankind should there be any doubt that God's retributive justice will soon be meted out in full measure to the peoples of the world for their sins of omission as well as commission?

Ridvan letter, 4-11-83

masses of the world continue to remain ignorant

Shoghi Effendi Mason Remey Joel B. Mar

Well nigh 140 years have elapsed since the Declaration of Bahá'u'lláh in the Garden of Ridván. Yet the great masses of the world continue to remain ignorant of His Revelation and have failed therefore to be faithful to the Greater Covenant while the believers have almost universally become violators of the Covenant Bahá'u'lláh. In the light of this sad situation we might well call to mind the dire warning issued by Bahá'u'lláh in which God reveals through Him the following: "We have a fixed time for you, O peoples. If ye fail, at the appointed hour, to turn towards God, He, verily, will lay violent hold on you, and will cause grievous afflictions to assail you from every direction. How severe, indeed, is the chastisement with which your Lord will then chastise you!" (p.113, BWF)

J.M. Letter to National Baha'iCouncil 10-1-01 (commenting on terrorist attack on U.S.)

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What Will Happen?

Shoghi Effendi
Mason Remey
Joel B. Marangella

FROM THE WRITINGS OF MASON REMEY, SECOND GUARDIAN

Why Will it Happen?

Shoghi Effendi
Mason Remey
Joel B. Marangella

to prepare the world and its people for the triumph of the Kingdom of God on Earth
The Hebrew Prophets of old foresaw this calamity and understood that it would come in these "Latter Days" in order to prepare the world and its people for the triumph of the Kingdom of God on Earth. This coming "Day of Judgement" is to mark the end of the epoch of the kingdom of man on earth. Thereafter, mankind is no longer to dominate the world as he has in past ages, as he is doing now and as he will continue to do until the actual occurrence of this catastrophe.
Statement Issued by the Second Guardian of the Baha'i World Faith to Dr. SR Levy, Librarian of the State Archives, Jerusalem Israel, 9-12-62

end the day of their power
We will have the present set-up "sans-Guardian" with us until the coming Catastrophe (judgment day of the world) will definitely end the day of their power.
Correspondence to the N.S.A. Under the Hereditary Guardianship, August 22, 1964

How Can We Prepare?

Shoghi Effend

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Joel B. Marangella

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What Will Happen?

FROM THE WRITINGS OF SHOGHI EFFENDI, FIRST GUARDIAN

Shoghi Effendi Mason Remey Joel B. Marangella

the coming of age of the entire human race

As the dusk creeps over a steadily sinking society the radiant outlines of their redemptive mission become sharper every day. The present world unrest, symptom of a world-wide malady, their world religion has already affirmed must needs culminate in that world catastrophe out of which the consciousness of world citizenship will be born, a consciousness that can alone provide an adequate basis for the organization of world unity, on which a lasting world peace must necessarily depend, the peace itself inaugurating in turn that world civilization which will mark the coming of age of the entire human race.

Messages to America pp 22-23

the slow and painful evolution of humanity

What we witness at the present time, during "this gravest crisis in the history of civilization," recalling such times in which "religions have perished and are born," is the adolescent stage in the slow and painful evolution of humanity, preparatory to the attainment of the stage of manhood, the stage of maturity, the promise of which is embedded in the teachings, and enshrined in the prophecies, of Baha'u'llah. The tumult of this age of transition is characteristic of the impetuosity and irrational instincts of youth, its follies, its prodigality, its pride, its self-assurance, its rebelliousness, and contempt of discipline.

Promised Day is Come p117

Why Will it Happen?

Shoghi Effendi Mason Remey

the advent of the Most Great Justice

Dear friends! The powerful operations of this titanic upheaval are comprehensible to none except such as have recognized the claims of both Baha'u'llah and the Bab. Their followers know full well whence it comes, and what it will ultimately lead to. Though ignorant of how far it will reach, they clearly recognize its genesis, are aware of its direction, acknowledge its necessity, observe confidently its mysterious processes, ardently pray for the mitigation of its severity, intelligently labor to assuage its fury, and anticipate, with undimmed vision, the consummation of the fears and the hopes it must necessarily engender.

This Judgment of God

This judgment of God, as viewed by those who have recognized Baha'u'llah as His Mouthpiece and His greatest Messenger on earth, is both a retributory calamity and an act of holy and supreme discipline. It is at once a visitation from God and a cleansing process

for all mankind. Its fires punish the perversity of the human race, and weld its component parts into one organic, indivisible, world-embracing community. Mankind, in these fateful years, which at once signalize the passing of the first century of the Baha'i Era and proclaim the opening of a new one, is, as ordained by Him Who is both the Judge and the Redeemer of the human race, being simultaneously called upon to give account of its past actions, and is being purged and prepared for its future mission. It can neither escape the responsibilities of the past, nor shirk those of the future. God, the Vigilant, the Just, the Loving, the All-Wise Ordainer, can, in this supreme Dispensation, neither allow the sins of an unregenerate humanity, whether of omission or of commission, to go unpunished, nor will He be willing to abandon His children to their fate, and refuse them that culminating and blissful stage in their long, their slow and painful evolution throughout the ages, which is at once their inalienable right and their true destiny.

Joel B. Marangella

How Can We Prepare?

"Bestir yourselves, O people," is, on the one hand, the ominous warning sounded by Baha'u'llah Himself, "in anticipation of the days of Divine Justice, for the promised hour is now come." "Abandon that which ye possess, and seize that which God, Who layeth low the necks of men, hath brought. Know ye of a certainty that if ye turn not back from that which ye have committed, chastisement will overtake you on every side, and ye shall behold things more grievous than that which ye beheld aforetime." And again: "We have fixed a time for you, O people! If ye fail, at the appointed hour, to turn towards God, He, verily, will lay violent hold on you, and will cause grievous afflictions to assail you from every direction. How severe indeed is the chastisement with which your Lord will then chastise you!" And again: "God assuredly dominateth the lives of them that wronged Us, and is well aware of their doings. He will most certainly lay hold on them for their sins. He, verily, is the fiercest of Avengers." And finally: "O ye peoples of the world! Know verily that an unforeseen calamity is following you and that grievous retribution awaiteth you. Think not the deeds ye have committed have been blotted from My sight. By My Beauty! All your doings hath My pen graven with open characters upon tablets of chrysolite."

Shoghi Effendi Mason Remey

Joel B. Marangella

"The whole earth," Baha'u'llah, on the other hand, forecasting the bright future in store for a world now wrapt in darkness, emphatically asserts, "is now in a state of pregnancy. The day is approaching when it will have yielded its noblest fruits, when from it will have sprung forth the loftiest trees, the most enchanting blossoms, the most heavenly blessings." "The time is approaching when every created thing will have cast its burden. Glorified be God Who hath vouchsafed this grace that encompasseth all things, whether seen or unseen!" "These great oppressions," He, moreover, foreshadowing humanity's golden age, has written, "are preparing it for the advent of the Most Great Justice." This Most Great Justice is indeed the Justice upon which the structure of the Most Great Peace can alone, and must eventually, rest, while the Most Great Peace will, in turn, usher in that Most Great, that World Civilization which shall remain forever associated with Him Who beareth the Most Great Name.

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not...regarded solely as a punishment meted out by God

This great retributive calamity, for which the world's supreme leaders, both secular and

religious, are to be regarded as primarily answerable, as testified by Baha'u'llah, should not, if we would correctly appraise it, be regarded solely as a punishment meted out by God to a world that has, for a hundred years, persisted in its refusal to embrace the truth of the redemptive Message proffered to it by the supreme Messenger of God in this day. It should be viewed also, though to a lesser degree, in the light of a divine retribution for the perversity of the human race in general, in casting itself adrift from those elementary principles which must, at all times, govern, and can alone safeguard, the life and progress of mankind. Humanity has, alas, with increasing insistence, preferred, instead of acknowledging and adoring the Spirit of God as embodied in His religion in this day, to worship those false idols, untruths and half-truths, which are obscuring its religions, corrupting its spiritual life, convulsing its political institutions, corroding its social fabric, and shattering its economic structure.

Not only have the peoples of the earth ignored, and some of them even assailed, a Faith which is at once the essence, the promise, the reconciler, and the unifier of all religions, but they have drifted away from their own religions, and set up on their subverted altars other gods wholly alien not only to the spirit but to the traditional forms of their ancient faiths.

"The face of the world," Baha'u'llah laments, "hath altered. The way of God and the religion of God have ceased to be of any worth in the eyes of men." "The vitality of men's belief in God," He also has written, "is dying out in every land.... The corrosion of ungodliness is eating into the vitals of human society." "Religion," He affirms, "is verily the chief instrument for the establishment of order in the world, and of tranquility amongst its peoples.... The greater the decline of religion, the more grievous the waywardness of the ungodly. This cannot but lead in the end to chaos and confusion." And again: "Religion is a radiant light and an impregnable stronghold for the protection and welfare of the peoples of the world." "As the body of man," He, in another connection, has written, "needeth a garment to clothe it, so the body of mankind must needs be adorned with the mantle of justice and wisdom. Its robe is the Revelation vouchsafed unto it by God."
Promised Day is Come pp. 112-114

cleanse an unregenerate humanity
God, however, as has been pointed out in the very beginning of these pages, does not only punish the wrongdoings of His children. He chastises because He is just, and He chastens because He loves. Having chastened them, He cannot, in His great mercy, leave them to their fate. Indeed, by the very act of chastening them He prepares them for the mission for which He has created them. "My calamity is My providence," He, by the mouth of Baha'u'llah, has assured them, "outwardly it is fire and vengeance, but inwardly it is light and mercy."

The flames which His Divine justice have kindled cleanse an unregenerate humanity, and fuse its discordant, its warring elements as no other agency can cleanse or fuse them. It is not only a retributory and destructive fire, but a disciplinary and creative process, whose aim is the salvation, through unification, of the entire planet. Mysteriously, slowly, and resistlessly God accomplishes His design, though the sight that meets our eyes in this day

be the spectacle of a world hopelessly entangled in its own meshes, utterly careless of the Voice which, for a century, has been calling it to God, and miserably subservient to the siren voices which are attempting to lure it into the vast abyss.

God's Purpose

God's purpose is none other than to usher in, in ways He alone can bring about, and the full significance of which He alone can fathom, the Great, the Golden Age of a long-divided, a long-afflicted humanity. Its present state, indeed even its immediate future, is dark, distressingly dark. Its distant future, however, is radiant, gloriously radiant--so radiant that no eye can visualize it.
Promised Day is come pp. 116-117

fuse and weld the discordant entities
Great and far-reaching as have been those changes in the past, they cannot appear, when viewed in their proper perspective, except as subsidiary adjustments preluding that transformation of unparalleled majesty and scope which humanity is in this age bound to undergo. That the forces of a world catastrophe can alone precipitate such a new phase of human thought is, alas, becoming increasingly apparent. That nothing short of the fire of a severe ordeal, unparalleled in its intensity, can fuse and weld the discordant entities that constitute the elements of present-day civilization, into the integral components of the world commonwealth of the future, is a truth which future events will increasingly demonstrate.

The prophetic voice of Baha'u'llah warning, in the concluding passages of the Hidden Words, "the peoples of the world" that "an unforeseen calamity is following them and that grievous retribution awaiteth them" throws indeed a lurid light upon the immediate fortunes of sorrowing humanity. Nothing but a fiery ordeal, out of which humanity will emerge, chastened and prepared, can succeed in implanting that sense of responsibility which the leaders of a new-born age must arise to shoulder.

I would again direct your attention to those ominous words of Baha'u'llah which I have already quoted: "And when the appointed hour is come, there shall suddenly appear that which shall cause the limbs of mankind to quake."

Has not Abdu'l-Baha Himself asserted in unequivocal language that "another war, fiercer than the last, will assuredly break out"?

Upon the consummation of this colossal, this unspeakably glorious enterprise--an enterprise that baffled the resources of Roman statesmanship and which Napoleon's desperate efforts failed to achieve--will depend the ultimate realization of that millennium of which poets of all ages have sung and seers have long dreamed. Upon it will depend the fulfillment of the prophecies uttered by the Prophets of old when swords shall be beaten into ploughshares and the lion and the lamb lie down together. It alone can usher in the Kingdom of the Heavenly Father as anticipated by the Faith of Jesus Christ. It alone can lay

the foundation for the New World Order visualized by Baha'u'llah--a World Order that shall reflect, however dimly, upon this earthly plane, the ineffable splendors of the Abha Kingdom.
World Order of Baha'u'llah, pp. 46-48

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TRUEBAHAI.comTHE HIDDEN WORDS OF BAHÁ'U'LLÁHArabicPersianArabicHE IS THE GLORY OF GLORIESThis is that which hath descended from the realm of glory, uttered by the tongue of power and might, and revealed unto the Prophets of old. We have taken the inner essence thereof and clothed it in the garment of brevity, as a token of grace unto the righteous, that they may stand faithful unto the Covenant of God, may fulfill in their lives His trust, and in the realm of spirit obtain the gem of Divine virtue.1. O SON OF SPIRIT!My first counsel is this: Possess a pure, kindly and radiant heart, that thine may be a sovereignty ancient, imperishable and everlasting.2. O SON OF SPIRIT!The best beloved of all things in My sight is Justice; turn not away therefrom if thou desirest Me, and neglect it not that I may confide in thee. By its aid thou shalt see with thine own eyes and not through the eyes of others, and shalt know of thine own knowledge and not through the knowledge of thy neighbor. Ponder this in thy heart; how it behooveth thee to be. Verily justice is My gift to thee and the sign of My loving-kindness. Set it then before thine eyes.3. O SON OF MAN!Veiled in My immemorial being and in the ancient eternity of My essence, I knew My love for thee; therefore I created thee, have engraved on thee Mine image and revealed to thee My beauty.4. O SON OF MAN! I loved thy creation, hence I created thee. Wherefore, do thou love Me, that I may name thy name and fill thy soul with the spirit of life.5. O SON OF BEING!Love Me, that I may love thee. If thou lovest Me not, My love can in no

wise reach thee. Know this, O servant.6. O SON OF BEING!Thy Paradise is My love; thy heavenly home, reunion with Me. Enter therein and tarry not. This is that which hath been destined for thee in Our kingdom above and Our exalted dominion.7. O SON OF MAN!If thou lovest Me, turn away from thyself; and if thou seekest My pleasure, regard not thine own; that thou mayest die in Me and I may eternally live in thee.8. O SON OF SPIRIT!There is no peace for thee save by renouncing thyself and turning unto Me; for it behooveth thee to glory in My name, not in thine own; to put thy trust in Me and not in thyself, since I desire to be loved alone and above all that is.9. O SON OF BEING!My love is My stronghold; he that entereth therein is safe and secure, and he that turneth away shall surely stray and perish.10. O SON OF UTTERANCE!Thou art My stronghold; enter therein that thou mayest abide in safety. My love is in thee, know it, that thou mayest find Me near unto thee.11. O SON OF BEING!Thou art My lamp and My light is in thee. Get thou from it thy radiance and seek none other than Me. For I have created thee rich and have bountifully shed My favor upon thee.12. O SON OF BEING!With the hands of power I made thee and with the fingers of strength I created thee; and within thee have I placed the essence of My light. Be thou content with it and seek naught else, for My work is perfect and My command is binding. Question it not, nor have a doubt thereof.13. O SON OF SPIRIT!I created thee rich, why dost thou bring thyself down to poverty? Noble I made thee, wherewith dost

thou abase thyself? Out of the essence of knowledge I gave thee being, why seekest thou enlightenment from anyone beside Me? Out of the clay of love I molded thee, how dost thou busy thyself with another? Turn thy sight unto thyself, that thou mayest find Me standing within thee, mighty, powerful and self-subsisting.14. O SON OF MAN!Thou art My dominion and My dominion perisheth not; wherefore fearest thou thy perishing? Thou art My light and My light shall never be extinguished; why dost thou dread extinction? Thou art My glory and My glory fadeth not; thou art My robe and My robe shall never be outworn. Abide then in thy love for Me, that thou mayest find Me in the realm of glory.15. O SON OF UTTERANCE! Turn thy face unto Mine and renounce all save Me; for My sovereignty endureth and My dominion perisheth not. If thou seekest another than Me, yea, if thou searchest the universe for evermore, thy quest will be in vain.16. O SON OF LIGHT!Forget all save Me and commune with My spirit. This is of the essence of My command, therefore turn unto it.17. O SON OF MAN!Be thou content with Me and seek no other helper. For none but Me can ever suffice thee.18. O SON OF SPIRIT!Ask not of Me that which We desire not for thee, then be content with what We have ordained for thy sake, for this is that which profiteth thee, if therewith thou dost content thyself.19. O SON OF THE WONDROUS VISION! I have breathed within thee a breath of My own Spirit, that thou mayest be My lover. Why hast thou forsaken Me and sought a beloved other than Me?20. O SON OF SPIRIT!My claim on thee is great, it cannot be forgotten.

My grace to thee is plenteous, it cannot be veiled. My love has made in thee its home, it cannot be concealed. My light is manifest to thee, it cannot be obscured.21. O SON OF MAN!Upon the tree of effulgent glory I have hung for thee the choicest fruits, wherefore hast thou turned away and contented thyself with that which is less good? Return then unto that which is better for thee in the realm on high.22. O SON OF SPIRIT!Noble have I created thee, yet thou hast abased thyself. Rise then unto that for which thou wast created.23. O SON OF THE SUPREME!To the eternal I call thee, yet thou dost seek that which perisheth. What hath made thee turn away from Our desire and seek thine own?24. O SON OF MAN! Transgress not thy limits, nor claim that which beseemeth thee not. Prostrate thyself before the countenance of thy God, the Lord of might and power.25. O SON OF SPIRIT!Vaunt not thyself over the poor, for I lead him on his way and behold thee in thy evil plight and confound thee for evermore.26. O SON OF BEING! How couldst thou forget thine own faults and busy thyself with the faults of others? Whoso doeth this is accursed of Me.27. O SON OF MAN!Breathe not the sins of others so long as thou art thyself a sinner. Shouldst thou transgress this command, accursed wouldst thou be, and to this I bear witness.28. O SON OF SPIRIT! Know thou of a truth: He that biddeth men be just and himself committeth iniquity is not of Me, even though he bear My name.29. O SON OF BEING!Ascribe not to any soul that which thou wouldst not have ascribed to thee, and say not that which thou doest not. This is My

command unto thee, do thou observe it.30. O SON OF MAN!Deny not My servant should he ask anything from thee, for his face is My face; be then abashed before Me. 31. O SON OF BEING!Bring thyself to account each day ere thou art summoned to a reckoning; for death, unheralded, shall come upon thee and thou shalt be called to give account for thy deeds.32. O SON OF THE SUPREME!I have made death a messenger of joy to thee. Wherefore dost thou grieve? I made the light to shed on thee its splendor. Why dost thou veil thyself therefrom? 33. O SON OF SPIRIT!With the joyful tidings of light I hail thee: rejoice! To the court of holiness I summon thee; abide therein that thou mayest live in peace for evermore.34. O SON OF SPIRIT!The spirit of holiness beareth unto thee the joyful tidings of reunion; wherefore dost thou grieve? The spirit of power confirmeth thee in His cause; why dost thou veil thyself? The light of His countenance doth lead thee; how canst thou go astray?35. O SON OF MAN!Sorrow not save that thou art far from Us. Rejoice not save that thou art drawing near and returning unto Us.36. O SON OF MAN! Rejoice in the gladness of thine heart, that thou mayest be worthy to meet Me and to mirror forth My beauty.37. O SON OF MAN!Divest not thyself of My beauteous robe, and forfeit not thy portion from My wondrous fountain, lest thou shouldst thirst for evermore.38. O SON OF BEING!Walk in My statutes for love of Me and deny thyself that which thou desirest if thou seekest My pleasure.39. O SON OF MAN!Neglect not My commandments if thou lovest My beauty, and forget not

My counsels if thou wouldst attain My good pleasure.40. O SON OF MAN!Wert thou to speed through the immensity of space and traverse the expanse of heaven, yet thou wouldst find no rest save in submission to Our command and humbleness before Our Face.41. O SON OF MAN!Magnify My cause that I may reveal unto thee the mysteries of My greatness and shine upon thee with the light of eternity.42. O SON OF MAN!Humble thyself before Me, that I may graciously visit thee. Arise for the triumph of My cause, that while yet on earth thou mayest obtain the victory.43. O SON OF BEING!Make mention of Me on My earth, that in My heaven I may remember thee, thus shall Mine eyes and thine be solaced.44. O SON OF THE THRONE!Thy hearing is My hearing, hear thou therewith. Thy sight is My sight, do thou see therewith, that in thine inmost soul thou mayest testify unto My exalted sanctity, and I within Myself may bear witness unto an exalted station for thee.45. O SON OF BEING!Seek a martyr's death in My path, content with My pleasure and thankful for that which I ordain, that thou mayest repose with Me beneath the canopy of majesty behind the tabernacle of glory.46. O SON OF MAN!Ponder and reflect. Is it thy wish to die upon thy bed, or to shed thy life-blood on the dust, a martyr in My path, and so become the manifestation of My command and the revealer of My light in the highest paradise? Judge thou aright, O servant!47. O SON OF MAN!By My beauty! To tinge thy hair with thy blood is greater in My sight than the creation of the universe and the light of both worlds. Strive then to attain this, O servant!48. O

SON OF MAN!For everything there is a sign. The sign of love is fortitude under My decree and patience under My trials.49. O SON OF MAN!The true lover yearneth for tribulation even as doth the rebel for forgiveness and the sinful for mercy.50. O SON OF MAN!If adversity befall thee not in My path, how canst thou walk in the ways of them that are content with My pleasure? If trials afflict thee not in thy longing to meet Me, how wilt thou attain the light in thy love for My beauty?51. O SON OF MAN! My calamity is My providence, outwardly it is fire and vengeance, but inwardly it is light and mercy. Hasten thereunto that thou mayest become an eternal light and an immortal spirit. This is My command unto thee, do thou observe it.52. O SON OF MAN!Should prosperity befall thee, rejoice not, and should abasement come upon thee, grieve not, for both shall pass away and be no more.53. O SON OF BEING!If poverty overtake thee, be not sad; for in time the Lord of wealth shall visit thee. Fear not abasement, for glory shall one day rest on thee. 54. O SON OF BEING!If thine heart be set upon this eternal, imperishable dominion, and this ancient, everlasting life, forsake this mortal and fleeting sovereignty.55. O SON OF BEING!Busy not thyself with this world, for with fire We test the gold, and with gold We test Our servants.56. O SON OF MAN!Thou dost wish for gold and I desire thy freedom from it. Thou thinkest thyself rich in its possession, and I recognize thy wealth in thy sanctity therefrom. By My life! This is My knowledge, and that is thy fancy; how can My way accord with thine?57. O SON OF MAN!Bestow My wealth upon

My poor, that in heaven thou mayest draw from stores of unfading splendor and treasures of imperishable glory. But by My life! To offer up thy soul is a more glorious thing couldst thou but see with Mine eye.58. O SON OF MAN!The temple of being is My throne; cleanse it of all things, that there I may be established and there I may abide.59. O SON OF BEING!Thy heart is My home; sanctify it for My descent. Thy spirit is My place of revelation; cleanse it for My manifestation.60. O SON OF MAN!Put thy hand into My bosom, that I may rise above thee, radiant and resplendent.61. O SON OF MAN! Ascend unto My heaven, that thou mayest obtain the joy of reunion, and from the chalice of imperishable glory quaff the peerless wine.62. O SON OF MAN!Many a day hath passed over thee whilst thou hast busied thyself with thy fancies and idle imaginings. How long art thou to slumber on thy bed? Lift up thy head from slumber, for the Sun hath risen to the zenith, haply it may shine upon thee with the light of beauty.63. O SON OF MAN! The light hath shone on thee from the horizon of the sacred Mount and the spirit of enlightenment hath breathed in the Sinai of thy heart. Wherefore, free thyself from the veils of idle fancies and enter into My court, that thou mayest be fit for everlasting life and worthy to meet Me. Thus may death not come upon thee, neither weariness nor trouble.64. O SON OF MAN!My eternity is My creation, I have created it for thee. Make it the garment of thy temple. My unity is My handiwork; I have wrought it for thee; clothe thyself therewith, that thou mayest be to all eternity the revelation of My

everlasting being.65. O SON OF MAN!My majesty is My gift to thee, and My grandeur the token of My mercy unto thee. That which beseemeth Me none shall understand, nor can anyone recount. Verily, I have preserved it in My hidden storehouses and in the treasuries of My command, as a sign of My loving-kindness unto My servants and My mercy unto My people.66. O CHILDREN OF THE DIVINE AND INVISIBLE ESSENCE! Ye shall be hindered from loving Me and souls shall be perturbed as they make mention of Me. For minds cannot grasp Me nor hearts contain Me.67. O SON OF BEAUTY!By My spirit and by My favor! By My mercy and by My beauty! All that I have revealed unto thee with the tongue of power, and have written for thee with the pen of might, hath been in accordance with thy capacity and understanding, not with My state and the melody of My voice.68. O CHILDREN OF MEN!Know ye not why We created you all from the same dust? That no one should exalt himself over the other. Ponder at all times in your hearts how ye were created. Since We have created you all from one same substance it is incumbent on you to be even as one soul, to walk with the same feet, eat with the same mouth and dwell in the same land, that from your inmost being, by your deeds and actions, the signs of oneness and the essence of detachment may be made manifest. Such is My counsel to you, O concourse of light! Heed ye this counsel that ye may obtain the fruit of holiness from the tree of wondrous glory.69. O YE SONS OF SPIRIT!Ye are My treasury, for in you I have treasured the pearls of My mysteries and the gems of My

knowledge. Guard them from the strangers amidst My servants and from the ungodly amongst My people.70. O SON OF HIM THAT STOOD BY HIS OWN ENTITY IN THE KINGDOM OF HIS SELF!Know thou, that I have wafted unto thee all the fragrances of holiness, have fully revealed to thee My word, have perfected through thee My bounty and have desired for thee that which I have desired for My Self. Be then content with My pleasure and thankful unto Me.71. O SON OF MAN!Write all that We have revealed unto thee with the ink of light upon the tablet of thy spirit. Should this not be in thy power, then make thine ink of the essence of thy heart. If this thou canst not do, then write with that crimson ink that hath been shed in My path. Sweeter indeed is this to Me than all else, that its light may endure for ever.ArabicPersianPersianIn the Name of the Lord of Utterance, The Mighty.1. O YE PEOPLE THAT HAVE MINDS TO KNOW AND EARS TO HEAR!The first call of the Beloved is this: O mystic nightingale! Abide not but in the rose-garden of the spirit. O messenger of the Solomon of love! Seek thou no shelter except in the Sheba of the well-beloved, and O immortal phoenix! dwell not save on the mount of faithfulness. Therein is thy habitation, if on the wings of thy soul thou soarest to the realm of the infinite and seekest to attain thy goal.2. O SON OF SPIRIT!The bird seeketh its nest; the nightingale the charm of the rose; whilst those birds, the hearts of men, content with transient dust, have strayed far from their eternal nest, and with eyes turned towards the slough of heedlessness are bereft of the glory of the

divine presence. Alas! How strange and pitiful; for a mere cupful, they have turned away from the billowing seas of the Most High, and remained far from the most effulgent horizon.3. O FRIEND!In the garden of thy heart plant naught but the rose of love, and from the nightingale of affection and desire loosen not thy hold. Treasure the companionship of the righteous and eschew all fellowship with the ungodly.4. O SON OF JUSTICE!Whither can a lover go but to the land of his beloved? and what seeker findeth rest away from his heart's desire? To the true lover reunion is life, and separation is death. His breast is void of patience and his heart hath no peace. A myriad lives he would forsake to hasten to the abode of his beloved.5. O SON OF DUST! Verily I say unto thee: Of all men the most negligent is he that disputeth idly and seeketh to advance himself over his brother. Say, O brethren! Let deeds, not words, be your adorning.6. O SON OF EARTH!Know, verily, the heart wherein the least remnant of envy yet lingers, shall never attain My everlasting dominion, nor inhale the sweet savors of holiness breathing from My kingdom of sanctity.7. O SON OF LOVE!Thou art but one step away from the glorious heights above and from the celestial tree of love. Take thou one pace and with the next advance into the immortal realm and enter the pavilion of eternity. Give ear then to that which hath been revealed by the pen of glory.8. O SON OF GLORY!Be swift in the path of holiness, and enter the heaven of communion with Me. Cleanse thy heart with the burnish of the spirit, and hasten to the court of the Most High.9.

O FLEETING SHADOW!Pass beyond the baser stages of doubt and rise to the exalted heights of certainty. Open the eye of truth, that thou mayest behold the veilless Beauty and exclaim: Hallowed be the Lord, the most excellent of all creators!10. O SON OF DESIRE!Give ear unto this: Never shall mortal eye recognize the everlasting Beauty, nor the lifeless heart delight in aught but in the withered bloom. For like seeketh like, and taketh pleasure in the company of its kind.11. O SON OF DUST!Blind thine eyes, that thou mayest behold My beauty; stop thine ears, that thou mayest hearken unto the sweet melody of My voice; empty thyself of all learning, that thou mayest partake of My knowledge; and sanctify thyself from riches, that thou mayest obtain a lasting share from the ocean of My eternal wealth. Blind thine eyes, that is, to all save My beauty; stop thine ears to all save My word; empty thyself of all learning save the knowledge of Me; that with a clear vision, a pure heart and an attentive ear thou mayest enter the court of My holiness.12. O MAN OF TWO VISIONS!Close one eye and open the other. Close one to the world and all that is therein, and open the other to the hallowed beauty of the Beloved.13. O MY CHILDREN!I fear lest, bereft of the melody of the dove of heaven, ye will sink back to the shades of utter loss, and, never having gazed upon the beauty of the rose, return to water and clay.14. O FRIENDS!Abandon not the everlasting beauty for a beauty that must die, and set not your affections on this mortal world of dust.15. O SON OF SPIRIT!The time cometh, when the nightingale of holiness will no longer

unfold the inner mysteries and ye will all be bereft of the celestial melody and of the voice from on high.16. O ESSENCE OF NEGLIGENCE!Myriads of mystic tongues find utterance in one speech, and myriads of hidden mysteries are revealed in a single melody; yet, alas, there is no ear to hear, nor heart to understand.17. O COMRADES!The gates that open on the Placeless stand wide and the habitation of the loved one is adorned with the lovers' blood, yet all but a few remain bereft of this celestial city, and even of these few, none but the smallest handful hath been found with a pure heart and sanctified spirit.18. O YE DWELLERS IN THE HIGHEST PARADISE!Proclaim unto the children of assurance that within the realms of holiness, nigh unto the celestial paradise, a new garden hath appeared, round which circle the denizens of the realm on high and the immortal dwellers of the exalted paradise. Strive, then, that ye may attain that station, that ye may unravel the mysteries of love from its wind-flowers and learn the secret of divine and consummate wisdom from its eternal fruits. Solaced are the eyes of them that enter and abide therein!19. O MY FRIENDS!Have ye forgotten that true and radiant morn, when in those hallowed and blessed surroundings ye were all gathered in My presence beneath the shade of the tree of life, which is planted in the all-glorious paradise? Awe-struck ye listened as I gave utterance to these three most holy words: O friends! Prefer not your will to Mine, never desire that which I have not desired for you, and approach Me not with lifeless hearts, defiled with

worldly desires and cravings. Would ye but sanctify your souls, ye would at this present hour recall that place and those surroundings, and the truth of My utterance should be made evident unto all of you.In the eighth of the most holy lines, in the fifth Tablet of Paradise, He saith:20. O YE THAT ARE LYING AS DEAD ON THE COUCH OF HEEDLESSNESS!Ages have passed and your precious lives are well-nigh ended, yet not a single breath of purity hath reached Our court of holiness from you. Though immersed in the ocean of misbelief, yet with your lips ye profess the one true faith of God. Him whom I abhor ye have loved, and of My foe ye have made a friend. Notwithstanding, ye walk on My earth complacent and self-satisfied, heedless that My earth is weary of you and everything within it shunneth you. Were ye but to open your eyes, ye would, in truth, prefer a myriad griefs unto this joy, and would count death itself better than this life.21. O MOVING FORM OF DUST!I desire communion with thee, but thou wouldst put no trust in Me. The sword of thy rebellion hath felled the tree of thy hope. At all times I am near unto thee, but thou art ever far from Me. Imperishable glory I have chosen for thee, yet boundless shame thou hast chosen for thyself. While there is yet time, return, and lose not thy chance.22. O SON OF DESIRE!The learned and the wise have for long years striven and failed to attain the presence of the All-Glorious; they have spent their lives in search of Him, yet did not behold the beauty of His countenance. Thou without the least effort didst attain thy goal, and without search hast obtained the object of

thy quest. Yet, notwithstanding, thou didst remain so wrapt in the veil of self, that thine eyes beheld not the beauty of the Beloved, nor did thy hand touch the hem of His robe. Ye that have eyes, behold and wonder.23. O DWELLERS IN THE CITY OF LOVE!Mortal blasts have beset the everlasting candle, and the beauty of the celestial Youth is veiled in the darkness of dust. The chief of the monarchs of love is wronged by the people of tyranny and the dove of holiness lies prisoned in the talons of owls. The dwellers in the pavilion of glory and the celestial concourse bewail and lament, while ye repose in the realm of negligence, and esteem yourselves as of the true friends. How vain are your imaginings!24. O YE THAT ARE FOOLISH, YET HAVE A NAME TO BE WISE!Wherefore do ye wear the guise of shepherds, when inwardly ye have become wolves, intent upon My flock? Ye are even as the star, which riseth ere the dawn, and which, though it seem radiant and luminous, leadeth the wayfarers of My city astray into the paths of perdition.25. O YE SEEMING FAIR YET INWARDLY FOUL!Ye are like clear but bitter water, which to outward seeming is crystal pure but of which, when tested by the divine Assayer, not a drop is accepted. Yea, the sun beam falls alike upon the dust and the mirror, yet differ they in reflection even as doth the star from the earth: nay, immeasurable is the difference!26. O MY FRIEND IN WORD!Ponder awhile. Hast thou ever heard that friend and foe should abide in one heart? Cast out then the stranger, that the Friend may enter His home. 27. O SON OF DUST!All that is in heaven and earth I have

ordained for thee, except the human heart, which I have made the habitation of My beauty and glory; yet thou didst give My home and dwelling to another than Me; and whenever the manifestation of My holiness sought His own abode, a stranger found He there, and, homeless, hastened unto the sanctuary of the Beloved. Notwithstanding I have concealed thy secret and desired not thy shame.28. O ESSENCE OF DESIRE!At many a dawn have I turned from the realms of the Placeless unto thine abode, and found thee on the bed of ease busied with others than Myself. Thereupon, even as the flash of the spirit, I returned to the realms of celestial glory and breathed it not in My retreats above unto the hosts of holiness.29. O SON OF BOUNTY!Out of the wastes of nothingness, with the clay of My command I made thee to appear, and have ordained for thy training every atom in existence and the essence of all created things. Thus, ere thou didst issue from thy mother's womb, I destined for thee two founts of gleaming milk, eyes to watch over thee, and hearts to love thee. Out of My loving-kindness, 'neath the shade of My mercy I nurtured thee, and guarded thee by the essence of My grace and favor. And My purpose in all this was that thou mightest attain My everlasting dominion and become worthy of My invisible bestowals. And yet heedless thou didst remain, and when fully grown, thou didst neglect all My bounties and occupied thyself with thine idle imaginings, in such wise that thou didst become wholly forgetful, and, turning away from the portals of the Friend didst abide within the courts of My enemy.30. O

BOND SLAVE OF THE WORLD!Many a dawn hath the breeze of My loving-kindness wafted over thee and found thee upon the bed of heedlessness fast asleep. Bewailing then thy plight it returned whence it came.31. O SON OF EARTH!Wouldst thou have Me, seek none other than Me; and wouldst thou gaze upon My beauty, close thine eyes to the world and all that is therein; for My will and the will of another than Me, even as fire and water, cannot dwell together in one heart.32. O BEFRIENDED STRANGER!The candle of thine heart is lighted by the hand of My power, quench it not with the contrary winds of self and passion. The healer of all thine ills is remembrance of Me, forget it not. Make My love thy treasure and cherish it even as thy very sight and life.33. O MY BROTHER!Hearken to the delightsome words of My honeyed tongue, and quaff the stream of mystic holiness from My sugar-shedding lips. Sow the seeds of My divine wisdom in the pure soil of thy heart, and water them with the water of certitude, that the hyacinths of My knowledge and wisdom may spring up fresh and green in the sacred city of thy heart.34. O DWELLERS OF MY PARADISE!With the hands of loving-kindness I have planted in the holy garden of paradise the young tree of your love and friendship, and have watered it with the goodly showers of My tender grace; now that the hour of its fruiting is come, strive that it may be protected, and be not consumed with the flame of desire and passion.35. O MY FRIENDS!Quench ye the lamp of error, and kindle within your hearts the everlasting torch of divine guidance. For ere long the assayers of

mankind shall, in the holy presence of the Adored, accept naught but purest virtue and deeds of stainless holiness.36. O SON OF DUST!The wise are they that speak not unless they obtain a hearing, even as the cup-bearer, who proffereth not his cup till he findeth a seeker, and the lover who crieth not out from the depths of his heart until he gazeth upon the beauty of his beloved. Wherefore sow the seeds of wisdom and knowledge in the pure soil of the heart, and keep them hidden, till the hyacinths of divine wisdom spring from the heart and not from mire and clay.In the first line of the Tablet it is recorded and written, and within the sanctuary of the tabernacle of God is hidden:37. O MY SERVANT!Abandon not for that which perisheth an everlasting dominion, and cast not away celestial sovereignty for a worldly desire. This is the river of everlasting life that hath flowed from the well-spring of the pen of the merciful; well is it with them that drink! 38. O SON OF SPIRIT!Burst thy cage asunder, and even as the phoenix of love soar into the firmament of holiness. Renounce thyself and, filled with the spirit of mercy, abide in the realm of celestial sanctity.39. O OFFSPRING OF DUST!Be not content with the ease of a passing day, and deprive not thyself of everlasting rest. Barter not the garden of eternal delight for the dust-heap of a mortal world. Up from thy prison ascend unto the glorious meads above, and from thy mortal cage wing thy flight unto the paradise of the Placeless.40. O MY SERVANT!Free thyself from the fetters of this world, and loose thy soul from the prison of self. Seize thy

chance, for it will come to thee no more.41. O SON OF MY HANDMAID!Didst thou behold immortal sovereignty, thou wouldst strive to pass from this fleeting world. But to conceal the one from thee and to reveal the other is a mystery which none but the pure in heart can comprehend.42. O MY SERVANT!Purge thy heart from malice and, innocent of envy, enter the divine court of holiness.43. O MY FRIENDS!Walk ye in the ways of the good pleasure of the Friend, and know that His pleasure is in the pleasure of His creatures. That is: no man should enter the house of his friend save at his friend's pleasure, nor lay hands upon his treasures nor prefer his own will to his friend's, and in no wise seek an advantage over him. Ponder this, ye that have insight!44. O COMPANION OF MY THRONE!Hear no evil, and see no evil, abase not thyself, neither sigh and weep. Speak no evil, that thou mayest not hear it spoken unto thee, and magnify not the faults of others that thine own faults may not appear great; and wish not the abasement of anyone, that thine own abasement be not exposed. Live then the days of thy life, that are less than a fleeting moment, with thy mind stainless, thy heart unsullied, thy thoughts pure, and thy nature sanctified, so that, free and content, thou mayest put away this mortal frame, and repair unto the mystic paradise and abide in the eternal kingdom for evermore.45. ALAS! ALAS! O LOVERS OF WORLDLY DESIRE!Even as the swiftness of lightning ye have passed by the Beloved One, and have set your hearts on satanic fancies. Ye bow the knee before your vain imagining, and call it truth. Ye turn

your eyes towards the thorn, and name it a flower. Not a pure breath have ye breathed, nor hath the breeze of detachment been wafted from the meadows of your hearts. Ye have cast to the winds the loving counsels of the Beloved and have effaced them utterly from the tablet of your hearts, and even as the beasts of the field, ye move and have your being within the pastures of desire and passion.46. O BRETHREN IN THE PATH! Wherefore have ye neglected the mention of the Loved One, and kept remote from His holy presence? The essence of beauty is within the peerless pavilion, set upon the throne of glory, whilst ye busy yourselves with idle contentions. The sweet savors of holiness are breathing and the breath of bounty is wafted, yet ye are all sorely afflicted and deprived thereof. Alas for you and for them that walk in your ways and follow in your footsteps!47. O CHILDREN OF DESIRE!Put away the garment of vainglory, and divest yourselves of the attire of haughtiness.In the third of the most holy lines writ and recorded in the Ruby Tablet by the pen of the unseen this is revealed:48. O BRETHREN!Be forbearing one with another and set not your affections on things below. Pride not yourselves in your glory, and be not ashamed of abasement. By My beauty! I have created all things from dust, and to dust will I return them again.49. O CHILDREN OF DUST!Tell the rich of the midnight sighing of the poor, lest heedlessness lead them into the path of destruction, and deprive them of the Tree of Wealth. To give and to be generous are attributes of Mine; well is it with him that adorneth himself with My

virtues.50. O QUINTESSENCE OF PASSION!Put away all covetousness and seek contentment; for the covetous hath ever been deprived, and the contented hath ever been loved and praised.51. O SON OF MY HANDMAID! Be not troubled in poverty nor confident in riches, for poverty is followed by riches, and riches are followed by poverty. Yet to be poor in all save God is a wondrous gift, belittle not the value thereof, for in the end it will make thee rich in God, and thus thou shalt know the meaning of the utterance, "In truth ye are the poor," and the holy words, "God is the all-possessing," shall even as the true morn break forth gloriously resplendent upon the horizon of the lover's heart, and abide secure on the throne of wealth.52. O CHILDREN OF NEGLIGENCE AND PASSION!Ye have suffered My enemy to enter My house and have cast out My friend, for ye have enshrined the love of another than Me in your hearts. Give ear to the sayings of the Friend and turn towards His paradise. Worldly friends, seeking their own good, appear to love one the other, whereas the true Friend hath loved and doth love you for your own sakes; indeed He hath suffered for your guidance countless afflictions. Be not disloyal to such a Friend, nay rather hasten unto Him. Such is the daystar of the word of truth and faithfulness, that hath dawned above the horizon of the pen of the Lord of all names. Open your ears that ye may hearken unto the word of God, the Help in peril, the Self-existent. 53. O YE THAT PRIDE YOURSELVES ON MORTAL RICHES!Know ye in truth that wealth is a mighty barrier between the seeker and his desire, the lover and his

beloved. The rich, but for a few, shall in no wise attain the court of His presence nor enter the city of content and resignation. Well is it then with him, who, being rich, is not hindered by his riches from the eternal kingdom, nor deprived by them of imperishable dominion. By the Most Great Name! The splendor of such a wealthy man shall illuminate the dwellers of heaven even as the sun enlightens the people of the earth!54. O YE RICH ONES ON EARTH!The poor in your midst are My trust; guard ye My trust, and be not intent only on your own ease.55. O SON OF PASSION!Cleanse thyself from the defilement of riches and in perfect peace advance into the realm of poverty; that from the well-spring of detachment thou mayest quaff the wine of immortal life.56. O MY SON!The company of the ungodly increaseth sorrow, whilst fellowship with the righteous cleanseth the rust from off the heart. He that seeketh to commune with God, let him betake himself to the companionship of His loved ones; and he that desireth to hearken unto the word of God, let him give ear to the words of His chosen ones.57. O SON OF DUST!Beware! Walk not with the ungodly and seek not fellowship with him, for such companionship turneth the radiance of the heart into infernal fire.58. O SON OF MY HANDMAID! Wouldst thou seek the grace of the Holy Spirit, enter into fellowship with the righteous, for he hath drunk the cup of eternal life at the hands of the immortal Cup-bearer and even as the true morn doth quicken and illumine the hearts of the dead.59. O HEEDLESS ONES!Think not the secrets of hearts are hidden, nay, know ye of a certainty

that in clear characters they are engraved and are openly manifest in the holy Presence.60. O FRIENDS!Verily I say, whatsoever ye have concealed within your hearts is to Us open and manifest as the day; but that it is hidden is of Our grace and favor, and not of your deserving.61. O SON OF MAN!A dewdrop out of the fathomless ocean of My mercy I have shed upon the peoples of the world, yet found none turn thereunto, inasmuch as every one hath turned away from the celestial wine of unity unto the foul dregs of impurity, and, content with mortal cup, hath put away the chalice of immortal beauty. Vile is that wherewith he is contented.62. O SON OF DUST!Turn not away thine eyes from the matchless wine of the immortal Beloved, and open them not to foul and mortal dregs. Take from the hands of the divine Cup-bearer the chalice of immortal life, that all wisdom may be thine, and that thou mayest hearken unto the mystic voice calling from the realm of the invisible. Cry aloud, ye that are of low aim! Wherefore have ye turned away from My holy and immortal wine unto evanescent water?63. O YE PEOPLES OF THE WORLD!Know, verily, that an unforeseen calamity followeth you, and grievous retribution awaiteth you. Think not that which ye have committed hath been effaced in My sight. By My beauty! All your doings hath My pen graven with open characters upon tablets of chrysolite.64. O OPPRESSORS ON EARTH!Withdraw your hands from tyranny, for I have pledged Myself not to forgive any man's injustice. This is My covenant which I have irrevocably decreed in the preserved tablet and sealed with My seal.65. O

REBELLIOUS ONES!My forbearance hath emboldened you and My long-suffering hath made you negligent, in such wise that ye have spurred on the fiery charger of passion into perilous ways that lead unto destruction. Have ye thought Me heedless or that I was unaware?66. O EMIGRANTS!The tongue I have designed for the mention of Me, defile it not with detraction. If the fire of self overcome you, remember your own faults and not the faults of My creatures, inasmuch as every one of you knoweth his own self better than he knoweth others.67. O CHILDREN OF FANCY!Know, verily, that while the radiant dawn breaketh above the horizon of eternal holiness, the satanic secrets and deeds done in the gloom of night shall be laid bare and manifest before the peoples of the world.68. O WEED THAT SPRINGETH OUT OF DUST!Wherefore have not these soiled hands of thine touched first thine own garment, and why with thine heart defiled with desire and passion dost thou seek to commune with Me and to enter My sacred realm? Far, far are ye from that which ye desire.69. O CHILDREN OF ADAM!Holy words and pure and goodly deeds ascend unto the heaven of celestial glory. Strive that your deeds may be cleansed from the dust of self and hypocrisy and find favor at the court of glory; for ere long the assayers of mankind shall, in the holy presence of the Adored One, accept naught but absolute virtue and deeds of stainless purity. This is the daystar of wisdom and of divine mystery that hath shone above the horizon of the divine will. Blessed are they that turn thereunto. 70. O SON OF WORLDLINESS!Pleasant is the realm of

being, wert thou to attain thereto; glorious is the domain of eternity, shouldst thou pass beyond the world of mortality; sweet is the holy ecstasy if thou drinkest of the mystic chalice from the hands of the celestial Youth. Shouldst thou attain this station, thou wouldst be freed from destruction and death, from toil and sin.71. O MY FRIENDS!Call ye to mind that covenant ye have entered into with Me upon Mount Paran, situate within the hallowed precincts of Zaman. I have taken to witness the concourse on high and the dwellers in the city of eternity, yet now none do I find faithful unto the covenant. Of a certainty pride and rebellion have effaced it from the hearts, in such wise that no trace thereof remaineth. Yet knowing this, I waited and disclosed it not.72. O MY SERVANT!Thou art even as a finely tempered sword concealed in the darkness of its sheath and its value hidden from the artificer's knowledge. Wherefore come forth from the sheath of self and desire that thy worth may be made resplendent and manifest unto all the world.73. O MY FRIEND!Thou art the daystar of the heavens of My holiness, let not the defilement of the world eclipse thy splendor. Rend asunder the veil of heedlessness, that from behind the clouds thou mayest emerge resplendent and array all things with the apparel of life.74. O CHILDREN OF VAINGLORY!For a fleeting sovereignty ye have abandoned My imperishable dominion, and have adorned yourselves with the gay livery of the world and made of it your boast. By My beauty! All will I gather beneath the one-colored covering of the dust and efface

all these diverse colors save them that choose My own, and that is purging from every color.75. O CHILDREN OF NEGLIGENCE!Set not your affections on mortal sovereignty and rejoice not therein. Ye are even as the unwary bird that with full confidence warbleth upon the bough; till of a sudden the fowler Death throws it upon the dust, and the melody, the form and the color are gone, leaving not a trace. Wherefore take heed, O bondslaves of desire!76. O SON OF MY HANDMAID! Guidance hath ever been given by words, and now it is given by deeds. Every one must show forth deeds that are pure and holy, for words are the property of all alike, whereas such deeds as these belong only to Our loved ones. Strive then with heart and soul to distinguish yourselves by your deeds. In this wise We counsel you in this holy and resplendent tablet.77. O SON OF JUSTICE! In the night-season the beauty of the immortal Being hath repaired from the emerald height of fidelity unto the Sadratu'l-Muntaha, and wept with such a weeping that the concourse on high and the dwellers of the realms above wailed at His lamenting. Whereupon there was asked, Why the wailing and weeping? He made reply: As bidden I waited expectant upon the hill of faithfulness, yet inhaled not from them that dwell on earth the fragrance of fidelity. Then summoned to return I beheld, and lo! certain doves of holiness were sore tried within the claws of the dogs of earth. Thereupon the Maid of heaven hastened forth unveiled and resplendent from Her mystic mansion, and asked of their names, and all were told but one. And when urged,

the first letter thereof was uttered, whereupon the dwellers of the celestial chambers rushed forth out of their habitation of glory. And whilst the second letter was pronounced they fell down, one and all, upon the dust. At that moment a voice was heard from the inmost shrine: "Thus far and no farther." Verily We bear witness to that which they have done and now are doing.
78. O SON OF MY HANDMAID!Quaff from the tongue of the merciful the stream of divine mystery, and behold from the dayspring of divine utterance the unveiled splendor of the daystar of wisdom. Sow the seeds of My divine wisdom in the pure soil of the heart, and water them with the waters of certitude, that the hyacinths of knowledge and wisdom may spring up fresh and green from the holy city of the heart.79. O SON OF DESIRE! How long wilt thou soar in the realms of desire? Wings have I bestowed upon thee, that thou mayest fly to the realms of mystic holiness and not the regions of satanic fancy. The comb, too, have I given thee that thou mayest dress My raven locks, and not lacerate My throat.80. O MY SERVANTS!Ye are the trees of My garden; ye must give forth goodly and wondrous fruits, that ye yourselves and others may profit therefrom. Thus it is incumbent on every one to engage in crafts and professions, for therein lies the secret of wealth, O men of understanding! For results depend upon means, and the grace of God shall be all-sufficient unto you. Trees that yield no fruit have been and will ever be for the fire.81. O MY SERVANT!The basest of men are they that yield no fruit on earth. Such men are verily counted as among the

dead, nay better are the dead inthe sight of God than those idle and worthless souls.82. O MY SERVANT!The best of men are they that earn a livelihood by their calling and spend upon themselves and upon their kindred for the love of God, the Lord of all worlds.The mystic and wondrous Bride, hidden ere this beneath theveiling of utterance, hath now, by the grace of God and Hisdivine favor, been made manifest even as the resplendent lightshed by the beauty of the Beloved. I bear witness, O friends!that the favor is complete, the argument fulfilled, the proofmanifest and the evidence established. Let it now be seen whatyour endeavors in the path of detachment will reveal. In thiswise hath the divine favor been fully vouchsafed unto youand unto them that are in heaven and on earth. All praiseto God, the Lord of all Worlds.ArabicPersian

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THE HIDDEN WORDS OF BAHÁ'U'LLÁH

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HE IS THE GLORY OF GLORIES

This is that which hath descended from the realm of glory, uttered by the tongue of power and might, and revealed unto the Prophets of old. We have taken the inner essence thereof and clothed it in the garment of brevity, as a token of grace unto the righteous, that they may stand faithful unto the Covenant of God, may fulfill in their lives His trust,

and in the realm of spirit obtain the gem of Divine virtue.

1. O SON OF SPIRIT!

My first counsel is this: Possess a pure, kindly and radiant heart, that thine may be a sovereignty ancient, imperishable and everlasting.

2. O SON OF SPIRIT!

The best beloved of all things in My sight is Justice; turn not away therefrom if thou desirest Me, and neglect it not that I may confide in thee. By its aid thou shalt see with thine own eyes and not through the eyes of others, and shalt know of thine own knowledge and not through the knowledge of thy neighbor. Ponder this in thy heart; how it behooveth thee to be. Verily justice is My gift to thee and the sign of My loving-kindness. Set it then before thine eyes.

3. O SON OF MAN!

Veiled in My immemorial being and in the ancient eternity of My essence, I knew My love for thee;

therefore I created thee, have engraved on thee Mine image and revealed to thee My beauty.

4. O SON OF MAN!

I loved thy creation, hence I created thee. Wherefore, do thou love Me, that I may name thy name and fill thy soul with the spirit of life.

5. O SON OF BEING!

Love Me, that I may love thee. If thou lovest Me not, My love can in no wise reach thee. Know this, O servant.

6. O SON OF BEING!

Thy Paradise is My love; thy heavenly home, reunion with Me. Enter therein and tarry not. This is that which hath been destined for thee in Our kingdom above and Our exalted dominion.

7. O SON OF MAN!

If thou lovest Me, turn away from thyself; and if thou seekest My pleasure, regard not thine own; that thou mayest die in Me and I may eternally live in thee.

8. O SON OF SPIRIT!

There is no peace for thee save by renouncing thyself and turning unto Me; for it behooveth thee to glory in My name, not in thine own; to put thy trust in Me and not in thyself, since I desire to be loved alone and above all that is.

9. O SON OF BEING!

My love is My stronghold; he that entereth therein is safe and secure, and he that turneth away shall surely stray and perish.

10. O SON OF UTTERANCE!

Thou art My stronghold; enter therein that thou mayest abide in safety. My love is in thee, know it, that thou mayest find Me near unto thee.

11. O SON OF BEING!

Thou art My lamp and My light is in thee. Get thou from it thy radiance and seek none other than Me. For I have created thee rich and have bountifully shed My favor upon thee.

12. O SON OF BEING!

With the hands of power I made thee and with the fingers of strength I created thee; and within thee have I placed the essence of My light. Be thou content with it and seek naught else, for My work is perfect and My command is binding. Question it not, nor have a doubt thereof.

13. O SON OF SPIRIT!

I created thee rich, why dost thou bring thyself down to poverty? Noble I made thee, wherewith dost thou abase thyself? Out of the essence of knowledge I gave thee being, why seekest thou enlightenment from anyone beside Me? Out of the clay of love I molded thee, how dost thou busy thyself with another? Turn thy sight unto thyself, that thou mayest find Me standing within thee, mighty, powerful and self-subsisting.

14. O SON OF MAN!

Thou art My dominion and My dominion perisheth not; wherefore fearest thou thy perishing? Thou art My light and My light shall never be extinguished; why dost thou dread extinction? Thou art My glory and My glory fadeth not; thou art My robe and My

robe shall never be outworn. Abide then in thy love for Me, that thou mayest find Me in the realm of glory.

15. O SON OF UTTERANCE!

Turn thy face unto Mine and renounce all save Me; for My sovereignty endureth and My dominion perisheth not. If thou seekest another than Me, yea, if thou searchest the universe for evermore, thy quest will be in vain.

16. O SON OF LIGHT!

Forget all save Me and commune with My spirit. This is of the essence of My command, therefore turn unto it.

17. O SON OF MAN!

Be thou content with Me and seek no other helper. For none but Me can ever suffice thee.

18. O SON OF SPIRIT!

Ask not of Me that which We desire not for thee, then be content with what We have ordained for thy

sake, for this is that which profiteth thee, if therewith thou dost content thyself.

19. O SON OF THE WONDROUS VISION!

I have breathed within thee a breath of My own Spirit, that thou mayest be My lover. Why hast thou forsaken Me and sought a beloved other than Me?

20. O SON OF SPIRIT!

My claim on thee is great, it cannot be forgotten. My grace to thee is plenteous, it cannot be veiled. My love has made in thee its home, it cannot be concealed. My light is manifest to thee, it cannot be obscured.

21. O SON OF MAN!

Upon the tree of effulgent glory I have hung for thee the choicest fruits, wherefore hast thou turned away and contented thyself with that which is less good? Return then unto that which is better for thee in the realm on high.

22. O SON OF SPIRIT!

Noble have I created thee, yet thou hast abased thyself. Rise then unto that for which thou wast created.

23. O SON OF THE SUPREME!

To the eternal I call thee, yet thou dost seek that which perisheth. What hath made thee turn away from Our desire and seek thine own?

24. O SON OF MAN!

Transgress not thy limits, nor claim that which beseemeth thee not. Prostrate thyself before the countenance of thy God, the Lord of might and power.

25. O SON OF SPIRIT!

Vaunt not thyself over the poor, for I lead him on his way and behold thee in thy evil plight and confound thee for evermore.

26. O SON OF BEING!

How couldst thou forget thine own faults and busy thyself with the faults of others? Whoso doeth this is accursed of Me.

27. O SON OF MAN!

Breathe not the sins of others so long as thou art thyself a sinner. Shouldst thou transgress this command, accursed wouldst thou be, and to this I bear witness.

28. O SON OF SPIRIT!

Know thou of a truth: He that biddeth men be just and himself committeth iniquity is not of Me, even though he bear My name.

29. O SON OF BEING!

Ascribe not to any soul that which thou wouldst not have ascribed to thee, and say not that which thou doest not. This is My command unto thee, do thou observe it.

30. O SON OF MAN!

Deny not My servant should he ask anything from thee, for his face is My face; be then abashed before Me.

31. O SON OF BEING!

Bring thyself to account each day ere thou art summoned to a reckoning; for death, unheralded, shall come upon thee and thou shalt be called to give account for thy deeds.

32. O SON OF THE SUPREME!

I have made death a messenger of joy to thee. Wherefore dost thou grieve? I made the light to shed on thee its splendor. Why dost thou veil thyself therefrom?

33. O SON OF SPIRIT!

With the joyful tidings of light I hail thee: rejoice! To the court of holiness I summon thee; abide therein that thou mayest live in peace for evermore.

34. O SON OF SPIRIT!

The spirit of holiness beareth unto thee the joyful tidings of reunion; wherefore dost thou grieve? The spirit of power confirmeth thee in His cause; why dost thou veil thyself? The light of His countenance doth lead thee; how canst thou go astray?

35. O SON OF MAN!

Sorrow not save that thou art far from Us. Rejoice not save that thou art drawing near and returning unto Us.

36. O SON OF MAN!

Rejoice in the gladness of thine heart, that thou mayest be worthy to meet Me and to mirror forth My beauty.

37. O SON OF MAN!

Divest not thyself of My beauteous robe, and forfeit not thy portion from My wondrous fountain, lest thou shouldst thirst for evermore.

38. O SON OF BEING!

Walk in My statutes for love of Me and deny thyself that which thou desirest if thou seekest My pleasure.

39. O SON OF MAN!

Neglect not My commandments if thou lovest My beauty, and forget not My counsels if thou wouldst attain My good pleasure.

40. O SON OF MAN!

Wert thou to speed through the immensity of space and traverse the expanse of heaven, yet thou wouldst find no rest save in submission to Our command and humbleness before Our Face.

41. O SON OF MAN!

Magnify My cause that I may reveal unto thee the mysteries of My greatness and shine upon thee with the light of eternity.

42. O SON OF MAN!

Humble thyself before Me, that I may graciously visit thee. Arise for the triumph of My cause, that while yet on earth thou mayest obtain the victory.

43. O SON OF BEING!

Make mention of Me on My earth, that in My heaven I may remember thee, thus shall Mine eyes and thine be solaced.

44. O SON OF THE THRONE!

Thy hearing is My hearing, hear thou therewith. Thy sight is My sight, do thou see therewith, that in thine inmost soul thou mayest testify unto My exalted sanctity, and I within Myself may bear witness unto an exalted station for thee.

45. O SON OF BEING!

Seek a martyr's death in My path, content with My pleasure and thankful for that which I ordain, that thou mayest repose with Me beneath the canopy of majesty behind the tabernacle of glory.

46. O SON OF MAN!

Ponder and reflect. Is it thy wish to die upon thy bed, or to shed thy life-blood on the dust, a martyr in My path, and so become the manifestation of My

command and the revealer of My light in the highest paradise? Judge thou aright, O servant!

47. O SON OF MAN!

By My beauty! To tinge thy hair with thy blood is greater in My sight than the creation of the universe and the light of both worlds. Strive then to attain this, O servant!

48. O SON OF MAN!

For everything there is a sign. The sign of love is fortitude under My decree and patience under My trials.

49. O SON OF MAN!

The true lover yearneth for tribulation even as doth the rebel for forgiveness and the sinful for mercy.

50. O SON OF MAN!

If adversity befall thee not in My path, how canst thou walk in the ways of them that are content with My pleasure? If trials afflict thee not in thy longing

to meet Me, how wilt thou attain the light in thy love for My beauty?

51. O SON OF MAN!

My calamity is My providence, outwardly it is fire and vengeance, but inwardly it is light and mercy. Hasten thereunto that thou mayest become an eternal light and an immortal spirit. This is My command unto thee, do thou observe it.

52. O SON OF MAN!

Should prosperity befall thee, rejoice not, and should abasement come upon thee, grieve not, for both shall pass away and be no more.

53. O SON OF BEING!

If poverty overtake thee, be not sad; for in time the Lord of wealth shall visit thee. Fear not abasement, for glory shall one day rest on thee.

54. O SON OF BEING!

If thine heart be set upon this eternal, imperishable dominion, and this ancient, everlasting life, forsake this mortal and fleeting sovereignty.

55. O SON OF BEING!

Busy not thyself with this world, for with fire We test the gold, and with gold We test Our servants.

56. O SON OF MAN!

Thou dost wish for gold and I desire thy freedom from it. Thou thinkest thyself rich in its possession, and I recognize thy wealth in thy sanctity therefrom. By My life! This is My knowledge, and that is thy fancy; how can My way accord with thine?

57. O SON OF MAN!

Bestow My wealth upon My poor, that in heaven thou mayest draw from stores of unfading splendor and treasures of imperishable glory. But by My life! To offer up thy soul is a more glorious thing couldst thou but see with Mine eye.

58. O SON OF MAN!

The temple of being is My throne; cleanse it of all things, that there I may be established and there I may abide.

59. O SON OF BEING!

Thy heart is My home; sanctify it for My descent. Thy spirit is My place of revelation; cleanse it for My manifestation.

60. O SON OF MAN!

Put thy hand into My bosom, that I may rise above thee, radiant and resplendent.

61. O SON OF MAN!

Ascend unto My heaven, that thou mayest obtain the joy of reunion, and from the chalice of imperishable glory quaff the peerless wine.

62. O SON OF MAN!

Many a day hath passed over thee whilst thou hast busied thyself with thy fancies and idle imaginings. How long art thou to slumber on thy bed? Lift up thy head from slumber, for the Sun hath risen to the

zenith, haply it may shine upon thee with the light of beauty.

63. O SON OF MAN!

The light hath shone on thee from the horizon of the sacred Mount and the spirit of enlightenment hath breathed in the Sinai of thy heart. Wherefore, free thyself from the veils of idle fancies and enter into My court, that thou mayest be fit for everlasting life and worthy to meet Me. Thus may death not come upon thee, neither weariness nor trouble.

64. O SON OF MAN!

My eternity is My creation, I have created it for thee. Make it the garment of thy temple. My unity is My handiwork; I have wrought it for thee; clothe thyself therewith, that thou mayest be to all eternity the revelation of My everlasting being.

65. O SON OF MAN!

My majesty is My gift to thee, and My grandeur the token of My mercy unto thee. That which beseemeth Me none shall understand, nor can anyone recount. Verily, I have preserved it in My hidden storehouses

and in the treasuries of My command, as a sign of My loving-kindness unto My servants and My mercy unto My people.

66. O CHILDREN OF THE DIVINE AND INVISIBLE ESSENCE!

Ye shall be hindered from loving Me and souls shall be perturbed as they make mention of Me. For minds cannot grasp Me nor hearts contain Me.

67. O SON OF BEAUTY!

By My spirit and by My favor! By My mercy and by My beauty! All that I have revealed unto thee with the tongue of power, and have written for thee with the pen of might, hath been in accordance with thy capacity and understanding, not with My state and the melody of My voice.

68. O CHILDREN OF MEN!

Know ye not why We created you all from the same dust? That no one should exalt himself over the other. Ponder at all times in your hearts how ye were created. Since We have created you all from one same substance it is incumbent on you to be

even as one soul, to walk with the same feet, eat with the same mouth and dwell in the same land, that from your inmost being, by your deeds and actions, the signs of oneness and the essence of detachment may be made manifest. Such is My counsel to you, O concourse of light! Heed ye this counsel that ye may obtain the fruit of holiness from the tree of wondrous glory.

69. O YE SONS OF SPIRIT!

Ye are My treasury, for in you I have treasured the pearls of My mysteries and the gems of My knowledge. Guard them from the strangers amidst My servants and from the ungodly amongst My people.

70. O SON OF HIM THAT STOOD BY HIS OWN ENTITY IN THE KINGDOM OF HIS SELF!

Know thou, that I have wafted unto thee all the fragrances of holiness, have fully revealed to thee My word, have perfected through thee My bounty and have desired for thee that which I have desired for My Self. Be then content with My pleasure and thankful unto Me.

71. O SON OF MAN!

Write all that We have revealed unto thee with the ink of light upon the tablet of thy spirit. Should this not be in thy power, then make thine ink of the essence of thy heart. If this thou canst not do, then write with that crimson ink that hath been shed in My path. Sweeter indeed is this to Me than all else, that its light may endure for ever.

[Arabic](#) [Persian](#)

Persian

In the Name of the Lord of Utterance, The Mighty.

1. O YE PEOPLE THAT HAVE MINDS TO KNOW AND EARS TO HEAR!

The first call of the Beloved is this: O mystic nightingale! Abide not but in the rose-garden of the spirit. O messenger of the Solomon of love! Seek thou no shelter except in the Sheba of the well-beloved, and O immortal phoenix! dwell not save on the mount of faithfulness. Therein is thy habitation, if on the wings of thy soul thou soarest to the realm of the infinite and seekest to attain thy goal.

2. O SON OF SPIRIT!

The bird seeketh its nest; the nightingale the charm of the rose; whilst those birds, the hearts of men, content with transient dust, have strayed far from their eternal nest, and with eyes turned towards the slough of heedlessness are bereft of the glory of the divine presence. Alas! How strange and pitiful; for a mere cupful, they have turned away from the billowing seas of the Most High, and remained far from the most effulgent horizon.

3. O FRIEND!

In the garden of thy heart plant naught but the rose of love, and from the nightingale of affection and desire loosen not thy hold. Treasure the companionship of the righteous and eschew all fellowship with the ungodly.

4. O SON OF JUSTICE!

Whither can a lover go but to the land of his beloved? and what seeker findeth rest away from his heart's desire? To the true lover reunion is life, and separation is death. His breast is void of patience

and his heart hath no peace. A myriad lives he would forsake to hasten to the abode of his beloved.

5. O SON OF DUST!

Verily I say unto thee: Of all men the most negligent is he that disputeth idly and seeketh to advance himself over his brother. Say, O brethren! Let deeds, not words, be your adorning.

6. O SON OF EARTH!

Know, verily, the heart wherein the least remnant of envy yet lingers, shall never attain My everlasting dominion, nor inhale the sweet savors of holiness breathing from My kingdom of sanctity.

7. O SON OF LOVE!

Thou art but one step away from the glorious heights above and from the celestial tree of love. Take thou one pace and with the next advance into the immortal realm and enter the pavilion of eternity. Give ear then to that which hath been revealed by the pen of glory.

8. O SON OF GLORY!

Be swift in the path of holiness, and enter the heaven of communion with Me. Cleanse thy heart with the burnish of the spirit, and hasten to the court of the Most High.

9. O FLEETING SHADOW!

Pass beyond the baser stages of doubt and rise to the exalted heights of certainty. Open the eye of truth, that thou mayest behold the veilless Beauty and exclaim: Hallowed be the Lord, the most excellent of all creators!

10. O SON OF DESIRE!

Give ear unto this: Never shall mortal eye recognize the everlasting Beauty, nor the lifeless heart delight in aught but in the withered bloom. For like seeketh like, and taketh pleasure in the company of its kind.

11. O SON OF DUST!

Blind thine eyes, that thou mayest behold My beauty; stop thine ears, that thou mayest hearken unto the sweet melody of My voice; empty thyself of all learning, that thou mayest partake of My knowledge; and sanctify thyself from riches, that

thou mayest obtain a lasting share from the ocean of My eternal wealth. Blind thine eyes, that is, to all save My beauty; stop thine ears to all save My word; empty thyself of all learning save the knowledge of Me; that with a clear vision, a pure heart and an attentive ear thou mayest enter the court of My holiness.

12. O MAN OF TWO VISIONS!

Close one eye and open the other. Close one to the world and all that is therein, and open the other to the hallowed beauty of the Beloved.

13. O MY CHILDREN!

I fear lest, bereft of the melody of the dove of heaven, ye will sink back to the shades of utter loss, and, never having gazed upon the beauty of the rose, return to water and clay.

14. O FRIENDS!

Abandon not the everlasting beauty for a beauty that must die, and set not your affections on this mortal world of dust.

15. O SON OF SPIRIT!

The time cometh, when the nightingale of holiness will no longer unfold the inner mysteries and ye will all be bereft of the celestial melody and of the voice from on high.

16. O ESSENCE OF NEGLIGENCE!

Myriads of mystic tongues find utterance in one speech, and myriads of hidden mysteries are revealed in a single melody; yet, alas, there is no ear to hear, nor heart to understand.

17. O COMRADES!

The gates that open on the Placeless stand wide and the habitation of the loved one is adorned with the lovers' blood, yet all but a few remain bereft of this celestial city, and even of these few, none but the smallest handful hath been found with a pure heart and sanctified spirit.

18. O YE DWELLERS IN THE HIGHEST PARADISE!

Proclaim unto the children of assurance that within the realms of holiness, nigh unto the celestial

paradise, a new garden hath appeared, round which circle the denizens of the realm on high and the immortal dwellers of the exalted paradise. Strive, then, that ye may attain that station, that ye may unravel the mysteries of love from its wind-flowers and learn the secret of divine and consummate wisdom from its eternal fruits. Solaced are the eyes of them that enter and abide therein!

19. O MY FRIENDS!

Have ye forgotten that true and radiant morn, when in those hallowed and blessed surroundings ye were all gathered in My presence beneath the shade of the tree of life, which is planted in the all-glorious paradise? Awe-struck ye listened as I gave utterance to these three most holy words: O friends! Prefer not your will to Mine, never desire that which I have not desired for you, and approach Me not with lifeless hearts, defiled with worldly desires and cravings. Would ye but sanctify your souls, ye would at this present hour recall that place and those surroundings, and the truth of My utterance should be made evident unto all of you.

In the eighth of the most holy lines, in the fifth Tablet of Paradise, He saith:

20. O YE THAT ARE LYING AS DEAD ON THE COUCH OF HEEDLESSNESS!

Ages have passed and your precious lives are well-nigh ended, yet not a single breath of purity hath reached Our court of holiness from you. Though immersed in the ocean of misbelief, yet with your lips ye profess the one true faith of God. Him whom I abhor ye have loved, and of My foe ye have made a friend. Notwithstanding, ye walk on My earth complacent and self-satisfied, heedless that My earth is weary of you and everything within it shunneth you. Were ye but to open your eyes, ye would, in truth, prefer a myriad griefs unto this joy, and would count death itself better than this life.

21. O MOVING FORM OF DUST!

I desire communion with thee, but thou wouldst put no trust in Me. The sword of thy rebellion hath felled the tree of thy hope. At all times I am near unto thee, but thou art ever far from Me. Imperishable glory I have chosen for thee, yet boundless shame thou hast chosen for thyself. While there is yet time, return, and lose not thy chance.

22. O SON OF DESIRE!

The learned and the wise have for long years striven and failed to attain the presence of the All-Glorious; they have spent their lives in search of Him, yet did not behold the beauty of His countenance. Thou without the least effort didst attain thy goal, and without search hast obtained the object of thy quest. Yet, notwithstanding, thou didst remain so wrapt in the veil of self, that thine eyes beheld not the beauty of the Beloved, nor did thy hand touch the hem of His robe. Ye that have eyes, behold and wonder.

23. O DWELLERS IN THE CITY OF LOVE!

Mortal blasts have beset the everlasting candle, and the beauty of the celestial Youth is veiled in the darkness of dust. The chief of the monarchs of love is wronged by the people of tyranny and the dove of holiness lies prisoned in the talons of owls. The dwellers in the pavilion of glory and the celestial concourse bewail and lament, while ye repose in the realm of negligence, and esteem yourselves as of the true friends. How vain are your imaginings!

24. O YE THAT ARE FOOLISH, YET HAVE A NAME TO BE WISE!

Wherefore do ye wear the guise of shepherds, when inwardly ye have become wolves, intent upon My

flock? Ye are even as the star, which riseth ere the dawn, and which, though it seem radiant and luminous, leadeth the wayfarers of My city astray into the paths of perdition.

25. O YE SEEMING FAIR YET INWARDLY FOUL!

Ye are like clear but bitter water, which to outward seeming is crystal pure but of which, when tested by the divine Assayer, not a drop is accepted. Yea, the sun beam falls alike upon the dust and the mirror, yet differ they in reflection even as doth the star from the earth: nay, immeasurable is the difference!

26. O MY FRIEND IN WORD!

Ponder awhile. Hast thou ever heard that friend and foe should abide in one heart? Cast out then the stranger, that the Friend may enter His home.

27. O SON OF DUST!

All that is in heaven and earth I have ordained for thee, except the human heart, which I have made the habitation of My beauty and glory; yet thou didst give My home and dwelling to another than Me; and whenever the manifestation of My holiness sought

His own abode, a stranger found He there, and, homeless, hastened unto the sanctuary of the Beloved. Notwithstanding I have concealed thy secret and desired not thy shame.

28. O ESSENCE OF DESIRE!

At many a dawn have I turned from the realms of the Placeless unto thine abode, and found thee on the bed of ease busied with others than Myself. Thereupon, even as the flash of the spirit, I returned to the realms of celestial glory and breathed it not in My retreats above unto the hosts of holiness.

29. O SON OF BOUNTY!

Out of the wastes of nothingness, with the clay of My command I made thee to appear, and have ordained for thy training every atom in existence and the essence of all created things. Thus, ere thou didst issue from thy mother's womb, I destined for thee two founts of gleaming milk, eyes to watch over thee, and hearts to love thee. Out of My loving-kindness, 'neath the shade of My mercy I nurtured thee, and guarded thee by the essence of My grace and favor. And My purpose in all this was that thou mightest attain My everlasting dominion and become worthy of My invisible bestowals. And yet heedless thou

didst remain, and when fully grown, thou didst neglect all My bounties and occupied thyself with thine idle imaginings, in such wise that thou didst become wholly forgetful, and, turning away from the portals of the Friend didst abide within the courts of My enemy.

30. O BOND SLAVE OF THE WORLD!

Many a dawn hath the breeze of My loving-kindness wafted over thee and found thee upon the bed of heedlessness fast asleep. Bewailing then thy plight it returned whence it came.

31. O SON OF EARTH!

Wouldst thou have Me, seek none other than Me; and wouldst thou gaze upon My beauty, close thine eyes to the world and all that is therein; for My will and the will of another than Me, even as fire and water, cannot dwell together in one heart.

32. O BEFRIENDED STRANGER!

The candle of thine heart is lighted by the hand of My power, quench it not with the contrary winds of self and passion. The healer of all thine ills is

remembrance of Me, forget it not. Make My love thy treasure and cherish it even as thy very sight and life.

33. O MY BROTHER!

Hearken to the delightsome words of My honeyed tongue, and quaff the stream of mystic holiness from My sugar-shedding lips. Sow the seeds of My divine wisdom in the pure soil of thy heart, and water them with the water of certitude, that the hyacinths of My knowledge and wisdom may spring up fresh and green in the sacred city of thy heart.

34. O DWELLERS OF MY PARADISE!

With the hands of loving-kindness I have planted in the holy garden of paradise the young tree of your love and friendship, and have watered it with the goodly showers of My tender grace; now that the hour of its fruiting is come, strive that it may be protected, and be not consumed with the flame of desire and passion.

35. O MY FRIENDS!

Quench ye the lamp of error, and kindle within your hearts the everlasting torch of divine guidance. For ere long the assayers of mankind shall, in the holy presence of the Adored, accept naught but purest virtue and deeds of stainless holiness.

36. O SON OF DUST!

The wise are they that speak not unless they obtain a hearing, even as the cup-bearer, who proffereth not his cup till he findeth a seeker, and the lover who crieth not out from the depths of his heart until he gazeth upon the beauty of his beloved. Wherefore sow the seeds of wisdom and knowledge in the pure soil of the heart, and keep them hidden, till the hyacinths of divine wisdom spring from the heart and not from mire and clay.

In the first line of the Tablet it is recorded and written, and within the sanctuary of the tabernacle of God is hidden:

37. O MY SERVANT!

Abandon not for that which perisheth an everlasting dominion, and cast not away celestial sovereignty for a worldly desire. This is the river of everlasting

life that hath flowed from the well-spring of the pen of the merciful; well is it with them that drink!

38. O SON OF SPIRIT!

Burst thy cage asunder, and even as the phoenix of love soar into the firmament of holiness. Renounce thyself and, filled with the spirit of mercy, abide in the realm of celestial sanctity.

39. O OFFSPRING OF DUST!

Be not content with the ease of a passing day, and deprive not thyself of everlasting rest. Barter not the garden of eternal delight for the dust-heap of a mortal world. Up from thy prison ascend unto the glorious meads above, and from thy mortal cage wing thy flight unto the paradise of the Placeless.

40. O MY SERVANT!

Free thyself from the fetters of this world, and loose thy soul from the prison of self. Seize thy chance, for it will come to thee no more.

41. O SON OF MY HANDMAID!

Didst thou behold immortal sovereignty, thou wouldst strive to pass from this fleeting world. But to conceal the one from thee and to reveal the other is a mystery which none but the pure in heart can comprehend.

42. O MY SERVANT!

Purge thy heart from malice and, innocent of envy, enter the divine court of holiness.

43. O MY FRIENDS!

Walk ye in the ways of the good pleasure of the Friend, and know that His pleasure is in the pleasure of His creatures. That is: no man should enter the house of his friend save at his friend's pleasure, nor lay hands upon his treasures nor prefer his own will to his friend's, and in no wise seek an advantage over him. Ponder this, ye that have insight!

44. O COMPANION OF MY THRONE!

Hear no evil, and see no evil, abase not thyself, neither sigh and weep. Speak no evil, that thou mayest not hear it spoken unto thee, and magnify

not the faults of others that thine own faults may not appear great; and wish not the abasement of anyone, that thine own abasement be not exposed. Live then the days of thy life, that are less than a fleeting moment, with thy mind stainless, thy heart unsullied, thy thoughts pure, and thy nature sanctified, so that, free and content, thou mayest put away this mortal frame, and repair unto the mystic paradise and abide in the eternal kingdom for evermore.

45. ALAS! ALAS! O LOVERS OF WORLDLY DESIRE!

Even as the swiftness of lightning ye have passed by the Beloved One, and have set your hearts on satanic fancies. Ye bow the knee before your vain imagining, and call it truth. Ye turn your eyes towards the thorn, and name it a flower. Not a pure breath have ye breathed, nor hath the breeze of detachment been wafted from the meadows of your hearts. Ye have cast to the winds the loving counsels of the Beloved and have effaced them utterly from the tablet of your hearts, and even as the beasts of the field, ye move and have your being within the pastures of desire and passion.

46. O BRETHREN IN THE PATH!

Wherefore have ye neglected the mention of the Loved One, and kept remote from His holy presence? The essence of beauty is within the peerless pavilion, set upon the throne of glory, whilst ye busy yourselves with idle contentions. The sweet savors of holiness are breathing and the breath of bounty is wafted, yet ye are all sorely afflicted and deprived thereof. Alas for you and for them that walk in your ways and follow in your footsteps!

47. O CHILDREN OF DESIRE!

Put away the garment of vainglory, and divest yourselves of the attire of haughtiness.

In the third of the most holy lines writ and recorded in the Ruby Tablet by the pen of the unseen this is revealed:

48. O BRETHREN!

Be forbearing one with another and set not your affections on things below. Pride not yourselves in your glory, and be not ashamed of abasement. By My beauty! I have created all things from dust, and to dust will I return them again.

49. O CHILDREN OF DUST!

Tell the rich of the midnight sighing of the poor, lest heedlessness lead them into the path of destruction, and deprive them of the Tree of Wealth. To give and to be generous are attributes of Mine; well is it with him that adorneth himself with My virtues.

50. O QUINTESSENCE OF PASSION!

Put away all covetousness and seek contentment; for the covetous hath ever been deprived, and the contented hath ever been loved and praised.

51. O SON OF MY HANDMAID!

Be not troubled in poverty nor confident in riches, for poverty is followed by riches, and riches are followed by poverty. Yet to be poor in all save God is a wondrous gift, belittle not the value thereof, for in the end it will make thee rich in God, and thus thou shalt know the meaning of the utterance, "In truth ye are the poor," and the holy words, "God is the all-possessing," shall even as the true morn break forth gloriously resplendent upon the horizon of the lover's heart, and abide secure on the throne of wealth.

52. O CHILDREN OF NEGLIGENCE AND PASSION!

Ye have suffered My enemy to enter My house and have cast out My friend, for ye have enshrined the love of another than Me in your hearts. Give ear to the sayings of the Friend and turn towards His paradise. Worldly friends, seeking their own good, appear to love one the other, whereas the true Friend hath loved and doth love you for your own sakes; indeed He hath suffered for your guidance countless afflictions. Be not disloyal to such a Friend, nay rather hasten unto Him. Such is the daystar of the word of truth and faithfulness, that hath dawned above the horizon of the pen of the Lord of all names. Open your ears that ye may hearken unto the word of God, the Help in peril, the Self-existent.

53. O YE THAT PRIDE YOURSELVES ON MORTAL RICHES!

Know ye in truth that wealth is a mighty barrier between the seeker and his desire, the lover and his beloved. The rich, but for a few, shall in no wise attain the court of His presence nor enter the city of content and resignation. Well is it then with him, who, being rich, is not hindered by his riches from the eternal kingdom, nor deprived by them of

imperishable dominion. By the Most Great Name! The splendor of such a wealthy man shall illuminate the dwellers of heaven even as the sun enlightens the people of the earth!

54. O YE RICH ONES ON EARTH!

The poor in your midst are My trust; guard ye My trust, and be not intent only on your own ease.

55. O SON OF PASSION!

Cleanse thyself from the defilement of riches and in perfect peace advance into the realm of poverty; that from the well-spring of detachment thou mayest quaff the wine of immortal life.

56. O MY SON!

The company of the ungodly increaseth sorrow, whilst fellowship with the righteous cleanseth the rust from off the heart. He that seeketh to commune with God, let him betake himself to the companionship of His loved ones; and he that desireth to hearken unto the word of God, let him give ear to the words of His chosen ones.

57. O SON OF DUST!

Beware! Walk not with the ungodly and seek not fellowship with him, for such companionship turneth the radiance of the heart into infernal fire.

58. O SON OF MY HANDMAID!

Wouldst thou seek the grace of the Holy Spirit, enter into fellowship with the righteous, for he hath drunk the cup of eternal life at the hands of the immortal Cup-bearer and even as the true morn doth quicken and illumine the hearts of the dead.

59. O HEEDLESS ONES!

Think not the secrets of hearts are hidden, nay, know ye of a certainty that in clear characters they are engraved and are openly manifest in the holy Presence.

60. O FRIENDS!

Verily I say, whatsoever ye have concealed within your hearts is to Us open and manifest as the day; but that it is hidden is of Our grace and favor, and not of your deserving.

61. O SON OF MAN!

A dewdrop out of the fathomless ocean of My mercy I have shed upon the peoples of the world, yet found none turn thereunto, inasmuch as every one hath turned away from the celestial wine of unity unto the foul dregs of impurity, and, content with mortal cup, hath put away the chalice of immortal beauty. Vile is that wherewith he is contented.

62. O SON OF DUST!

Turn not away thine eyes from the matchless wine of the immortal Beloved, and open them not to foul and mortal dregs. Take from the hands of the divine Cup-bearer the chalice of immortal life, that all wisdom may be thine, and that thou mayest hearken unto the mystic voice calling from the realm of the invisible. Cry aloud, ye that are of low aim! Wherefore have ye turned away from My holy and immortal wine unto evanescent water?

63. O YE PEOPLES OF THE WORLD!

Know, verily, that an unforeseen calamity followeth you, and grievous retribution awaiteth you. Think not that which ye have committed hath been effaced

in My sight. By My beauty! All your doings hath My pen graven with open characters upon tablets of chrysolite.

64. O OPPRESSORS ON EARTH!

Withdraw your hands from tyranny, for I have pledged Myself not to forgive any man's injustice. This is My covenant which I have irrevocably decreed in the preserved tablet and sealed with My seal.

65. O REBELLIOUS ONES!

My forbearance hath emboldened you and My long-suffering hath made you negligent, in such wise that ye have spurred on the fiery charger of passion into perilous ways that lead unto destruction. Have ye thought Me heedless or that I was unaware?

66. O EMIGRANTS!

The tongue I have designed for the mention of Me, defile it not with detraction. If the fire of self overcome you, remember your own faults and not the faults of My creatures, inasmuch as every one of

you knoweth his own self better than he knoweth others.

67. O CHILDREN OF FANCY!

Know, verily, that while the radiant dawn breaketh above the horizon of eternal holiness, the satanic secrets and deeds done in the gloom of night shall be laid bare and manifest before the peoples of the world.

68. O WEED THAT SPRINGETH OUT OF DUST!

Wherefore have not these soiled hands of thine touched first thine own garment, and why with thine heart defiled with desire and passion dost thou seek to commune with Me and to enter My sacred realm? Far, far are ye from that which ye desire.

69. O CHILDREN OF ADAM!

Holy words and pure and goodly deeds ascend unto the heaven of celestial glory. Strive that your deeds may be cleansed from the dust of self and hypocrisy and find favor at the court of glory; for ere long the assayers of mankind shall, in the holy presence of the Adored One, accept naught but absolute virtue

and deeds of stainless purity. This is the daystar of wisdom and of divine mystery that hath shone above the horizon of the divine will. Blessed are they that turn thereunto.

70. O SON OF WORLDLINESS!

Pleasant is the realm of being, wert thou to attain thereto; glorious is the domain of eternity, shouldst thou pass beyond the world of mortality; sweet is the holy ecstasy if thou drinkest of the mystic chalice from the hands of the celestial Youth. Shouldst thou attain this station, thou wouldst be freed from destruction and death, from toil and sin.

71. O MY FRIENDS!

Call ye to mind that covenant ye have entered into with Me upon Mount Paran, situate within the hallowed precincts of Zaman. I have taken to witness the concourse on high and the dwellers in the city of eternity, yet now none do I find faithful unto the covenant. Of a certainty pride and rebellion have effaced it from the hearts, in such wise that no trace thereof remaineth. Yet knowing this, I waited and disclosed it not.

72. O MY SERVANT!

Thou art even as a finely tempered sword concealed in the darkness of its sheath and its value hidden from the artificer's knowledge. Wherefore come forth from the sheath of self and desire that thy worth may be made resplendent and manifest unto all the world.

73. O MY FRIEND!

Thou art the daystar of the heavens of My holiness, let not the defilement of the world eclipse thy splendor. Rend asunder the veil of heedlessness, that from behind the clouds thou mayest emerge resplendent and array all things with the apparel of life.

74. O CHILDREN OF VAINGLORY!

For a fleeting sovereignty ye have abandoned My imperishable dominion, and have adorned yourselves with the gay livery of the world and made of it your boast. By My beauty! All will I gather beneath the one-colored covering of the dust and efface all these diverse colors save them that choose My own, and that is purging from every color.

75. O CHILDREN OF NEGLIGENCE!

Set not your affections on mortal sovereignty and rejoice not therein. Ye are even as the unwary bird that with full confidence warbleth upon the bough; till of a sudden the fowler Death throws it upon the dust, and the melody, the form and the color are gone, leaving not a trace. Wherefore take heed, O bondslaves of desire!

76. O SON OF MY HANDMAID!

Guidance hath ever been given by words, and now it is given by deeds. Every one must show forth deeds that are pure and holy, for words are the property of all alike, whereas such deeds as these belong only to Our loved ones. Strive then with heart and soul to distinguish yourselves by your deeds. In this wise We counsel you in this holy and resplendent tablet.

77. O SON OF JUSTICE!

In the night-season the beauty of the immortal Being hath repaired from the emerald height of fidelity unto the Sadratu'l-Muntaha, and wept with such a weeping that the concourse on high and the dwellers of the realms above wailed at His lamenting. Whereupon there was asked, Why the wailing and weeping? He made reply: As bidden I waited

expectant upon the hill of faithfulness, yet inhaled not from them that dwell on earth the fragrance of fidelity. Then summoned to return I beheld, and lo! certain doves of holiness were sore tried within the claws of the dogs of earth. Thereupon the Maid of heaven hastened forth unveiled and resplendent from Her mystic mansion, and asked of their names, and all were told but one. And when urged, the first letter thereof was uttered, whereupon the dwellers of the celestial chambers rushed forth out of their habitation of glory. And whilst the second letter was pronounced they fell down, one and all, upon the dust. At that moment a voice was heard from the inmost shrine: "Thus far and no farther." Verily We bear witness to that which they have done and now are doing.

78. O SON OF MY HANDMAID!

Quaff from the tongue of the merciful the stream of divine mystery, and behold from the dayspring of divine utterance the unveiled splendor of the daystar of wisdom. Sow the seeds of My divine wisdom in the pure soil of the heart, and water them with the waters of certitude, that the hyacinths of knowledge and wisdom may spring up fresh and green from the holy city of the heart.

79. O SON OF DESIRE!

How long wilt thou soar in the realms of desire? Wings have I bestowed upon thee, that thou mayest fly to the realms of mystic holiness and not the regions of satanic fancy. The comb, too, have I given thee that thou mayest dress My raven locks, and not lacerate My throat.

80. O MY SERVANTS!

Ye are the trees of My garden; ye must give forth goodly and wondrous fruits, that ye yourselves and others may profit therefrom. Thus it is incumbent on every one to engage in crafts and professions, for therein lies the secret of wealth, O men of understanding! For results depend upon means, and the grace of God shall be all-sufficient unto you. Trees that yield no fruit have been and will ever be for the fire.

81. O MY SERVANT!

The basest of men are they that yield no fruit on earth. Such men are verily counted as among the dead, nay better are the dead in the sight of God than those idle and worthless souls.

82. O MY SERVANT!

The best of men are they that earn a livelihood by their calling and spend upon themselves and upon their kindred for the love of God, the Lord of all worlds.

The mystic and wondrous Bride, hidden ere this beneath the veiling of utterance, hath now, by the grace of God and His divine favor, been made manifest even as the resplendent light shed by the beauty of the Beloved. I bear witness, O friends! that the favor is complete, the argument fulfilled, the proof manifest and the evidence established. Let it now be seen what your endeavors in the path of detachment will reveal. In this wise hath the divine favor been fully vouchsafed unto you and unto them that are in heaven and on earth. All praise to God, the Lord of all Worlds.

Arabic **Persian**

TRUEBAHAI.comLauded be Thy name, O Lord my God! I testify that Thou wast a hidden Treasure wrapped within Thine immemorial Being and an impenetrable Mystery enshrined in Thine own Essence. Wishing to reveal Thyself, Thou didst call into being the Greater and the Lesser Worlds, and didst choose Man above all Thy creatures, and didst make Him a sign of both of these worlds, O Thou Who art our Lord, the Most Compassionate!Thou didst raise Him up to occupy Thy throne before all the people of Thy creation. Thou didst enable Him to unravel Thy mysteries, and to shine with the lights of Thine inspiration and Thy Revelation, and to manifest Thy names and Thine attributes. Through Him Thou didst adorn the preamble of the book of Thy creation, O Thou Who art the Ruler of the universe Thou hast fashioned!I bear witness that in His person solidity and fluidity have been joined and combined. Through His immovable constancy in Thy Cause, and His unwavering adherence to whatsoever Thou, in the plentitude of the light of Thy glory, didst unveil to His eyes, throughout the domains of Thy Revelation and creation, the souls of Thy servants were stirred up in their longing for Thy Kingdom, and the dwellers of Thy realms rushed forth to enter into Thy heavenly dominion. Through the restlessness He evinced in Thy path, the feet of all them that are devoted to Thee were steeled and confirmed to manifest Thy Cause amidst Thy creatures, and to demonstrate Thy sovereignty throughout Thy realm.How great, O my God, is this Thy most excellent handiwork, and how consummate Thy

creation, which hath caused every understanding heart and mind to marvel! And when the set time was fulfilled, and what had been preordained came to pass, Thou didst unloose His tongue to praise Thee, and to lay bare Thy mysteries before all Thy creation, O Thou Who art the Possessor of all names, and the Fashioner of earth and heaven! Through Him all created things were made to glorify Thee, and to celebrate Thy praise, and every soul was directed towards the kingdomof Thy revelation and Thy sovereignty.At one time, Thou didst raise Him up, O my God, and didst attire Him with the ornament of the nameof Him Who conversed with Thee (Moses), anddidst through Him uncover all that Thy will haddecreed and Thine irrevocable purpose ordained. Atanother time, Thou didst adorn Him with the nameof Him Who was Thy Spirit (Jesus), and didst sendHim down out of the heaven of Thy will, for theedification of Thy people, infusing thereby the spiritof life into the hearts of the sincere among Thy servantsand the faithful among Thy creatures. Again,Thou didst reveal Him, decked forth by the name ofHim Who was Thy Friend (Muhammad), and causedHim to shine brightly above the horizon of Hijaz,as a token of Thy power and an evidence of Thymight. Through Him Thou didst send unto Thy servantswhat enabled them to scale the heights of Thyunity, and to yearn over the wonders of Thy manifoldknowledge and wisdom.I testify, O Thou Who art the Lord of the wholecreation, and the Desire of whosoever hath soughtThee, that, amidst Thy creatures, They resemble thesun which no matter how often it

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andmake steadfast his heart in its attachment to Thee,and unloose his tongue to praise Thee, and make himable to hold fast the cord of Thy love, and to clingto the hem of Thy bounteousness, and to proclaimThy name amidst Thy creatures, and to recount Thyvirtues throughout Thy realm, in such wise that noobstacle will deter him from turning to Thy name,the All-Bountiful, and no veil shut him out fromThee, in Whose hand is the dominion of utteranceand the kingdom of all names and attributes!Hold Thou the hand of this seeker who hath set hisface towards Thee, O my Lord, and draw him out ofthe depths of his vain imaginations, that the light ofcertainty may shine brightly above the horizon of hisheart in the days whereon the sun of the knowledge ofThy creatures hath been darkened through the shiningof the Day-Star of Thy glory; the days whereonthe moon of the world's wisdom hath been eclipsedthrough the appearance of Thy hidden knowledge,and the manifestation of Thy well-guarded secret,and the revelation of Thine enshrined mystery; thedays whereon the stars of men's doings have fallenthrough the rising of the orb of Thy unity and theshedding of the radiance of Thy transcendent oneness.I beg of Thee, O my God, by Thy most exaltedWord which Thou hast ordained as the Divine Elixirunto all who are in Thy realm, the Elixir throughwhose potency the crude metal of human life hathbeen transmuted into purest gold, O Thou in Whosehands are both the visible and invisible kingdoms, toordain that my choice be conformed to Thy choiceand my wish to Thy wish, that I may be entirelycontent with

that which Thou didst desire, and bewholly satisfied with what Thou didst destine forme by Thy bounteousness and favor. Potent art Thouto do as Thou willest. Thou, in very truth, art theAll-Glorious, the All-Wise.Happy is the man who hath recognized Thee, anddiscovered the sweetness of Thy fragrance, and sethimself towards Thy kingdom, and tasted of thethings that have been perfected therein by Thy graceand favor. Great is the blessedness of him who hathacknowledged Thy most excellent majesty, and whomthe veils that have shut out the nations from Theehave not hindered from directing his eyes towardsThee, O Thou Who art the King of eternity and theQuickener of every moldering bone! Blessed, also, is hethat hath inhaled Thy sweet savors, and been carriedaway by Thine utterances in Thy days. Blessed, moreover,be the man that hath turned unto Thee, andwoe betide him that hath turned his back upon Thee.Praised be Thou, the Lord of the worlds!--Bahá'u'lláh

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Cast upon this poor and desolate creature, O my Lord, the glance of Thy wealth, and flood his heart with the beams of Thy knowledge, that he may apprehend the verities of the unseen world, and discover the mysteries of Thy heavenly realm, and perceive the signs and tokens of Thy kingdom, and behold the manifold revelations of this earthly life all set forth before the face of Him Who is the Revealer of Thine own Self. Direct, then, his eyes, O

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Hold Thou the hand of this seeker who hath set his face towards Thee, O my Lord, and draw him out of the depths of his vain imaginations, that the light of certainty may shine brightly above the horizon of his heart in the days whereon the sun of the knowledge of Thy creatures hath been darkened through the shining of the Day-Star of Thy glory; the days whereon the moon of the world's wisdom hath been eclipsed through the appearance of Thy hidden knowledge, and the manifestation of Thy well-guarded secret, and the revelation of Thine enshrined mystery; the days whereon the stars of men's doings have fallen through the rising of the orb of Thy unity and the shedding of the radiance of Thy transcendent oneness.

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Praised be Thou, the Lord of the worlds!

--Bahá'u'lláh

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Prayer, Meditations, and Mystical Works of Bahá'u'lláh

*note

Selected Prayers, Meditations, and Mystical Works from Bahá'u'lláh

PRAYERS AND TABLETS:

Blessed is the Spot

Lauded be Thy Name

Prayer for America
by `Abdu´l-Bahá

Prayer for the Guardian

Prayers for the Dead

*Please note: The Bahá'í House of Worship in Wilmette, Illinois, shown above, is presently in the hands of the sans-Guardian organization (which we believe has been corrupted and fails to follow the true teachings of Bahá'u'lláh). Please do not confuse the Orthodox Bahá'í Faith with the sans Guardian Bahá'í organization.

[Prayers for All of God's Children]

[Tablet of Purity by `Abdu'l-Bahá]

MYSTICAL WORKS

[Hidden Words of Bahá'u'lláh]

[Tablet of the Holy Mariner by Bahá'u'lláh]

[Message about the Holy Mariner] **by Joel B. Marangella, Third Guardian**

[Article about Bahá'u'lláh's The Seven Valleys and the Four Valleys] **by "Sharaf"**

ARTICLES

[Grace Will and Faith: Insights and Mediations on Scriptures and]

Writings

an e-book by I'an Roebuck

The Dynamics of Prayer by Ruth Moffett

privacy

http://truebahai.com:80/third.html

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Joel Bray Marangella, appointed by Mason Remey as the third Guardian and as the President of the embryonic Universal House of Justice (known as the "Second International Bahá'í Council"), his accession to the office of the Guardianship occurred automatically upon the activation by Mason Remey of the Second International Bahá'í Council with Joel B. Marangella as its head.

Joel Bray Marangella, 1956

The third Guardian is currently the Center of the Cause. His ministry has been and is devoted to overcoming and eliminating completely the Most Great Violation of the Covenant of Bahá'u'lláh.

To read selections of Joel B. Marangella's writings, go to his web site or please click the links below.

Announcement from the Guardian of the Bahá'í Faith
Extensive documentation has been posted for several years on my internet Home Page providing irrefutable evidence that Shoghi Effendi, in complete fidelity to the sacred and immutable provisions of the Will and Testament of Abdu l-Bahá, appointed his successor and thereby assured the continuity of the Guardianship of the Cause of God... Read More

A summary of the Bahá'í Faith, its Aims, Teachings and History
The Bahá'í Faith teaches that world unity is the inevitable stage towards which society has been moving in an age-long process of development from infancy to maturity; and that to guide mankind in this evolutionary process the Creator has revealed His Word and His Laws from age to age through a chosen lntermediary, a Prophet or a Manifestation of God. For the Bahá'ís these divine Intermediaries have been mouthpieces voicing... Read More

The Proclamation of the Third Guardian of the Bahá'í Faith
To the faithful supporters of the Covenant of Bahá u lláh throughout the world. Dearly beloved brothers and sisters in El Abhá, Well nigh a decade has passed since a spiritual catastrophe of undreamt of magnitude revolving around the Guardianship of the Faith struck at the very roots of the Cause of Bahá u lláh and swept away all but a handful of stalwart defenders and champions of His Covenant.... Read More

Bahá u lláh Promises Continuous Access to a Living Interpeter of His Word
Similarly to Muhammad Who, in referring to the Imams who were destined to succeed Him and be the sole interpreters of His word, stated in the Qu ran: "Ask ye therefore, of them that have the custody of the Scriptures, if ye know it not." Bahá u lláh has likewise cautioned "no man to

interpret the holy words according to his own imperfect understanding..." or "contrary to his inclination and desires..." Read More

The Tree of the Covenant of Bahá'u'lláh

The world's extant religions have without exception fallen prey to sectarianism and schism that have preoccupied and divided their followers to such an extent that the true spirit of the Teachings of the Authors of their respective Revelations has been so obscured that the spiritual effect which these Teachings have had on the hearts of men has been progressively weakened. Sectarianism and schism have stemmed from differences over interpretation of the Holy Scriptures and the introduction into the original Teachings of man-made dogmas and rituals. Had the Founders of the past great religions made specific provisions concerning the matter of succession; that is, had they formally designated a successor or established a system whereby a successor or series of successors would have been endowed with unequivocal authority to interpret Holy Writ, there would have been no basis for the divisive interpretations that have sundered these Faiths... Read More

Commentary on the Will and Testament of 'Abdu'l-Bahá

The Will and Testament of 'Abdu'l-Bahá has been described by the first Guardian of the Bahá'í Faith, Shoghi Effendi, as that "immortal Document", the "Charter of the New World Order" of Bahá'u'lláh and a Document which "in some of its features" is "supplementary to no less weighty a Book than the Kitáb-i-Aqdas" (the Most Holy Book). Shoghi Effendi has also extolled this Instrument as "His greatest legacy to posterity, the brightest emanation of His mind and the mightiest instrument forged to insure the continuity of the three ages... Read More

A Eulogy to Charles Mason Remey

Charles Mason Remey, Abdu l-Bahá s designated spiritual son, Hand of the Cause of God, President of the first International Bahá i Council the embryonic Universal House of Justice divinely appointed second Guardian of the Bahá i Faith, the Masters chosen architect of the Bahá i House of worship to be constructed on Mount Carmel in the Holy Land the most distinguished architect of the Bahá í world, faithful servant and indefatigable defender of the Covenant of Bahá u lláh during a period of 75 years of service has been gathered into the Abha Kingdom there, at long last, to be reunited with the beloved Master whom he loved and so faithfully served in his lifetime and enjoy eternal communion with the inmates of the most exalted Paradise that heavenly company of God s apostles, martyrs, saints, heroes and champions who laid down their lives before him on the battlefield of service to God s Cause.... Read More

A brief history of the violation of the Covenant of Bahá'u'lláh at the World Center of the Bahá'í Faith following the passing of the first Guardian of the Bahá'í Faith

This brief historical account is written in the hope that the inquiring student of the Bahá'í Faith may gain an insight into the true meaning of loyalty to the Covenant of Bahá'u'lláh as he reviews those events which took place shortly preceding and immediately following the passing of Shoghi Effendi, the first Guardian of the Bahá'í Faith, and which so tragically led to the subversion of the sacred provisions of the Will and Testament of 'Abdu'l-Bahá and a shameful betrayal of the acts and works of Shoghi Effendi by a majority of the followers of Bahá'u'lláh... Read More

Why did he call it "The Central Body"?

A TERM USED ONLY ONCE FOR EMPHASIS, YET ITS PURPOSE WOULD BE SHAMELESSLY

IGNORED In July, 1947, Shoghi Effendi prepared a statement for submission to the "United Nations Special Palestine Committee" that was incorporated in a pamphlet under the title of "The Faith of Bahá u lláh" and published by the Bahá í Publishing Committee of the United States.... Read More

If you say "yes," I accept as valid the following acts and pronouncements of Shoghi Effendi
THEN YOU ARE LEFT WITH ONE INESCAPABLE CONCLUSION. If you are a Bahá í faithful to the Covenant of Bahá u lláh and its immortal "Child" the Will and Testament of Abdu l-Bahá and therefore faithful to the institution of the Guardianship, you will certainly say "yes" that you accept, without qualification, everything that Shoghi Effendi has written about the Covenant... Read More

Unanswered Letters to Rúhíyyih Khánum
My dear Rúhíyyih Khánum, I dare hope that you will read this letter which should have been written many years ago. I could not bring myself to write it then but recently I have had the strong feeling that it is one that Shoghi Effendi would want me to write... Read More

The Most Significant Milestone...The Greatest Event...
To what significant milestone and to what greatest event in the evolution of the Administrative Order was Shoghi Effendi referring and eulogizing in the unprecedented superlative terms found in the extracts from his message quoted above? He was referring to Read More

It Has Come to This!
They dare not disclose to the enquirer the very existence of an integral part of the explicit Holy Text the divinely-conceived, sacred and immortal Will and Testament of Abdu l-Bahá. Recently a magazine has been placed in my hands titled: THE BAHÁ ÍS published by the Office of Public Information of the Bahá í International Community of the heterodox Bahá í organization... Read More

Do They Really Care?
DO THESE BAHÁ ÍS CARE THAT THEY, IN EFFECT, CONSIDER THAT THE MAJOR PROVISIONS OF THE WILL AND TESTAMENT OF ABDU L-BAHÁ ARE NOW NULL AND VOID, DESPITE THE FACT THAT SHOGHI EFFENDI HAD DECLARED THIS SACRED DOCUMENT TO BE A PART OF THE IMMORTAL AND IMMUTABLE EXPLICIT HOLY TEXT? Read More

WHAT IS THE MEANING OF LOYALTY TO THE COVENANT OF BAHÁ'U'LLÁH AND WHO ARE THE PRESENT DAY COVENANT-BREAKERS?
The enquirer who has come in contact with the Bahá'í Faith in the past twenty years has, perhaps, discovered that this Faith, since the passing of Shoghi Effendi, first Guardian of the Bahá'í Faith, has become divided into two principal camps: the pro-Guardian (or Orthodox) Bahá'ís who believe in the uninterrupted continuity of the guardianship throughout the Dispensation of Bahá'u'lláh and the sans-Guardian (or Heterodox) Bahá'ís who believe that "God changed His plan" and the guardianship of the Bahá'í Faith came to an end with the death of the first Guardian, Shoghi Effendi.... Read More

"LO, THE ALL POSSESSING HAS COME. EARTH AND HEAVEN, GLORY AND DOMINION ARE GOD S . . ." BAHÁ U LLÁH

Reflect upon the above words of Bahá u lláh as revealed in His Obligatory prayers, and then ask yourself whether the Kingdom of God on earth is destined to have a flawed, imperfect and man-made headless administrative organization... Read More

An Illegitmate Nondescript Administrative Body Pretending to be the Universal House of Justice of the Bahá í Faith

And nothing more than a headless caricature of the divinely-conceived and immortal institution bequeathed to us by the Center of the Covenant. Certainly this body is not the Universal House of Justice delineated in the divinely-conceived, sacred and immutable provisions of the Will and Testament of Abdu l-Bahá... Read More

The Satanic Collusion to Terminate the Institution of the Guardianship

BETWEEN Ten Persian Hands of the Cause who, during the first conclave of 26 of the 27 Hands of the Cause held in Akká, some two weeks following the passing of Shoghi Effendi... Read More

The Diabolical Subversion of the Bahá í Administrative Order

perpetrated following the passing of Shoghi Effendi. During the concluding years of Shoghi Effendi s thirty-six year ministry he appointed twenty-seven living Hands of the Cause of God, the first contingent of twelve being appointed on 24 December 1951 and the last contingent of eight being appointed in his last message to the Bahá í world in October 1957, dispatched one month prior to his passing on the 4th of November 1957 during a visit to London, England.... Read More

ABDU L-BAHÁ WRITES OFF THE AGHSÁN IN PART THREE OF HIS WILL AND TESTAMENT

Why would Abdu l-Bahá have omitted reference to the Aghsán in Part Three of His Will and Testament and only mentioned the Afnán and the Hands when enjoining fidelity to the guardian. Obviously it was because by the time He had come to write Part Three, they had already shown their disloyalty to Him and were therefore out of the Faith.... Read More

THE AGHSÁN MYTH EXPOSED

The undeniable falsehood propagated by twenty-six Hands of the Cause that only an Aghsán could inherit the Guardianship.... Read More

THE EMBRYO. A Perfect and Complete Organism at Conception

During the last seven years of the ministry of Shoghi Effendi (1950-1957) as he established "at long last" the international institutions of the Bahá í Administrative Order at the World Center of the Faith on Mount Carmel, he frequently described these institutions, as well as the World Order of Bahá'u'lláh, as being in their embryonic state of development. Following the passing of Shoghi Effendi... Read More

'ABDU'L-BAHÁ'S UNIQUE PROMISE TO A BELIEVER: "ERE LONG, THY LORD SHALL MAKE THEE A SIGN OF GUIDANCE AMONG MANKIND"

The above quotation has been extracted from a Tablet addressed to Mason Remey and may be found in the publication "Star of the West" (Vol. V, No. 19, March 2, 1915). In addition to this brilliant and unique promise made to him by Abdu l-Bahá, he was frequently eulogized by Him in

other Tablets that are recorded in various issues of the "Star of the West" where, for example... Read More

SHOGHI EFFENDI INFORMS UNITED NATIONS OF HIS ROLE AS THE "APPOINTED HEAD" OF FUTURE BAHÁ'Í "WORLD COUNCIL" PRIOR TO ITS FORMATION IN 1951

In July 1947, some three and one half years prior to his appointment of the International Bahá'í Council on 9 January 1951, Shoghi Effendi prepared a statement for submission to the United Nations Special Palestine Committee that has been published in pamphlet form under the title of: "The Faith of Bahá'u'lláh." with the subtitle, "A World Religion." On page three of this document one may note the following significant paragraph which incontestably proves, in Shoghi Effendi's own words, that... Read More

SHOGHI EFFENDI FORETELLS AN ACTIVE ROLE FOR THE INTERNATIONAL BAHÁ Í COUNCIL

IN A MESSAGE THAT INDIRECTLY AND UNDENIABLY PORTENDED HIS IMMINENT PASSING AND CONFIRMED THE IDENTITY OF HIS APPOINTED SUCCESSOR. Read More

THE THREE SECRETARIES OF THE INTERNATIONAL BAHÁ Í COUNCIL WHO NEVER WROTE A SINGLE LETTER

As more than half a century has now elapsed since the first beloved Guardian of the Faith, Shoghi Effendi, issued the only Proclamation of his ministry, in which he extolled in unprecedented and glowing terms the decision he had taken "at long last" to constitute the International Bahá í Council, as depicted above, it is certain that those believers who have embraced the Faith in recent years would have no knowledge of this auspicious event, much less the momentous significance and implications involved in its formation, which even the Bahá ís at the time, failed to discern with tragic results for the future of the Faith.... Read More

9 January 1951 - The date on which Shoghi Effendi issued the only Proclamation of his ministry

The date on which he proclaimed an "historic decision marking the most significant milestone in the evolution of the Administrative Order of the Faith of Bahá u lláh in the course of the last thirty years." The date on which he established "this first embryonic International Institution" which "history will acclaim as the greatest event shedding lustre upon the second epoch of the Formative Age of the Bahá í Dispensation." The date marking an undertaking... Read More

A LETTER AND FIVE MESSAGES OF SHOGHI EFFENDI PROVIDING IRREFUTABLE PROOF OF THE CONTINUANCE OF THE GUARDIANSHIP

This letter to the United Nations and these five messages were inexcusably overlooked or ignored by the Hands of the Cause in their reprehensible hasty abandonment of the Guardianship on the very first day of their conclave in Akká following the passing of Shoghi Effendi with the result that the momentous significance and implications of this letter and these five messages were never perceived by them at the time and have remained unperceived by the Bahá í World to this day with tragic consequences for the Faith.... Read More

The Ultimate Delusion

That a man-made, obviously fallible, sans-Guardian and hence an illegitimate and illicitly formed Universal House of Justice, foisted upon the Bahá í World by the former Hands of the Cause,

following the passing of Shoghi Effendi in 1957, who had faithlessly concluded that the Guardianship had come to an end and who then, in place of the Twin Institutions delineated by Abdu l-Bahá in His divinely-conceived, sacred and immortal Will and Testament, had substituted this single, headless body of their own making, and, notwithstanding its obvious incompleteness, its headless deformity and its shameless assumption of functions clearly contrary to the provisions of Abdu l-Bahá s sacred Mandate, would still delude themselves into believing that they would be able to successfully establish the World Order of Bahá u lláh the long-prayed for, long-awaited and promised Kingdom of God "on earth as it is in Heaven...." Read More

THE ILLEGITIMATE REIGN OF THE "CUSTODIANS" AT THE BAHÁ Í WORLD CENTER THAT WAS NEVER MEANT TO BE

"How [was this body of the Hands] to assume the reins of authority with no document to support us, other than general theological statements about the Hands?" The above question posed by Rúhíyyih Khánum, widow of Shoghi Effendi, first Guardian of the Bahá í Faith, is found in the introduction of a book titled: "The Ministry of the Custodians" and, while she is referring to the entire body of the Hands, the question is equally applicable to the body of nine Hands of the Cause that the Hands selected from their own number, to direct the affairs of the Faith from Haifa following the passing of Shoghi Effendi in November 1957... Read More

A CRITIQUE REVEALING ERRONEOUS STATEMENTS AND INTERPRETATIONS PERTAINING TO THE CONTINUITY OF THE GUARDIANSHIP IN ADIB TAHERZADEH'S BOOK: "THE COVENANT OF BAHÁ U LLÁH"

The author of this book has devoted thirty-six chapters, 441 pages and three appendices to the subject of the Covenant of Bahá u lláh. While the first thirty-three chapters and 376 pages provide an exhaustive and well-written exposition, with a few exceptions, covering for the most part, the early history of the Faith and the various fruitless attempts to subvert the Covenant of Bahá u lláh, it will be clearly shown in this critique... Read More

TO: THOSE DIRECTING AFFAIRS AT THE BAHÁ'Í WORLD CENTER. WHAT POSSIBLE ANSWER CAN YOU GIVE TO FUTURE BAHÁ'Í GENERATIONS?

How can any faithful and devoted believer professing fidelity to the mighty, indestructible and resistless Covenant of Bahá u lláh maintain the belief that the most important provisions of the Will and Testament of Abdu l-Bahá have now become null and void? Read More

TABLET OF THE HOLY MARINER DOOMS THE BOGUS UHJ TO OBLIVION

To the members of the sans-Guardian "Universal House of Justice." You would do well to heed the warning revealed in Bahá u lláh s highly prophetic "Tablet of the Holy Mariner," as enjoined by Abdu l-Bahá in the following foreword penned by Him, as this highly significant Tablet not only unmistakably foretells the tragic events centered in "the land of exile" that were destined to take place, and have since transpired following the passing of Shoghi Effendi, but foretells the terrible retributive fate that is now soon to befall those "idle claimants" to a station that is above theirs to claim and from whom "the breeze of Faithfulness" has not been found.... Read More

"A Severe Trial Pursueth You"

The above quotation differs in its language from other warnings of Bahá u lláh in which He has prophesied a dire catastrophe that is destined to befall the world. Is there any doubt that He would

have foreseen the crisis that was destined to afflict the Bahá í World with the sudden and unexpected passing of the first Guardian... Read More

Third Guardian's Message on September 11th Terrorist Attacks

The faithful believers have certainly been as shocked, stunned, saddened and dismayed by the recent unforeseen and heinous terrorist attacks on the World Trade Center and the Pentagon as their fellow-Americans and grieve along side them at the great loss of life incurred by so many innocent victims. Their hearts go out especially to those who have lost their loved ones in this terrible and unprecedented tragedy and they remember them in their prayers. We, as Bahá'í's, have the assurance and the consolation from our Writings that... Read More

RETURN TO MAIN LINKS MENU

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True Bahá'í

A Message from the Guardian to the Bahá'ís of the World: A Warning Call!

A warning call to obey "The Summons of the Lord of Hosts"

by Nosrat'u'llah Bahremand

It was brought to my attention that the illegitimate organization which is headquartered in Haifa and which undeservedly calls itself "the Universal House of Justice", has recently organized a Web-page and claims that it is the "Official website of the Bahá'í Faith"!

They should have honestly clarified that they meant a version of the Baha'i Faith modified and manipulated by Ruhiyyih Khanum and those former Hands of the Cause who followed her; a faith which repudiates the "Center of the Cause" and does not adhere to the sacred provisions of the Will and Testament of Abdu'l-Baha, a faith that is based on imitation, herd instinct and mind control, and by scare and hate-mongering rhetoric; a version of faith which is compatible with the ill wishes of "The Center of Sedition, the Prime Mover of mischief, Mirza Muhammad Alí,", by "interpolating and falsifying the words and verses of the Sacred Text," and consequently they "inflicted a grievous loss upon the true Faith of God," by ignoring writings of the first Guardian of the Cause of God, especially his Proclamation of 9 January 1951 the only Proclamation during his own life; and opposing the descendant Guardians of the Cause of God.

The bogus organization pretends to be real; to be the same Universal House of Justice revealed in the Kitáb-i-Aqdas and the Will and Testament of Abdu'l Baha, and as mentioned throughout the writings of Shoghi Effendi. They are trying to say that their organization has originated from the Most Holy Book, the Kitáb-i-Aqdas, when in reality this organization has been rooted in the violation of the Covenant by Ruhiyyih Khanum and the former Hands of the Cause who followed her.

They have written:

"In 1951, Shoghi Effendi appointed a number of individuals to an International Bahá'í Council, a forerunner to the Universal House of Justice. In 1961, this appointed Council was reformed as a body elected by all the National and Regional Assemblies then established in the world.

"After Shoghi Effendi's sudden passing in 1957, his work was faithfully carried on by the group of distinguished Bahá'ís he had appointed as Hands of the Cause of God. These individuals arranged for the first election of the Universal House of Justice."

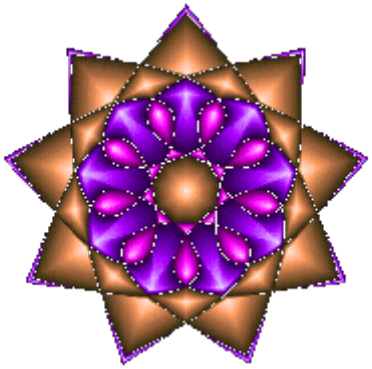
The International Baha'i Council, so contemptuously mentioned in their writing, was truly an august body, the formation of which was announced by Shoghi Effendi, the first Guardian of the Cause of God, in his proclamation of January 9, 1951, the only proclamation of his lifetime to the Baha'i World. Rebellious Hands of the Cause did not have any authority to "reform" the IBC, which by that term they meant the termination of the Embryo IBC.

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The Twelve Principles of the Orthodox Bahá'í Faith



as exp

True Bahá'í

True Bahai unity: disputes are essential for arriving at truth

What first attracted me to the Bahai religion were its teachings on the rule of law as a means of peace and justice between nations, the independent investigation of reality as the basis of unity between individuals, and the idea of consultation.

Unity of nations cannot be achieved without the rule of law and justice between the peoples of the world. Without justice and the rule of law, war is inevitable. "*An arbitral court of justice shall be established by which international disputes are to be settled. Through this means all possibility of discord and war between the nations will be obviated.*" Abdu'l-Baha, The Promulgation of Universal Peace, p. 317. This fundamental teaching is so obvious today. The time is so ripe for justice to reign in the affairs of the world. However, nations are just assemblies of persons, so if unity and justice is to be achieved, we must look to the teachings of how individuals are to become united.

Baha'u'llah taught that unity of individual persons requires that each of us think for ourselves, investigate reality and truth for ourselves, and that we do not follow traditions or the opinions of clergy members. Too many Baha'is today, under the yoke of their bogus UHJ (presently residing in Haifa), are unable or unwilling to think for themselves. Every obscure question of how they should think or behave is presented to their so-called Universal House of Justice. The dictatorial pronouncements of this body are eagerly anticipated and studied. The unity that this bogus UHJ enforces is one of single-minded thinking. According to its formula, the community remains united by agreement with its dictates. Don't think your own thoughts. Think our thoughts and thus the robotic unity of community will be maintained. It is disagreement that is the source of disunity, according to the bogus UHJ. Therefore they espouse the belief that no matter how wrong they might be, every community member must accept their dictates as being the divine truth, or else that member must be expelled for the sake of unity.

"*[D]isputes are forbidden in the community*" says the UHJ's Secretary General, Albert Lincoln (quoted from the documentary film "Bahais in My Backyard), disregarding Baha'u'llah's unique and distinctive method for achieving unity. The unity envisaged by Baha'u'llah was not one in which all of humanity was required to think the same thoughts and conform its behavior to the dictates of an elite leadership. To the contrary, Baha'u'llah's vision was for a commonwealth of free people, with no clergy to tell persons what to think or how to behave. Instead of unity of thinking, Baha'u'llah command His followers to resolve all problems and all disputes by using the principles of consultation.

The central idea of consultation is that each person expresses with absolute freedom his or her own opinion and arguments. Each person remains detached from the views being expressed so that no personal attacks are made nor is anyone injured by a dissenting viewpoint. Every effort is made to arrive at a consensus. "*The shining spark of truth cometh forth only after the clash of differing opinions.*" Selections from the Writings of Abdu'l-Baha, p. 86. In this way, problems and disputes are resolved in a manner whereby every participant can get behind the ultimate decision, knowing that every viewpoint was carefully considered and that the truth has emerged.

What a liberating philosophy brought by Baha'u'llah. It seems that while dispute and contention is built into the human mind, it is precisely that same clash of opinions, when presented using the proper procedures of consultation, that transforms the long-standing practice of humanity to disagree as a means of arriving at the truth. How else will humanity achieve peace and justice than to transform its very contentiousness into the means for solving all of the world's problems?

Posted at 05:08 PM in World Unity | Permalink | Comments (0) | TrackBack (0)

True Bahá'í

Don't be an imitator: independent investigation of truth

One of the teachings of Bahá'u'lláh is the independent investigation of truth, meaning that we must not be imitators or blind followers. Instead of relying upon the opinion of any other person, we are enjoined to investigate independently and arrive at our own conclusion. A true Bahá'í does not accept any teaching merely because it is a tradition but rather he or she always must question dogma and doctrines until truth is ascertained.

The idea here is that truth must be based upon reality rather than opinion: "*As reality is one and cannot admit of multiplicity, therefore different opinions must ultimately become fused into one*" (Selections from the Writings of `Abdu'l-Bahá, p. 298). It was ignorance based upon blind imitation that has caused wars, hatred and animosity to prevail over humanity. The road to peace involves all persons approaching truth for themselves.

This means that no leaders, whether they be administrative institutions of the Faith, respected members of the learned, or the head of the Faith himself, have the power to tell us how to believe or how to behave. We are God's creation, with God-given minds and souls, and nobody has the authority over our conscience. In the Bahá'í religion, there is not to be a professional clergy. There is no need for a clergy because all of humanity is to be educated and all of humanity is responsible for ascertaining the truth independently.

In every religion corruption sets in, when the leadership seeks to control the membership with dogmas and doctrines designed to keep free thinking in check and to cause limits of discussion in certain areas. This is how clergy maintain power and control. The corrupt practices of the clergy in past religions must be resisted in the Bahá'í religion. "*It seems both strange and pitiful that the Church and clergy should always, in every age, be the most bitter opponents of the very Truth they are continually admonishing their followers to be prepared to receive! They have become so violently attached to the form that the substance itself eludes them!*" (Shoghi Effendi, letter of 7 February 1945 to an individual believer).

Investigation of truth and reality is fundamentally a spiritual and mystical endeavor. Although Bahá'ís far too often have immersed themselves in the details of administering their communities, the central focus of the Bahá'í religion is prayer and meditation. "*For the core of religious faith is that mystical feeling which unites man with God. This state of spiritual communion can be brought about and maintained by means of meditation and prayer. And this is the reason why Bahá'u'lláh has so much stressed the importance of worship. It is not sufficient for a believer merely to accept and observe the teachings. He should, in addition, cultivate the sense of spirituality which he can acquire chiefly be means of prayer.*" (Letter written on behalf of Shoghi Effendi to an individual believer, 8 December 1935). In the Bahá'í religion, prayer and meditation are between the individual and God. Worship is not a public practice or the fruit of any administration.

Thus in matters of the apprehension and experience of truth, faith, and worship, the individual Bahá'í is not subject to the dictates of any other person or entity. This is a matter strictly between

God and the individual believer. This is such a radical approach to religion that it appears most Bahá'ís have failed to live up to the individual responsibility imposed upon them. Instead of taking this matter of faith and investigation of truth seriously, too many Bahá'ís are content to let their leaders dictate to them every aspect of their lives, belief, and behavior.

But it is personal conscience and not the dictates of Bahá'í leadership that is most important:

The "*conscience of man is sacred and to be respected; and that liberty thereof produces widening of ideas, amendment of morals, improvement of conduct, disclosure of the secrets of creation, and manifestation of the hidden verities of the contingent world*" (`Abdu'l-Bahá, A Traveller's Narrative, p. 91) and "*when freedom of conscience, liberty of thought and right of speech prevail -- that is to say, when every man according to his own idealization may give expression to his beliefs -- development and growth are inevitable* (`Abdu'l-Bahá, The Promulgation of Universal Peace, p. 197).

Until now there has been this dichotomy between religion and spirituality. Religious people worshiped and thought as a group, while spiritual persons worshiped and thought freely and individual. In this Faith, each individual is to be free to worship and think for himself, yet the administrative order keeps them united in one common Faith. `Abdu'l-Bahá said of Bahá'ís who achieve this, that "... *ye have investigated the truth and have been freed from imitations and superstitions, that ye observe with your own eyes and not with those of others, hearken with your own ears and not with the ears of others, and discover mysteries with the help of your own consciences and not with those of others. For the imitator saith that such a man hath seen, such a man hath heard, and such a conscience hath discovered; in other words he dependeth upon the sight, the hearing and the conscience of others and hath no will of his own*" (Selections from the Writings of `Abdu'l-Bahá, p. 29).

How important it is for all Bahá'ís to study and understand this principle of the independent investigation of truth. It is the starting point for deepening the in the verities of the Faith. To not be an imitator is a spiritual duty and obligation of the first order.

Posted at 12:10 PM in Introductory | Permalink

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True Bahá'í

Great Moments in Bahá'í Litigation, Part 2

As part of the court action by the NSA of Wilmette (of the sans-Guardian Bahá'ís) against the Orthodox Bahá'í Faith, the NSA's attorney traveled to Perth Australia to take the deposition of Joel B. Marangella, the OBF's Guardian.

The conclusion of the deposition seemed to sum up very nicely the NSA's case against the OBF:

[MR. DOLAN, attorney for the NSA] Q. Earlier you stepped through many of the articles on your web site with Mr Goldberg and you explained what the meaning of those articles were. Do you recall that?

[JOEL B. MARANGELLA] A. Yes. Yes.

Q. All those explanations, were those based on your personal interpretations of the documents and events captured there?

A. Not interpretation. It was mentioning facts, not interpretations. Off-hand I can't remember was it a question of interpretation; it was a question of facts. I mean, if someone does not accept certain conditions of the Will and Testament of Abdu'l-Baha, it's a fact, not an interpretation. They have no longer any Hands of the Cause, that's a fact. They no longer have a head of the Universal House of Justice, that's a fact. , it's not an interpretation.

Q. And are you entitled to conclude that because you're the Guardian and so interpreter?

A. Well, I would tell them to read the Will and Testament of Abdu'l-Baha and there is it. It says that the Guardians are sacred head "sacred head for life of the Universal of Justice". I can show that document or Shoghi Effendi has said it, "It's a sacred immutable document" and it should be endure as long as the Dispensation of Balla'u'llah endures. So what else is it?

Q. So that all has to do with your reading of the Will and Testament of Abdu'l-Baha?

A. Well, it's evidence, it's evidence. Well, not my reading, it's Shoghi Effendi's statement, his clear statement, that this document is sacred - a sacred document, co-equal on status with the Kitab-i-Aqdas which is Baha'u'llah's most sacred book. He says its equal parts. See, so it's there, it's his statement, inviolable.

Q. But those are your articles, correct, on the web site .....

A. Well, they're my articles, yes.

Q. So - - -

A. I constantly quote Shoghi Effendi to support whatever I say.

Q. But you wrote all of those articles on your web site?

A. Yes, yes. Definitely.

Q. I have nothing further.

MR GOLDBERG: I have nothing else.

MR. DOLAN: Thank you very much.

MR MARANGELLA: Okay. Thank you. Do I say it's my pleasure?

MR DOLAN: Maybe a stretch - - -

DEPOSITION CONCLUDED

From Transcript of Deposition of Joel B. Marangella, April 30, 2007 (pp. 201:10 to 203:13). Exhibit A to the OBF's Surreply.

To see the Court documents go to: http://trueseeker.typepad.com/true_seeker/court_case.html

Posted at 10:56 AM in Court Action | Permalink

True Bahá'í

Great Moments in Bahá'í Litigation, Part 2

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[MR. DOLAN] Q. Just below that at the end of that paragraph you refer to a battle against the forces of darkness. Do you know who you're referring to there as the forces of darkness?

[JOEL B. MARANGELLA] A. It would be those that abandoned the Guardianship, those that believe there's no more guardian. I said they were the forces of darkness.

Q. Would that include my client?

A. Yes, it would. Most definitely.

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True Bahá'í

True Bahai unity: disputes are essential for arriving at truth

What first attracted me to the Bahai religion were its teachings on the rule of law as a means of peace and justice between nations, the independent investigation of reality as the basis of unity between individuals, and the idea of consultation.

Unity of nations cannot be achieved without the rule of law and justice between the peoples of the world. Without justice and the rule of law, war is inevitable. "*An arbitral court of justice shall be established by which international disputes are to be settled. Through this means all possibility of discord and war between the nations will be obviated.*" Abdu'l-Baha, The Promulgation of Universal Peace, p. 317. This fundamental teaching is so obvious today. The time is so ripe for justice to reign in the affairs of the world. However, nations are just assemblies of persons, so if unity and justice is to be achieved, we must look to the teachings of how individuals are to become united.

Baha'u'llah taught that unity of individual persons requires that each of us think for ourselves, investigate reality and truth for ourselves, and that we do not follow traditions or the opinions of clergy members. Too many Baha'is today, under the yoke of their bogus UHJ (presently residing in Haifa), are unable or unwilling to think for themselves. Every obscure question of how they should think or behave is presented to their so-called Universal House of Justice. The dictatorial pronouncements of this body are eagerly anticipated and studied. The unity that this bogus UHJ enforces is one of single-minded thinking. According to its formula, the community remains united by agreement with its dictates. Don't think your own thoughts. Think our thoughts and thus the robotic unity of community will be maintained. It is disagreement that is the source of disunity, according to the bogus UHJ. Therefore they espouse the belief that no matter how wrong they might be, every community member must accept their dictates as being the divine truth, or else that member must be expelled for the sake of unity.

"*[D]isputes are forbidden in the community*" says the UHJ's Secretary General, Albert Lincoln (quoted from the documentary film "Bahais in My Backyard), disregarding Baha'u'llah's unique and distinctive method for achieving unity. The unity envisaged by Baha'u'llah was not one in which all of humanity was required to think the same thoughts and conform its behavior to the dictates of an elite leadership. To the contrary, Baha'u'llah's vision was for a commonwealth of free people, with no clergy to tell persons what to think or how to behave. Instead of unity of thinking, Baha'u'llah command His followers to resolve all problems and all disputes by using the principles of consultation.

The central idea of consultation is that each person expresses with absolute freedom his or her own opinion and arguments. Each person remains detached from the views being expressed so that no personal attacks are made nor is anyone injured by a dissenting viewpoint. Every effort is made to arrive at a consensus. "*The shining spark of truth cometh forth only after the clash of differing opinions.*" Selections from the Writings of Abdu'l-Baha, p. 86. In this way, problems and disputes are resolved in a manner whereby every participant can get behind the ultimate decision, knowing that every viewpoint was carefully considered and that the truth has emerged.

What a liberating philosophy brought by Baha'u'llah. It seems that while dispute and contention is built into the human mind, it is precisely that same clash of opinions, when presented using the proper procedures of consultation, that transforms the long-standing practice of humanity to disagree as a means of arriving at the truth. How else will humanity achieve peace and justice than to transform its very contentiousness into the means for solving all of the world's problems?

Posted at 05:08 PM in World Unity | Permalink | Comments (0) | TrackBack (0)

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True Bahá'í

Is is Teaching or is it Proselytizing?

In the court case against the Orthodox Bahá'í Faith ("OBF") brought by the sans-Guardian Wilmette NSA, the OBF revealed (in its Sur-reply Memorandum) that the number of its members in the United States was only about 40 persons. This small number comes as a surprise to many, including many of the OBF members and supporters who assumed that the number was much higher.

When I was a member of the sans-Guardian organization, I recall there was great emphasis on teaching for the purpose of increasing enrollments. I never gave it much thought at the time. However, in reviewing the Bahá'í Writings today, I do not find much support for the notion of teaching for enrollments. In fact, Bahá'ís are not supposed to proselytize. The sans-Guardian UHJ defines this as bringing undue pressure to bear upon someone to change his Faith (UHJ letter of 1982 Jan 03, "Teaching vs. Proselytizing"). The American Heritage Dictionary definition of "proselytize" is to recruit or seek to convert someone from one belief to another. Nothing is there about undue pressure. I think teaching for the purpose of increasing enrollments is proselytizing and I don't think Bahá'ís are supposed to do that.

With all of the buildings they have built and must maintain, and all of their far-flung activities, it is no wonder that the sans-Guardian organization has sought for a long time to increase their enrollments because, since only Bahá'ís can contribute money, they have a strong financial pressure to make sure their numbers increase. They need to have a larger pool of recruits from which to seek donations. In my opinion, this is a purely materialistic approach not worthy of Bahá'ís.

The OBF seeks to teach its interpretation of the Faith, but it does not do so for the purpose of enrollment. In other words, as the name "Orthodox" implies, the Orthodox Bahá'ís do not proselytize. They just teach. This teaching is to spread the divine remedy for healing the ills of humanity far and wide, to give as much information out to as many people as possible about the Teachings of Bahá'u'lláh. If there are people out there who wish to seek, to understand, and to apply these Teachings, and they decide to join with us in our community of defenders of the Greatest Name, we are most happy to have them. But we don't want enrollment for enrollment's sake. We do not want people signing up just to swell our mailing list so we can send appeals to them for money. Unfortunately, there are very few people in the United States who are interested in the Teachings, and that is why our numbers are so few. Nevertheless, we know we are doing our duty to just be out there making the information available and teaching to everyone and anyone who wants to know the truth.

Does our position have support, that we should not worry about the numbers of enrollments but instead worry about spreading the Message in its pure form and hope to reach the pure in heart? Why yes, of course!

"*Look ye not upon the fewness of thy numbers, rather, seek ye out hearts that are pure. One consecrated soul is preferable to a thousand other souls*" `Abdu'l-Bahá says (Selections from the

Writings of `Abdu'l-Bahá, pp. 80-81). He exhorts us not to despair over this and puts our present situation into historical perspective when He says: "*do not be discouraged because you are few or because people think that your Cause is of no importance. If few people come to your gatherings do not lose heart, and if you are ridiculed and contradicted be not distressed, for the apostles of Christ had the same to bear*" (Paris Talks, p. 117). The Master even goes on to point out that it is the enemies of the true Cause of God who are more likely to have large numbers: "*But always the greater the cause the more do enemies arise in larger and larger numbers to attempt its overthrow! The brighter the light the darker the shadow! Our part it is to act in accordance with the teaching of Bahá'u'lláh in humility and firm steadfastness*" (Paris Talks, p. 106).

It seems to me that this spiritual approach to the idea of enrolling believers is the appropriate way to think about this. The sans-Guardian Bahá'ís and their obsession with enrollments is false and demonstrates they have strayed from the Teachings and are of the lost.

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Posted at 12:08 PM in sans-Guardian Bahá'ís | Permalink | Comments (0) | TrackBack (0)

True Bahá'í

The Dark Side of Bahá'í

In approaching members of the Bahá'í World Faith, that organization that is presently headquartered in Haifa and Wilmette ("BWF"), one must exercise great caution. These are people who are not at all what they seem to be. On the surface, they appear friendly and loving to the utmost degree. They espouse wonderfully liberal views of unity and harmony amongst the peoples of the world. They are so upright and kind, and seemingly open and tolerant. However, underneath the surface, they display much darker personalities. In my opinion, many of them are very dangerous.

Many people who have not experienced this darker element of the Bahá'ís will not believe it. I myself would never have believed it had I not witnessed for myself how awful the BWF members can behave when their world view is challenged. Their tolerance and openness is very robotic, for purposes of show only, in an effort to attract new adherents. They advocate unity in diversity, but they don't really mean this in the sense of being tolerant of diverse views and practices. What they really mean is a unity that swallows up diversity, more like the science fiction Borg who wish to bring cultures into unity by assimilation.

If you are considering joining the BWF, some caution would be advised. It is important to ask the questions that need to be asked. Do not allow them to sweep any topic under the rug. Do not join them unless they can answer your concerns fully. They are under great pressure to win new adherents and to give money to their organization. Many of them are very skilled at deflecting questions and concerns and making their Faith look attractive. Once you join their organization, their attitude towards you will change suddenly. Once you are no longer a "seeker" they see their mission as completed and they no longer care about responding to your concerns. In fact, this not so subtle shift in their attitude will be displayed by active discouragement of the slightest criticism or questioning of anything about the BWF. This questioning attitude, while tolerated to a limited extent with "seekers," is simply not allowed by card carrying members of the BWF. Once you have joined the BWF, it is not that easy to extricate yourself from the organization unless you are willing to do it on their terms, meaning very quietly and without displaying any desire to remain a Baha'i outside of their organization.

I was a member of the BWF from around mid-1980 until I resigned from their organization in early 1997. Before joining, I conducted an extensive investigation of the BWF, including reading numerous books and attending "firesides", meetings conducted by ordinary Bahá'ís to teach the Faith and answer questions of seekers. As part of my investigation, I inquired into the Guardianship since the Writings clearly called for a continuing line of Guardians, but was told that it was impossible for Shoghi Effendi to have appointed a successor and therefore there no longer was a living Guardian, but instead the Universal House of Justice was the sole head of the Faith even though it did not have the Guardian as its "sacred head" as required by the *Will & Testament of `Abdu'l-Bahá*. Having been told by members of the BWF that there were no longer any living claimants to the Guardianship, I was satisfied with their explanation and embraced them.

It was not until the Fall of 1996, while surfing the Internet, did I come to the realization that there was a living claimant to the Guardianship (Joel B. Marangella) and that he had a worldwide following of believers who had accepted his Guardianship, the Orthodox Bahá'í Faith ("OBF"), and who were following what I considered to be the true original teachings of the Faith. The BWF considered them to be covenant-breakers. It had been a part of the teachings of the BWF that should any of us ever come across reading materials by covenant-breakers, we must not read them or have any contact with them because one could catch a spiritual disease from contact with them and their irrational ideas. Prior to 1996, I did not know of any living covenant-breakers and therefore never gave much thought to this teaching believing it was merely an historical reference. Once I came upon the web sites of the OBF and interacted with them on online bulletin boards, the prospect of "catching" irrational thought processes from these allegedly disturbed individuals did cross my mind. My intellectual curiosity compelled me to carefully review and consider their position, and I decided that if I came across any irrational ideas, I would simply stop reading their sites.

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of covenant-breaker, it was the Hands and those who followed them who are the covenant-breakers.

At the present time, the BWF is in court against the OBF in an attempt to prevent the OBF from using Bahá'í in its name and on its web sites and from using the symbol of the Greatest Name. In their view, if you do not show obedience to their organization, you are not allowed to call yourself a Bahá'í. For more on this, go to this web page:
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If you are considering joining the BWF, I urge you to question them fully about the Guardianship, as this was supposedly one of the essential verities of their Faith. Read Shoghi Effendi's *Dispensation of Bahá'u'lláh*, and `Abdu'l-Bahá's *Will and Testament* and ask them why their organization does not comport with the requirements of their own Writings, which expressly state that the Institutions of the Faith (that BWF no longer has) are divine in origin and essential to the Cause of God. Watch their reaction and judge for yourself whether you really wish to belong to the BWF.

Posted at 05:26 PM in sans-Guardian Bahá'ís | Permalink

True Bahá'í

The Dark Side of Bahá'í

In approaching members of the Bahá'í World Faith, that organization that is presently headquartered in Haifa and Wilmette ("BWF"), one must exercise great caution. These are people who are not at all what they seem to be. On the surface, they appear friendly and loving to the utmost degree. They espouse wonderfully liberal views of unity and harmony amongst the peoples of the world. They are so upright and kind, and seemingly open and tolerant. However, underneath the surface, they display much darker personalities. In my opinion, many of them are very dangerous.

Many people who have not experienced this darker element of the Bahá'ís will not believe it. I myself would never have believed it had I not witnessed for myself how awful the BWF members can behave when their world view is challenged. Their tolerance and openness is very robotic, for purposes of show only, in an effort to attract new adherents. They advocate unity in diversity, but they don't really mean this in the sense of being tolerant of diverse views and practices. What they really mean is a unity that swallows up diversity, more like the science fiction Borg who wish to bring cultures into unity by assimilation.

If you are considering joining the BWF, some caution would be advised. It is important to ask the questions that need to be asked. Do not allow them to sweep any topic under the rug. Do not join them unless they can answer your concerns fully. They are under great pressure to win new adherents and to give money to their organization. Many of them are very skilled at deflecting questions and concerns and making their Faith look attractive. Once you join their organization, their attitude towards you will change suddenly. Once you are no longer a "seeker" they see their mission as completed and they no longer care about responding to your concerns. In fact, this not so subtle shift in their attitude will be displayed by active discouragement of the slightest criticism or questioning of anything about the BWF. This questioning attitude, while tolerated to a limited extent with "seekers," is simply not allowed by card carrying members of the BWF. Once you have joined the BWF, it is not that easy to extricate yourself from the organization unless you are willing to do it on their terms, meaning very quietly and without displaying any desire to remain a Baha'i outside of their organization.

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True Bahá'í

The Light Side of Bahá'í

Yesterday I wrote about the dark side of Bahá'í, but today I want to talk about the Light side. My criticism of the Bahá'í World Faith, the organization presently headquartered in Haifa and Wilmette ("BWF") and my belief they are dark does not mean that I believe there is anything dark about the Bahá'í Revelation. To the contrary, it is precisely because the BWF's leaders have strayed far from the original teachings of Bahá'u'lláh that they have fallen so far into the darkness.

The Bahá'í teachings are key to achieving a peaceful and just society. For example, Bahá'u'lláh taught us of the unity of the human race, elimination of prejudices of all kinds, the rule of law and the establishment of justice between all nations of the world, the need for a universal language, the need for universal education, and a spiritual solution to the economic problem with an emphasis on voluntary equalization of the extremes of poverty and wealth. This is God's teaching for the present day.

`Abdu'l-Bahá:
"*White doves and gray doves associate with each other in perfect friendship. Man draws imaginary lines on the planet and says, "This is a Frenchman, a Musselman, an Italian!" Upon these differences wars are waged. Men are fighting for the possession of the earth. They fight for that which becomes their graves, their cemeteries, their tombs.*

"*In reality all are members of one human family -- children of one Heavenly Father. Humanity may be likened unto the vari-colored flowers of one garden. There is unity in diversity. Each sets off and enhances the other's beauty.*" Divine Philosophy, pp. 25-26

To achieve unity and the elimination of prejudice, we must become tolerant of the differences of thought of various people. There is not a single right way to think and behave. All persons are children of God, and we must view them in a sacred light. We must celebrate the beauty and diversity of the various cultures, and refrain from imposing Western civilization as some kind of standard for the world. We must not seek to impose our own narrow views and opinions upon others. Rather, we need to listen to each other, be open to the truth wherever it might be found, allow everyone to express themselves freely and openly, and recognize the perfection of all.

`Abdu'l-Bahá:
How unpleasing to the eye if all the flowers and plants, the leaves and blossoms, the fruits, the branches and the trees of that garden were all of the same shape and colour! Diversity of hues, form and shape, enricheth and adorneth the garden, and heighteneth the effect thereof. In like manner, when divers shades of thought, temperament and character, are brought together under the power and influence of one central agency, the beauty and glory of human perfection will be revealed and made manifest. Naught but the celestial potency of the Word of God, which ruleth and transcendeth the realities of all things, is capable of harmonizing the divergent thoughts, sentiments, ideas, and convictions of the children of men. Verily, it is the penetrating power in all things, the mover of souls and the binder and regulator in the world of humanity." Selections from the Writings of `Abdu'l-Bahá, pp. 291-292.

Those who have a deep and abiding faith in God do not have fear of other's viewpoints and opinions. When people become upset and fearful over the words of others, this reveals that they do not have faith in their own point of view and they feel threatened by an opposing or differing approach. Instead of holding on to our own perceptions and viewpoints as if they were the truth, we should seek the reality of truth. This can come only by the clash of different opinions: "*The shining spark of truth cometh forth only after the clash of differing opinions*." Selections from the Writings of `Abdu'l-Bahá, p. 87.

The disagreement between the various denominations of the Bahá'í religion over leadership and authority is most difficult, in the view of the Orthodox Bahá'ís, because those who reject the Guardian are rejecting the central mechanism established in the Faith to keep its unity intact, that is universal obedience to the Guardian. However, as difficult as this might be, it is not acceptable for any denomination of the Faith to try to crush or oppress the other, or to stifle their right to freely express their views and practice their Faith according to the dictates of their own conscience. Those Bahá'í organizations which practice censorship, shunning, the stifling of dissenting views, and attacks against persons who disagree with them, are engaged in behavior that is anathema to the teachings of Bahá'u'lláh.

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Posted at 01:14 PM in sans-Guardian Bahá'ís | Permalink

The Lost Teachings of the Bahá'í Guardianship

One of the more interesting aspects of the litigation against the Orthodox Bahá'ís brought by the National Spiritual Assembly of the Bahais of the United States headquartered in Wilmette (hereafter called the "sans-Guardian Bahais"), was the way in which the sans-Guardian Bahais acted as if the principles of the Guardianship were created by Charles Mason Remey and Joel B. Marangella.

Althought the Orthodox Bahá'ís believe that Shoghi Effendi was the first Guardian, Charles Mason Remey was the second Guardian and Joel B. Marangella was the third Guardian, it was not any of the Guardians who created the idea of the Guardianship. Throughout the litigation, the sans-Guardian Bahais acted as if the principle of the hereditary Guardianship is what distinguishes the Orthodox Bahá'ís from the sans-Guardian Bahais. This, of course, is untrue. The teachings of both organizations have the idea of the hereditary Guardianship. This is a teaching espoused by `Abdu'l-Bahá in His Will and Testament, and Shoghi Effendi (who was accepted by the sans-Guardian Bahais) wrote extensively on the subject. The idea did not originate from the Guardians. The only difference between the sans-Guardian Bahais and the Orthodox Bahá'ís, is that the sans-Guardian Bahais lost their faith in the Covenant after the death of Shoghi Effendi, falsely believing that the essential Institution of the Guardianship had come to an end. However, the fundamental teachings of the Faith have become so lost, that the sans-Guardian Bahais act as if the Guardianship is not part of their teachings.

During the deposition taken by Mr. Dolan for the sans-Guardian NSA of Orthodox Bahá'í Hand of the Cause Marilyn Meyer, he questions her about her duties as a Hand, and on the hereditary Guardianship, as if these things were somehow unknown to the Wilmette NSA. On cross-examination, the Orthodox Bahá'í attorney had to get Ms. Meyer to teach these lost but fundamental teachings of the Faith to the Wilmette NSA:

EXAMINATION
BY MR. GOLDBERG:
Q. Okay. I have a few questions for you just to clarify some of the things that you testified to.
A. Okay.
Q. You said that the goal of the National Spiritual Assembly of the -- under the Remey organization was to teach the guardianship. Can you tell me what that means, what does it mean, what is the guardianship?
A. The guardianship is the unique feature of the revelation of Baha'u'llah. It is the guardian -- we should -- that we should never be without a point of guidance. The guardian's job is to interpret the writings among other things, to elucidate on the

00130
writings. And he is head of the Universal House of Justice without which they cannot function.
Q. Is the guardianship unique to the Remey NSA?
A. To the Remey NSA?
Q. Yes. Did that -- did it arise out of Mason Remey's teachings or --
A. No, the guardianship is unique. And Shoghi Effendi has written that it's unique to the Baha'i faith all together. And Shoghi Effendi stressed that point.
Q. And Shoghi Effendi you testified earlier was the first guardian. How did he become the guardian?
A. Shoghi Effendi was appointed by Abdu'l Baha, [chosen]shows in by Abdu'l Baha to be the first guardian.
Q. And so the guardianship then is a feature of the heterodox or the Wilmette group as well as the Remey NSA; is that correct?
A. That's correct.
MR. DOLAN: Objection, leading.
BY MR. GOLDBERG:
Q. So what is the difference between the Wilmette NSA group and the believers under the guardianship?
A. We hold the same beliefs up until the passing of Shoghi Effendi; that is, we believe Baha'u'llah to
00131
be the manifestation of God. We believe his eldest son, Abdu'l Baha, to be the center of the covenant. We believe that Shoghi Effendi was the first guardian. The -- what are we calling you?
Q. Wilmette group, Wilmette NSA.
A. I forgot, I'm sorry. Has not acknowledged a guardian since the passing of Shoghi Effendi. That's the point of divergence.

Transcript of deposition of Marilyn K. Meyer, April 18, 2007 (Exhibit C to OBF Sur-reply)

Later, the OBF attorney has to ask Ms. Meyer to explain the Institution of the Hands, another Institution that has been lost to the sans-Guardian Bahais:

Q. Okay. New topic. You testified about --
well, Hands of the Cause and the purpose of the Hands of the Cause and things like that. Do you recall whether -- well, let me ask you this, is the Hands of the Cause an institution created exclusively by Joel

Marangella?
A. It is not.
Q. Where does the Hand of the Cause come from?
A. Again, using the definitive document for the administrative order, it was designed and implemented by -- designed and anticipated by Abdu'l Baha. And it was implemented by the first guardian Shoghi Effendi.
Q. And did Shoghi Effendi appoint Hands of the Cause then?
A. Shoghi Effendi did appoint Hands of the Cause.
Q. How about Mason Remey?
A. The only relative statement that I could remember was that Mason Remey said that all of the supporters of his organization should be considered Hands of the Cause. There was no individual appointment.
Q. Okay. And you -- well, let me ask you this,

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is the Hands of the Cause, does it have any administrative authority or power?
A. The Hands of the Cause have no administrative authority or power.
Q. So --
A. Per the document of Abdu'l Baha's Will and Testament.
Q. So they function on their own or how do --
A. They -- they serve -- they serve the guardian.
Q. Okay.
A. And they serve them in various ways because under Shoghi Effendi they had different talents. So the hands serve at the request and bidding of the guardian.

It is unfortunate that the sans-Guardian Bahais have strayed so far away from the original teachings of the Faith that they barely recognize the teachings when they hear it from the mouths of the Orthodox Bahá'ís. For them, the Guardianship and the Hands of the Cause are relics of history instead of the living and vital Institutions of the Administrative Order of Bahá'u'lláh that they were intended to be and they truly are.

For more information about the court case against the OBF, go here:
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Posted at 10:23 PM in Court Action | Permalink

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be the manifestation of God. We believe his eldest son, Abdu'l Baha, to be the center of the covenant. We believe that Shoghi Effendi was the first guardian. The -- what are we calling you?
Q. Wilmette group, Wilmette NSA.
A. I forgot, I'm sorry. Has not acknowledged a guardian since the passing of Shoghi Effendi. That's the point of divergence.

Transcript of deposition of Marilyn K. Meyer, April 18, 2007 (Exhibit C to OBF Sur-reply)

Later, the OBF attorney has to ask Ms. Meyer to explain the Institution of the Hands, another Institution that has been lost to the sans-Guardian Bahais:

Q. Okay. New topic. You testified about --
well, Hands of the Cause and the purpose of the Hands of the Cause and things like that. Do you recall whether -- well, let me ask you this, is the Hands of the Cause an institution created exclusively by Joel

Marangella?
A. It is not.
Q. Where does the Hand of the Cause come from?
A. Again, using the definitive document for the administrative order, it was designed and implemented by -- designed and anticipated by Abdu'l Baha. And it was implemented by the first guardian Shoghi Effendi.
Q. And did Shoghi Effendi appoint Hands of the Cause then?
A. Shoghi Effendi did appoint Hands of the Cause.
Q. How about Mason Remey?
A. The only relative statement that I could remember was that Mason Remey said that all of the supporters of his organization should be considered Hands of the Cause. There was no individual appointment.
Q. Okay. And you -- well, let me ask you this,

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is the Hands of the Cause, does it have any administrative authority or power?
A. The Hands of the Cause have no administrative authority or power.
Q. So --
A. Per the document of Abdu'l Baha's Will and Testament.
Q. So they function on their own or how do --
A. They -- they serve -- they serve the guardian.
Q. Okay.
A. And they serve them in various ways because under Shoghi Effendi they had different talents. So the hands serve at the request and bidding of the guardian.

It is unfortunate that the sans-Guardian Bahais have strayed so far away from the original teachings of the Faith that they barely recognize the teachings when they hear it from the mouths of the Orthodox Bahá'ís. For them, the Guardianship and the Hands of the Cause are relics of history instead of the living and vital Institutions of the Administrative Order of Bahá'u'lláh that they were intended to be and they truly are.

For more information about the court case against the OBF, go here:
http://trueseeker.typepad.com/true_seeker/court_case.html

Posted at 10:23 PM in Court Action | Permalink

True Bahá'í

The Orthodox Bahá'í Peace Plan

In this time of war, the world thirsts for the divine remedy of the Message of Bahá'u'lláh. Almost all of the principles and teachings of the Bahá'í revelation have the unification of the planet and elimination of war and prejudice at their core. For example, among the principles and teachings of Bahá'u'lláh are the oneness of mankind, elimination of prejudice, the unity of religious truth, the accord of religion with science, equality of men and women, universal education, abolition of extremes of poverty and wealth, and a universal language. All of these principles, when realized, will be conducive to the elimination of warfare and the creation of a unified spiritual society.

There are a few principles of Bahá'u'lláh that are key to the end of warfare and the establishment of a peaceful civilization.

War will not be eliminated from the earth until justice reigns over it.

"*And among the teachings of His Holiness Bahá'u'lláh are justice and right. Until these are realized on the plane of existence, all things will be in disorder and remain imperfect. The world of mankind is a world of oppression and cruelty, and a realm of aggression and error.*" `Abdu'l-Bahá, Foundations of World Unity, p. 31.

It is obvious that injustice is the reason why peoples of the world war against one another. If it were not for the unjust and oppressive actions of one people against another, if it were not for the grievous attacks and oppressive hostilities back and forth, there would be no need for war. Until humanity is able to dispense justice in response to the atrocities committed by the peoples of the world against one another, and thereby end forever the cycle of violence and hatred, there is no hope for a peaceful world. Bahá'u'lláh revealed a specific system of teachings to bring about justice. Specifically, the wondrous system created by Bahá'u'lláh and his Son, the Center of His Covenant, `Abdu'l-Bahá, for the government of human affairs contains within it an unparalleled divine system of justice, the Administrative Order of Bahá'u'lláh. Unfortunately, the sans-Guardian Bahá'ís have devised a perverted system in place of the divinely revealed one, and they have emphasized this system in order to perpetuate the power of their leadership. The man-made system they devised is nothing but a distorted image of the true system brought by Bahá'u'lláh.

This system involves several levels of houses of justice. At the basic level is the local house of justice to be created in every city and village on the earth. This body, following the laws of Bahá'u'lláh, will administer justice on the local level and will let justice and peace reign in every locality on the planet. If a person is aggrieved by the decision of the local house of justice, he or she may appeal it to the national house of justice, to be created in every nation on earth, and ultimately may appeal the decision to the supreme Universal House of Justice, that will dispense justice and peace around the entire globe, enacting laws to create a just and spiritual global society, the Commonwealth of Bahá'u'lláh. However, this is not a man-made system but is based upon the divine laws and teachings of Bahá'u'lláh Himself. At the center of this system is the Center of the Cause, the appointed Guardian and sacred head for life of the Universal House of Justice. The

Guardian protects the Faith from schism and disorder as the ultimate authority in the Cause, the only authorized Interpreter of the Holy Texts.

The first Guardian of the Cause had this to say about the purpose of this system: "*Alike in the claims unequivocally asserted by its author and the general character of the growth of the Bahá'í community in every continent of the globe, it can be regarded in no other light than a world religion, destined to evolve in the course of time into a world-embracing commonwealth, whose advent must signalize the Golden Age of mankind, the age in which the unity of the human race will have been unassailably established, its maturity attained, and its glorious destiny unfolded through the birth and efflorescence of a world-encompassing civilization.... This Administrative Order, unlike the systems evolved after the death of the Founders of the various religions, is divine in origin, rests securely on the laws, the precepts, the ordinances and institutions which the Founder of the Faith has Himself specifically laid down and unequivocally established, and functions in strict accordance with the interpretations of the authorized Interpreters of its holy scriptures.*" Shoghi Effendi, Summary Statement - 1947, Special UN Committee on Palestine.

Anyone interested in learning more on the functioning of this system is advised to read the first Guardian's spiritual testament and masterpiece, the *Dispensation of Bahá'u'lláh*, a book that provides the details of the functioning of this wondrous divine system, including a world legislature, executive, and tribunal as the basis for a "*world metropolis* [that] *will act as the nerve center of a world civilization." "A mechanism of world inter-communication*," a "*world language...invented or chosen from among the existing languages...*" and a "*world script, a world literature, a uniform and universal system of currency, of weights and measures*" and the "e*conomic resources of the world will be organized, its sources of raw materials will be tapped and fully utilized, its markets will be coordinated and developed, and the distribution of its products will be equitably regulated.*" In this system, oppression and injustices will be forever eliminated, and the peoples of the world at long last will live together under the banner of a divine civilization.

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Bahá'u'lláh: "*The world's equilibrium hath been upset through the vibrating influence of this most great, this new World Order. Mankind's ordered life hath been revolutionized through the agency of this unique, this wondrous System -- the like of which mortal eyes have never witnessed.*" Gleanings from the Writings of Bahá'u'lláh, p. 136.

For more on the peace plan of the Orthodox Bahá'í Faith, follow this link:
http://trueseeker.typepad.com/true_seeker/world_peace_unity.html

Posted at 08:40 PM in Introductory | Permalink

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Posted at 08:40 PM in Introductory | Permalink

True Bahá'í

True Bahai unity: disputes are essential for arriving at truth

What first attracted me to the Bahai religion were its teachings on the rule of law as a means of peace and justice between nations, the independent investigation of reality as the basis of unity between individuals, and the idea of consultation.

Unity of nations cannot be achieved without the rule of law and justice between the peoples of the world. Without justice and the rule of law, war is inevitable. "*An arbitral court of justice shall be established by which international disputes are to be settled. Through this means all possibility of discord and war between the nations will be obviated.*" Abdu'l-Baha, The Promulgation of Universal Peace, p. 317. This fundamental teaching is so obvious today. The time is so ripe for justice to reign in the affairs of the world. However, nations are just assemblies of persons, so if unity and justice is to be achieved, we must look to the teachings of how individuals are to become united.

Baha'u'llah taught that unity of individual persons requires that each of us think for ourselves, investigate reality and truth for ourselves, and that we do not follow traditions or the opinions of clergy members. Too many Baha'is today, under the yoke of their bogus UHJ (presently residing in Haifa), are unable or unwilling to think for themselves. Every obscure question of how they should think or behave is presented to their so-called Universal House of Justice. The dictatorial pronouncements of this body are eagerly anticipated and studied. The unity that this bogus UHJ enforces is one of single-minded thinking. According to its formula, the community remains united by agreement with its dictates. Don't think your own thoughts. Think our thoughts and thus the robotic unity of community will be maintained. It is disagreement that is the source of disunity, according to the bogus UHJ. Therefore they espouse the belief that no matter how wrong they might be, every community member must accept their dictates as being the divine truth, or else that member must be expelled for the sake of unity.

"*[D]isputes are forbidden in the community*" says the UHJ's Secretary General, Albert Lincoln (quoted from the documentary film "Bahais in My Backyard), disregarding Baha'u'llah's unique and distinctive method for achieving unity. The unity envisaged by Baha'u'llah was not one in which all of humanity was required to think the same thoughts and conform its behavior to the dictates of an elite leadership. To the contrary, Baha'u'llah's vision was for a commonwealth of free people, with no clergy to tell persons what to think or how to behave. Instead of unity of thinking, Baha'u'llah command His followers to resolve all problems and all disputes by using the principles of consultation.

The central idea of consultation is that each person expresses with absolute freedom his or her own opinion and arguments. Each person remains detached from the views being expressed so that no personal attacks are made nor is anyone injured by a dissenting viewpoint. Every effort is made to arrive at a consensus. "*The shining spark of truth cometh forth only after the clash of differing opinions.*" Selections from the Writings of Abdu'l-Baha, p. 86. In this way, problems and disputes are resolved in a manner whereby every participant can get behind the ultimate decision, knowing that every viewpoint was carefully considered and that the truth has emerged.

What a liberating philosophy brought by Baha'u'llah. It seems that while dispute and contention is built into the human mind, it is precisely that same clash of opinions, when presented using the proper procedures of consultation, that transforms the long-standing practice of humanity to disagree as a means of arriving at the truth. How else will humanity achieve peace and justice than to transform its very contentiousness into the means for solving all of the world's problems?

Posted at 05:08 PM in World Unity | Permalink

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Two thumbs up for film "Bahais in My Backyard"

Two thumbs up for Bahais in My Backyard, an Israeli's view of the Bahai Faith that is presently headquartered in Haifa, Israel ("BWF"). This hour long film captures the essence of what is wrong with the BWF and how they have hijacked the true teachings of Bahá'u'lláh, distorted them and are attempting to use them to carry out their plan for world domination.

Of course, when I say "two thumbs up", I am borrowing from the Siskel and Ebert movie reviewers, with no pun intended about the hilarious television commercial for "erection problems" that provided much needed comic relief in a piece that mostly ran chills down my spine at the palpable evil being displayed by the leaders of the BWF.

Throughout the film, the BWF leaders appear as humorless, evasive, cold, calculating, arrogant, dark and paranoid. They are so scary they almost seem alien as if they were about to blink with more than one set of eyelids. Everyone else comes across as human, warm and trusting souls, although Frederick Glaysher, a Reform Bahá'í and outspoken critic of the BWF, came across as somewhat paranoid, not that I blame him. The rank and file members of BWF seemed like nice people but they did not seem to get it, as one woman calls the U.S. National Center in Wilmette and seems mystified that they are so paranoid about releasing information about the members.

The film crew is escorted through the underground pathways, facilities and auditoriums of the Haifa World Center by the BWF's Secretary General, Albert Lincoln (who inexplicably could not open all of the doors with his "master key"). In an attempt to make the BWF appear in a positive light he introduces the BWF by saying: "*The Bahai Faith is the first religion in the history of the world as far as I am aware to function without a clergy and on a democratic basis.*"

Anyone who knows about how the BWF handles dissent and critcisim knows that the BWF does not function on a democratic basis. Not only that, but I find it hard to believe that Mr. Lincoln became the Secretary General of the World Centre without being familiar with Shoghi Effendi's teachings on the subject. This makes Mr. Lincoln a bald-faced liar.

Shoghi Effendi: "*Neither in theory nor in practice can the Administrative Order of the Faith of Bahá'u'lláh be said to conform to any type of democratic government, to any system of autocracy, to any purely aristocratic order, or to any of the various theocracies, whether Jewish, Christian or Islamic which mankind has witnessed in the past. It incorporates within its structure certain elements which are to be found in each of the three recognized forms of secular government, is devoid of the defects which each of them inherently possesses, and blends the salutary truths which each undoubtedly contains without vitiating in any way the integrity of the Divine verities on which it is essentially founded.*" God Passes By, p. 326.

Later, in a candid moment, Mr. Lincoln discusses how the BWF treats dissidents. His statements are so precious, I will quote him in full here. He would make Mussolini proud:

"*In every organization, particularly in religious organizations, there is always some form of dealing with harmful dissidents. It certainly exists in the Catholic Church and other religious*

organizations. Within the context of the Bahai Faith, those who attack the authority of the Institutions, which are there to maintain the unity of the community, are expelled from the community and the community is asked not to speak with them. This is because disputes are forbidden in the community and on such a fundamental issue the best way to avoid a dispute is simply not to have a conversation."

I must say hearing Mr. Lincoln speak so coldly about "dealing with" dissidents and saying that disputes are "forbidden" sent chills down my spine and I had to run to my front door to make sure it was securely locked! To hear him say these things, as if they were so reasonable, is punctuated by the fact that he is speaking in a palace situated on Mount Carmel that is purported to be the seat of a future world government. What he is really saying here is that the theocratic global State to be created by the BWF is a fascist organization. They will "deal with" the dissidents and they won't let them "have a conversation." Never mind that consultation, that is the clash of opposing viewpoints, is one of the central teachings of the Faith, and the question of the authority of their "Institutions" was never even consulted about. You don't achieve unity by avoiding the dispute altogether and just impose one view on everyone else, like it or not.

If you don't believe that the BWF intends to set up a world government, just listen to Douglas Moore, Public Information Director, spew his propaganda. He says that "*nations will eventually give up some of their sovereignty and turn it over to a world government.*" This sounds all progressive and wonderful until one realizes that this world government he is talking about is THEIR world government, one where dissidents are dealt with. He is standing, after all, in a shrine to this world government, with the spooky buildings of world government all about him.

The disturbing lack of candor and outright lies of the BWF leaders is highlighted by the visit made by Murray Smith, Deputy Secretary General, who is secretly taped discussing why they BWF won't admit an Israeli to membership. The guy sits there and tells him that Bahá'u'lláh Himself forbid Israeli citizens from joining their community. Never mind that the Israeli State did not exist in the time of Bahá'u'lláh. In fact, this rule comes from their bogus UHJ, which attributes it to a policy that supposedly existed from the time of Bahá'u'lláh. Mr. Smith's lie becomes apparent when he admits this rule will be eliminated in the future, as if the pronouncements of Bahá'u'lláh can simply be cast aside in the future. This man is a buffoon.

The underground facilities of the BWF's world centre is examined by an architect who concludes that it is an elaborate bomb shelter or bunker to help a council of wise men survive through an anticipated holocaust. Of course, that is exactly what it is. The BWF leaders deny an apocalyptic vision in the film (and they elsewhere publicly denounce such a teaching) ignoring the fact that the writings of Bahá'u'lláh, `Abdu'l-Bahá and Shoghi Effendi are replete with references to a world embracing calamity. The deception just never ends.

Probably the most priceless portion of the film is the interview with Nigar Bahai Amsalem, the great grand-daughter of Bahá'u'lláh, a neighbor to the BWF world center and a very nice lady who insists that she exists despite the fact that her existence is officially denied by the BWF leaders. She says: "*We are the family and they cannot say that we are not the family as they tell their people that come from abroad: 'do not talk to them,' but personally I think its very childish because what are they so afraid of us for? What can we do? Against all.... we are not interested. We are the*

family that are living here. The blood of Bahá'u'lláh runs in all the veins of the family. We are not doing anything against them. We are just living peacefully and doing exactly what Bahá'u'lláh told us to do. So we are Bahá'ís. We are true Bahá'ís."

She needs to be careful with that "true Bahá'í talk". It will get her sued. I know why they are so afraid of her and the rest of the family. Her existence threatens their authority and power. She does not fear them at all. She fears only God. I liked her.

It made me laugh out loud to hear Douglas Moore respond by saying that it did not matter that they are part of the Holy family. He said it was not "something of value in itself of being related to Baha'u'llah." I fell off my chair and laughed out loud because it was precisely because there was no member of the Holy family for Shoghi Effendi to appoint as his successor that the Institutions of the Guardianship and Hands of the Cause supposedly had to come to an end, and the UHJ had to be permanently disfigured as a headless body. To say that there is no significance is pretty far out there. The deception never ends.

In conclusion, the film was highly entertaining, revealing, and had a certain gloomy sense of humor about it even as it exposed the shapeshifting BWF leadership as the agents of deception and evil that they are. I highly recommend it.

Posted at 10:25 PM in sans-Guardian Bahá'ís | Permalink

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Anyone who knows about how the BWF handles dissent and critcisim knows that the BWF does not function on a democratic basis. Not only that, but I find it hard to believe that Mr. Lincoln became the Secretary General of the World Centre without being familiar with Shoghi Effendi's teachings on the subject. This makes Mr. Lincoln a bald-faced liar.

Shoghi Effendi: "*Neither in theory nor in practice can the Administrative Order of the Faith of Bahá'u'lláh be said to conform to any type of democratic government, to any system of autocracy, to any purely aristocratic order, or to any of the various theocracies, whether Jewish, Christian or Islamic which mankind has witnessed in the past. It incorporates within its structure certain elements which are to be found in each of the three recognized forms of secular government, is devoid of the defects which each of them inherently possesses, and blends the salutary truths which each undoubtedly contains without vitiating in any way the integrity of the Divine verities on which it is essentially founded.*" God Passes By, p. 326.

Later, in a candid moment, Mr. Lincoln discusses how the BWF treats dissidents. His statements are so precious, I will quote him in full here. He would make Mussolini proud:

"*In every organization, particularly in religious organizations, there is always some form of dealing with harmful dissidents. It certainly exists in the Catholic Church and other religious*

organizations. Within the context of the Bahai Faith, those who attack the authority of the Institutions, which are there to maintain the unity of the community, are expelled from the community and the community is asked not to speak with them. This is because disputes are forbidden in the community and on such a fundamental issue the best way to avoid a dispute is simply not to have a conversation."

I must say hearing Mr. Lincoln speak so coldly about "dealing with" dissidents and saying that disputes are "forbidden" sent chills down my spine and I had to run to my front door to make sure it was securely locked! To hear him say these things, as if they were so reasonable, is punctuated by the fact that he is speaking in a palace situated on Mount Carmel that is purported to be the seat of a future world government. What he is really saying here is that the theocratic global State to be created by the BWF is a fascist organization. They will "deal with" the dissidents and they won't let them "have a conversation." Never mind that consultation, that is the clash of opposing viewpoints, is one of the central teachings of the Faith, and the question of the authority of their "Institutions" was never even consulted about. You don't achieve unity by avoiding the dispute altogether and just impose one view on everyone else, like it or not.

If you don't believe that the BWF intends to set up a world government, just listen to Douglas Moore, Public Information Director, spew his propaganda. He says that "*nations will eventually give up some of their sovereignty and turn it over to a world government.*" This sounds all progressive and wonderful until one realizes that this world government he is talking about is THEIR world government, one where dissidents are dealt with. He is standing, after all, in a shrine to this world government, with the spooky buildings of world government all about him.

The disturbing lack of candor and outright lies of the BWF leaders is highlighted by the visit made by Murray Smith, Deputy Secretary General, who is secretly taped discussing why they BWF won't admit an Israeli to membership. The guy sits there and tells him that Bahá'u'lláh Himself forbid Israeli citizens from joining their community. Never mind that the Israeli State did not exist in the time of Bahá'u'lláh. In fact, this rule comes from their bogus UHJ, which attributes it to a policy that supposedly existed from the time of Bahá'u'lláh. Mr. Smith's lie becomes apparent when he admits this rule will be eliminated in the future, as if the pronouncements of Bahá'u'lláh can simply be cast aside in the future. This man is a buffoon.

The underground facilities of the BWF's world centre is examined by an architect who concludes that it is an elaborate bomb shelter or bunker to help a council of wise men survive through an anticipated holocaust. Of course, that is exactly what it is. The BWF leaders deny an apocalyptic vision in the film (and they elsewhere publicly denounce such a teaching) ignoring the fact that the writings of Bahá'u'lláh, `Abdu'l-Bahá and Shoghi Effendi are replete with references to a world embracing calamity. The deception just never ends.

Probably the most priceless portion of the film is the interview with Nigar Bahai Amsalem, the great grand-daughter of Bahá'u'lláh, a neighbor to the BWF world center and a very nice lady who insists that she exists despite the fact that her existence is officially denied by the BWF leaders. She says: "*We are the family and they cannot say that we are not the family as they tell their people that come from abroad: 'do not talk to them,' but personally I think its very childish because what are they so afraid of us for? What can we do? Against all.... we are not interested. We are the*

family that are living here. The blood of Bahá'u'lláh runs in all the veins of the family. We are not doing anything against them. We are just living peacefully and doing exactly what Bahá'u'lláh told us to do. So we are Bahá'ís. We are true Bahá'ís."

She needs to be careful with that "true Bahá'í talk". It will get her sued. I know why they are so afraid of her and the rest of the family. Her existence threatens their authority and power. She does not fear them at all. She fears only God. I liked her.

It made me laugh out loud to hear Douglas Moore respond by saying that it did not matter that they are part of the Holy family. He said it was not "something of value in itself of being related to Baha'u'llah." I fell off my chair and laughed out loud because it was precisely because there was no member of the Holy family for Shoghi Effendi to appoint as his successor that the Institutions of the Guardianship and Hands of the Cause supposedly had to come to an end, and the UHJ had to be permanently disfigured as a headless body. To say that there is no significance is pretty far out there. The deception never ends.

In conclusion, the film was highly entertaining, revealing, and had a certain gloomy sense of humor about it even as it exposed the shapeshifting BWF leadership as the agents of deception and evil that they are. I highly recommend it.

Posted at 10:25 PM in sans-Guardian Bahá'ís | Permalink

True Bahá'í

Understanding the Bahai Revelation

Very few people in the world today demonstrate an understanding of the Bahai Revelation, the body of teachings revealed by Baha'u'llah that are the divine remedy for the ills that plague mankind today. Orthodox Baha'is proclaim and teach their Faith, not because they seek to convert people to their religion, but for the higher goal of sharing the truth of the Message of Baha'u'llah for this Day. It is so unfortunate that even amongst most of the Bahais who have accepted Baha'u'llah, true and deep understanding of His teachings is a rare find.

How does one acquire knowledge and understanding of the Baha'i Revelation? I submit that intense prayer and meditation and devoted study of the Holy Writings is necessary. That is, prayer that goes beyond mere recitation of the Writings at the public meetings, and a study that goes beyond mere intellectual reflection. To absorb the truth of the Baha'i Revelation, one must undergo an intense search and devoted meditation until a spiritual understanding is achieved. This is a lifelong process.

Abdu'l-Baha: "*How shall we attain the reality of knowledge? By the breaths and promptings of the Holy Spirit which is light and knowledge itself. Through it the human mind is quickened and fortified into true conclusions and perfect knowledge.*" Foundations of World Unity, p. 46. Abdu'l-Baha repeatedly speaks of the breaths and promptings of the Holy Spirit as the secret to obtaining eternal life and true knowledge, the means of true brotherhood, the solution to war and the source of real kindness.

One approach these breaths of the Holy Spirit by turning to the Manifestation of God in prayerful devotion and reflection:

"*Likewise the Holy Spirit is the very cause of the life of man; without the Holy Spirit he would have no intellect, he would be unable to acquire his scientific knowledge by which his great influence over the rest of creation is gained. The illumination of the Holy Spirit gives to man the power of thought, and enables him to make discoveries by which he bends the laws of nature to his will. The Holy Spirit it is which, through the mediation of the Prophets of God, teaches spiritual virtues to man and enables him to attain Eternal Life.*" Abdu'l-Baha, Paris Talks, p. 58.

Unfortunately too many Baha'is are existing on the surface and have not delved deeply into the Ocean of Baha'u'llah's Revelation. Their devotions are limited to parrot-like recitations of the revealed prayers, delivered mechanically and only within the meetings of other Baha'is. However, for Baha'is devotion is supposed to be a personal matter directly between God and the individual, and not in the form of congregation. Prayer should be a constant activity from the moment one awakes in the morning until one retires at night. Prayer and devotion is not divorced from one's life activities and work, but every action should be done in devotion and praise of God. With this kind of devotion, the breaths of the Holy Spirit descend and one plunges deeply into the ocean of Truth.

Posted at 11:22 PM in Introductory | Permalink

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True Bahá'í

What did Shoghi Effendi say about what is a true Bahá'í?

"[T]he principal factors that must be taken into consideration before deciding whether a person may be regarded a ***true believer*** *or not [are:] 'Full recognition of the station of the Forerunner, the Author, and the True Exemplar of the Bahá'í Cause, as set forth in 'Abdu'l-Bahá's testament; unreserved acceptance of, and submission to, whatsoever has been revealed by their Pen;* ***loyal and steadfast adherence to every clause of our Beloved's sacred Will****; and close association with the spirit as well as the form of the present day Bahá'í Administration throughout the world..."* - Shoghi Effendi (Bahá'í Administration, p.90)

Posted at 01:06 PM in Introductory | Permalink

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True Bahá'í

Wilmette NSA's court action against Orthodox Bahá'ís

Just in case you don't know about it yet, the Wilmette National Spiritual Assembly of the Baha'is of the United States has taken to court the Orthodox Bahá'ís (and others) seeking to enforce against them a Judgment entered back in 1966 against the long defunct NSA of the Baha'is under the Hereditary Guardianship (the NSA founded by Mason Remey's followers).

Click here to see the relevant pleadings in the court case.

That Judgment against the Remey NSA enjoined that organization from, among other things, calling itself Baha'i, and using the symbol of the Greatest Name. The Wilmette NSA claims trademark rights to these sacred names and symbols of the Faith. The Judgment makes findings that the Wilmette NSA's version of the Baha'i Faith is the only one, and basically it outlaws Mason Remey's version of the Faith.

Click here to see the 1966 Judgment (in Acrobat PDF format).

Posted at 10:21 AM in Court Action | Permalink

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True Bahá'í

We have unsealed the choice cyanide kool-aid!

I had to laugh out loud over the recent admission by a sans-Guardian Bahai in the talk.religion.bahai newsgroup who insisted that Baha'u'llah revealed the "stifling rules and regulations" enforced by the Bahai organization currently occupying Haifa and Wilmette.

Anyone with familiarity with that organization knows that their religion consists of a series of endless edicts about what one can or cannot think, do or say in every conceivable situation. They pump out book after book of "guidance" to tell their faithful flock how they are supposed to think and behave about everything for the sake of "unity." If perchance there is some area of their lives not covered by their stifling rules and regulations, there is only one thing to do about it. Not sure which shade of lipstick to use? Is it OK for unmarried persons to kiss? With or without tongue? Shoot off a letter to God's supposed representative on this earth, their so-called Universal House of Justice and ask them to please tell me what to do, what to say, what to believe.

Of course, you can't have stifling rules and regulations without stifling ENFORCEMENT. Luckily, there is a unified community of single-minded busybodies to get the job done. The non-stop job of the Bahai busybodies is to make sure that nobody is breaking any of the stifling rules and regulations and to punish those who do, so that their precious Faith will not fall into disrepute:

Busybody 1: "What time did Jane come home last night?"
Busybody 2: "Did she even come home? She was on a date and never came home at all!"
Busybody 1; "Who is she sleeping with? We need to have a talk with her and remind her that she will risk losing her (gasp) voting rights!"
Busybody 2: "LuAnne never goes out on dates. I wonder if she is at home masturbating? The UHJ said that was definitely not allowed."
Busybody 1: "I wonder how we can find out? We need to spy on her for the sake of the community."
Busybody 2: "Is John drinking again? Peter saw him in a bar the other night."
Busybody 1: "Oh really, what was Peter doing in a bar?"
Busybody 2: "Good point. I better report him to the LSA."

Am I exaggerating? Perhaps. But I have seen this kind of mind-boggling interference with people's lives when I was a cult member of this Bahai community.

But you know I have read up quite a bit on the Bahai Revelation over the years and frankly I cannot remember reading in the words of the founding figures of this Faith the remotest reference to the need for a Bahai community to organize for the purpose of spying upon and enforcing the personal "laws" of the Faith.

Baha'u'llah had this to say about His rules and regulations:

"*Think not that We have revealed unto you a mere code of laws. Nay, rather, We have unsealed the choice Wine with the fingers of might and power. To this beareth witness that which the Pen of*

Revelation hath revealed. Meditate upon this, O men of insight!" Baha'u'llah, The Kitab-i-Aqdas, p. 21

Let's meditate upon this for a moment. He did not say that He wanted you to drink the cyanide-laced kool-aid of sicko cultists. He said it was the choice Wine. Note the capital letters. I think that has something to do with God-intoxication and not a network of busybodies making sure everybody is doing the right thing, saying the right thing, and thinking the right thoughts.

There is an idea. God intoxication. That is, a soul in connection with the Beloved. Mystic intercourse with the Holy Spirit. Remember that spiritual stuff?

Could it be that the personal laws of the Bahai revelation are guidelines for leading a spiritual life that each person needs to internalize within his or her own life?

Could it be that the purpose of the Bahai revelation is the spiritual growth of the entire community by each member of that community fighting his or her own spiritual battles?

Could it be that the role of the community and its administrative institutions is to foster and facilitate this growth and not to promulgate and enforce stifing rules and regulations that lord over the individual members?

I think it could be.

The thing that really amazes me is that there so many individuals who are willing to allow others to impose external control over their minds and bodies. Why don't they wake up?

Posted at 09:53 AM in sans-Guardian Bahá'ís | Permalink | Comments (0) | TrackBack (0)

True Bahá'í

Abdu'l-Baha's rejection of tyranny

The dictatorial attitude and practices of the Bahai World Faith (that is the Baha'i organization presently headquartered in Haifa and Wilmette, hereafter "BWF"), by which they attempt to rule and control over every aspect of its members' lives and thoughts, does not at all arise from the teachings of the Founders of the Faith.

Abdul-Baha, the Center of the Covenant and the Interpreter of the Bahai Texts, rejected all forms of despotism and tyranny. In a talk He gave on 18 November 1911 in Paris, the Master said this:

"*For persons who are believers, to commit tyranny is to be visited by divine torment in the world of immortality. Naturally, they will avoid despotism and coercion, especially if they believe that if they act justly they will draw near to the threshold of grandeur, gain eternal life, enter into the kingdom of God, and have their faces be illumined by the lights of divine grace and loving-kindness....*

"*My own hope is that all the divine friends will be manifestations of justice in all affairs. For justice does not pertain to government figures alone. Merchants must also be just in commerce. Those who make goods must be just in what they produce. All human beings, large and small, must behave with justice and fairness. Justice consists in not exceeding their own prerogatives. They must wish for each person what they wish for themselves. This is divine justice. Praise be to God, the sun of justice has risen from the horizon of Baha'u'llah. For in his tablets was laid the foundation for a justice such as was never conceived by any mind from the beginning of creation until now. A station has been established for every sort of individual, which they must not transgress against. For instance, he says that the people of every occupation must exercise justice therein, that is, they must not go beyond what they deserve. If anyone should transgress in his occupation, such as a king who becomes a despot, there is no distinction between them and him. All individuals who do not observe justice in their dealings with others are like the dictatorial leader. Thus, it is apparent that every human being can be just or tyrannical. But my hope is that all will be just, and that all of your thoughts will be of associating with all humankind and employing the utmost justice and fairness in your dealings with others.*"
[from `Abdu'l-Baha on Democracy and the Separation of Religion and State by Juan R.I. Cole]
http://www.h-net.org/~bahai/trans/vol6/absiyas2.htm

In my view, the dictatorial behavior of the BWF arises out of fear and a lack of true guidance. The overwhelming fear of their leaders and their rank and file becomes manifest every time the legitimacy of their leadership is questioned. If they were so certain that they were in the right, that they had divine authority to lead the Baha'i community, then they would react with faith and confidence in the face of naysayers. By reacting with panic and fear, their own faithlessness becomes apparent and their own doubts and concerns become evident. They know full well that their leadership's claim to authority is based upon hollow and empty interpretations of the Bahai Texts. It is a house of cards ready to fall with the slightest dissent. Their bogus UHJ has no clothes!

There will come a time when the misled members of the BWF will awaken and begin to think for themselves. They will see that there is no reason for them to tolerate the mind control and busybody regulation of their personal lives practiced by the BWF leadership. There is no reason at all for them to accept this abuse from anyone. They will see that the true Faith of God is united by attraction and love and not by fear and coercion. When that day arrives that the misled Baha'is awaken to the Truth, the Guardian of the Cause of God, Joel B. Marangella, will joyously welcome them back under the shade of the Tree of Covenant.

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Reblog (0)

True Bahá'í

Bahai Liberty

In observing the behavior of the leaders of the Baha'is who presently occupy the Bahai World Center in Israel and the Wilmette headquarters of the Bahai Faith in the USA, you might not realize that one of the fundamental teachings of the Cause of Baha'u'llah is that individual conscience and the liberty of the individual is essential for peace and for the spiritual growth of humanity.

In the words of Abdu'l-Baha:

"*The standard of liberty is held aloft in this land. You enjoy political liberty; you enjoy liberty of thought and speech, religious liberty, racial and personal liberty. Surely this is worthy of appreciation and thanksgiving.... Liberalism is essential in this day -- justness and equity toward all nations and people.*" (The Promulgation of Universal Peace, p. 390)

In other passages, Abdu'l-Baha refers to liberty and freedom as bestowals from God. Any right thinking person will see that the heart of religion is the relationship and mystical union of the individual with God. Without liberty and freedom of conscience, it is impossible for mysticism to flourish.

The agencies of the State, corporate boards and bodies of all type have no soul. Spiritual progress and understanding does not come from committees and agencies. It is only the free individual, who answers to and communes with God, that can spiritually grow and apprehend the mysteries of the Holy Spirit. Without freedom of the individual, there can be no inspiration, no creativity, and no progress. Without liberty, all is lost.

How then did the Cause of Baha'u'llah become so denigrated and polluted by the pernicious ideas that the thoughts and minds of Baha'is must be controlled and limited for the sake of unity and protection of the community?

Posted at 10:22 PM in sans-Guardian Bahá'ís | Permalink

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True Bahá'í

Huququ'llah is the Right of the Guardian Only

HUQUQU'LLAH IS THE RIGHT OF THE GUARDIAN ONLY
THEREFORE RECEIPT OF HUQUQ BY THE BOGUS UHJ IS ILLEGITIMATE
by guest blogger
Hand of the Cause of God Y.H. Taylor

According to the Master's Will which complements the Aqdas, the Huquq goes only to the Guardian.

The bogus sans-Guardian organization (that is, the Bahai organization of currently occupying Haifa and Wilmette) collects Huquq, which according to the Will and Testament of Abdu'l Baha goes only to the Guardian of the Cause of God, "that it may be expended for the diffusion of the Fragrances of God and the exaltation of His Word, for benevolent pursuits and for the common weal." But the money that they take undeservedly and without having any authority is being used in opposition to "what God hath decreed" and is spent to make opposition and animosity against the Guardian of the Cause of God. The recent court case by the Wilmette NSA against the TRUE FAITH OF BAHA'U'LLAH is witness to it.

The Master in his Will and Testament says:
"*O friends of 'Abdu'l-Baha! The Lord, as a sign of His infinite bounties, hath graciously favored His servants by providing for a fixed money offering (Huquq), to be dutifully presented unto Him, though He, the True One and His servants have been at all times independent of all created things, and God verily is the All-Possessing, exalted above the need of any gift from His creatures. This fixed money offering, however, causeth the people to become firm and steadfast and draweth Divine increase upon them. It is to be offered through the Guardian of the Cause of God, that it may be expended for the diffusion of the Fragrances of God and the exaltation of His Word, for benevolent pursuits and for the common weal*".

And the first Guardian emphasized:
"*There is a difference between taxes and spiritual offerings. The House of Justice has certain revenues such as inheritance shares, fees and fines. These are the taxes, which, according to the Aqdas, go directly not to the Guardian but to the House of Justice. According to the Master's Will which complements the Aqdas, the Huquq goes only to the Guardian.*"
(To Mr. George O. Latimer, Portland, Oregon, dated Haifa, June 17, 1933.)
(Shoghi Effendi, Extracts from the USBN)

Y.H. Taylor

Posted at 09:04 AM in sans-Guardian Bahá'ís | Permalink

True Bahá'í

Huququ'llah is the Right of the Guardian Only

HUQUQU'LLAH IS THE RIGHT OF THE GUARDIAN ONLY
THEREFORE RECEIPT OF HUQUQ BY THE BOGUS UHJ IS ILLEGITIMATE
by guest blogger
Hand of the Cause of God Y.H. Taylor

According to the Master's Will which complements the Aqdas, the Huquq goes only to the Guardian.

The bogus sans-Guardian organization (that is, the Bahai organization of currently occupying Haifa and Wilmette) collects Huquq, which according to the Will and Testament of Abdu'l Baha goes only to the Guardian of the Cause of God, "that it may be expended for the diffusion of the Fragrances of God and the exaltation of His Word, for benevolent pursuits and for the common weal." But the money that they take undeservedly and without having any authority is being used in opposition to "what God hath decreed" and is spent to make opposition and animosity against the Guardian of the Cause of God. The recent court case by the Wilmette NSA against the TRUE FAITH OF BAHA'U'LLAH is witness to it.

The Master in his Will and Testament says:
"*O friends of 'Abdu'l-Baha! The Lord, as a sign of His infinite bounties, hath graciously favored His servants by providing for a fixed money offering (Huquq), to be dutifully presented unto Him, though He, the True One and His servants have been at all times independent of all created things, and God verily is the All-Possessing, exalted above the need of any gift from His creatures. This fixed money offering, however, causeth the people to become firm and steadfast and draweth Divine increase upon them. It is to be offered through the Guardian of the Cause of God, that it may be expended for the diffusion of the Fragrances of God and the exaltation of His Word, for benevolent pursuits and for the common weal*".

And the first Guardian emphasized:
"*There is a difference between taxes and spiritual offerings. The House of Justice has certain revenues such as inheritance shares, fees and fines. These are the taxes, which, according to the Aqdas, go directly not to the Guardian but to the House of Justice. According to the Master's Will which complements the Aqdas, the Huquq goes only to the Guardian.*"
(To Mr. George O. Latimer, Portland, Oregon, dated Haifa, June 17, 1933.)
(Shoghi Effendi, Extracts from the USBN)

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True Bahá'í

We have unsealed the choice cyanide kool-aid!

I had to laugh out loud over the recent admission by a sans-Guardian Bahai in the talk.religion.bahai newsgroup who insisted that Baha'u'llah revealed the "stifling rules and regulations" enforced by the Bahai organization currently occupying Haifa and Wilmette.

Anyone with familiarity with that organization knows that their religion consists of a series of endless edicts about what one can or cannot think, do or say in every conceivable situation. They pump out book after book of "guidance" to tell their faithful flock how they are supposed to think and behave about everything for the sake of "unity." If perchance there is some area of their lives not covered by their stifling rules and regulations, there is only one thing to do about it. Not sure which shade of lipstick to use? Is it OK for unmarried persons to kiss? With or without tongue? Shoot off a letter to God's supposed representative on this earth, their so-called Universal House of Justice and ask them to please tell me what to do, what to say, what to believe.

Of course, you can't have stifling rules and regulations without stifling ENFORCEMENT. Luckily, there is a unified community of single-minded busybodies to get the job done. The non-stop job of the Bahai busybodies is to make sure that nobody is breaking any of the stifling rules and regulations and to punish those who do, so that their precious Faith will not fall into disrepute:

Busybody 1: "What time did Jane come home last night?"
Busybody 2: "Did she even come home? She was on a date and never came home at all!"
Busybody 1; "Who is she sleeping with? We need to have a talk with her and remind her that she will risk losing her (gasp) voting rights!"
Busybody 2: "LuAnne never goes out on dates. I wonder if she is at home masturbating? The UHJ said that was definitely not allowed."
Busybody 1: "I wonder how we can find out? We need to spy on her for the sake of the community."
Busybody 2: "Is John drinking again? Peter saw him in a bar the other night."
Busybody 1: "Oh really, what was Peter doing in a bar?"
Busybody 2: "Good point. I better report him to the LSA."

Am I exaggerating? Perhaps. But I have seen this kind of mind-boggling interference with people's lives when I was a cult member of this Bahai community.

But you know I have read up quite a bit on the Bahai Revelation over the years and frankly I cannot remember reading in the words of the founding figures of this Faith the remotest reference to the need for a Bahai community to organize for the purpose of spying upon and enforcing the personal "laws" of the Faith.

Baha'u'llah had this to say about His rules and regulations:

"*Think not that We have revealed unto you a mere code of laws. Nay, rather, We have unsealed the choice Wine with the fingers of might and power. To this beareth witness that which the Pen of*

Revelation hath revealed. Meditate upon this, O men of insight!" Baha'u'llah, The Kitab-i-Aqdas, p. 21

Let's meditate upon this for a moment. He did not say that He wanted you to drink the cyanide-laced kool-aid of sicko cultists. He said it was the choice Wine. Note the capital letters. I think that has something to do with God-intoxication and not a network of busybodies making sure everybody is doing the right thing, saying the right thing, and thinking the right thoughts.

There is an idea. God intoxication. That is, a soul in connection with the Beloved. Mystic intercourse with the Holy Spirit. Remember that spiritual stuff?

Could it be that the personal laws of the Bahai revelation are guidelines for leading a spiritual life that each person needs to internalize within his or her own life?

Could it be that the purpose of the Bahai revelation is the spiritual growth of the entire community by each member of that community fighting his or her own spiritual battles?

Could it be that the role of the community and its administrative institutions is to foster and facilitate this growth and not to promulgate and enforce stifing rules and regulations that lord over the individual members?

I think it could be.

The thing that really amazes me is that there so many individuals who are willing to allow others to impose external control over their minds and bodies. Why don't they wake up?

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True Bahá'í

Message from LSA of Lucknow (India) in 1957

Message from LSA of Lucknow (India) in 1957 to Bahai's of the World
Reproduced by National Bahai Council of Orthodox Bahais of India

by guest blogger
Hand of the Cause of God Y.H. Taylor

In this period of strife, India is privileged to be a light to the world, the torch-bearer of a message of universal brotherhood. Indian culture possesses the capacity for rejuvenation, and can without loss of continuity bring about a spiritual change. Indian people, though somewhat slow-going, have the strength and vitality of youth, and so have preserved their basic human instinct for love of the truth. Their instinct reacts infallibly to the impact of realities. They are capable of effecting changes, not by imposition nor by intimidation, but by the process of education, a spiritual refining.

How many of us are aware that the Local Spiritual Assembly of Lucknow, upon the passing of Shoghi Effendi in 1957, stood up valiantly for this very basic human instinct of LOVE FOR THE TRUTH, and faithfully demonstrated its fidelity to the Will And Testament of 'Abdu'l-Bahá, in refusing to conform to the dictates of the violating Hands of Cause who conspired to make the religion of Bahá'u'lláh conform to their own whims and wishes? These violating Hands of the Cause were bent upon exploitation of the Sacred Name in following a policy of imposition and intimidation.

It is a well known fact that when men follow a policy of secret collusion, of which these Hands were guilty at the very first conclave of Hands, held in 'Akká following the passing of Shoghi Effendi, they cut themselves off from the truth and they become deluded by ignorance, and developed satanic perversity or egotism that proclaims itself absolute both in knowledge and power. The LSA of Lucknow, undeterred by this policy of intimidation, passed a resolution in the presence of seven members of the Assembly on November 9th, 1957, resolving that "*the activities of this L.S.A. be suspended till the appointment of the next Guardian of the Faith.*"

Y.H. Taylor

The letter written by the Local Spiritual Assembly of the Baha'is of Lucknow in 1957:

Resolution passed in the presence of seven members of the Assembly (L.S.A.

LUCKNOW) on November 9th,1957

REGISTERED SOCIETY NO. 141 NOVEMBER 18, 1958

(U.P.INDIA) RAFFANIAN
L.S.A. (LUCKNOW) HAIFA, ISRAEL

Where as by a resolution passed in the presence of seven members of the Assembly on November 9th, 1957, it was resolved that "the activities of this L.S.A. be suspended til the appointment of the next Guardian of the Faith" and the same was intimated to the N.S.A., New Delhi, and whereas it comes under the purview of the Supreme Council, so therefore it behooves this assembly to place the following arguments without prejudice, before the aforementioned Supreme Council through Raffanian, Haifa (Israel):

***1**. Man's nature is two-fold; he is spirit and body and therefore, at once, a citizen of this world and of the* Heavenly City.

***2**. The State of Guardianship is the supermost thing upon Earth, for the Guardians are not only God's lieutenants upon earth, and sit upon God's throne, but even by God Himself they are called Gods. That which concerns the mystery of The Guardian's power is not lawful to be disputed, for, that is to wade into the weakness of Gods, and to take away the mystical reverence that belongs unto the temporal presence of them that sit in the Throne of God.*

***3.** The Guardian ought to have no equal in his realm because this would nullify the rule that an equal cannot have authority over his equals. Still less ought he to have a superior or anyone more powerful than he, for he would then be below his own deputies and it is impossible that inferiors should be equal to the Supreme.*

***4**. The Supremacy of the Guardian in spiritual matters is absolute under God. Substantially He is the "AKDAS" in the sense that he can neither be removed nor held responsible and has ultimate authority over the rest of the hierarchy, which his deputies have not. The Guardian has full power to create Hands of the Cause and can do so without any of the customary forms of election.*

***5.** The unique power possessed by The Guardian alone, is, therefore a "Divine Right". It confers a peculiar superiority, a power of revision and supervision over all other forms of authority whether ecclesiastical or secular. In substance the Guardian alone is the head of the entire legal system, not, indeed, as a universal executive but as a court of final authority which functions not in absentia but by presence. It is evident that it is impossible to invest the community or even the Hands of the Cause, with the supreme authority which is the Divine prerogative of the Guardian.*

***6.** The present system is but conciliary and the concilliarists have set against it the ideal of a harmony of powers cooperating by free and mutual consent. Such an argument is fought with the implication that God had changed the mode of imposing His Divine Right according to the wishes of the few. Such a democratic conception is vitally opposed to the Spirit of the Faith. The concilliarist theory strands curiously balanced between past and present. Wherever authority stands upon the exploitation of a sacred name, intimidation has to be adopted as policy on considerations.*

L.S.A. Lucknow in animated suspense til the consecration of the Guardian on His vacant throne.

51 Sundarbagh,

Lucknow

U.P. (India)

Posted at 11:48 AM in sans-Guardian Bahá'ís | Permalink

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Shoghi Effendi the seer?

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http://www.youtube.com/watch?v=6V28gQFnnFA

The video sets forth the famous quote of the first Guardian about the internet: "*A mechanism of world inter-communication will be devised, embracing the whole planet, freed from national hindrances and restrictions, and functioning with marvellous swiftness and perfect regularity*." The World Order of Baha'u'llah, p. 203.

It appears the video was created by a heterodox Bahai (it is an ad for the Bahai Faith presently headquartered in Haifa and Wilmette that we call heterodox because they have strayed from the original teachings of the Faith). I don't know what is most remarkable. The fact that these Bahais continue to deify Shoghi Effendi by referring to him as a seer and an oracle, or the fact that a heterodox Bahai has actually read the World Order of Baha'u'llah. Of course, Shoghi Effendi was not a seer. He was the Guardian and he was giving his interpretation of the teachings of Baha'u'llah. The Guardian is an ordinary human being who holds a divine office, and therefore he is guided when performing his official functions in the Faith. The video makes it sound like Shoghi Effendi was the Prophet of the Bahai religion.

This did get me to thinking about the internet, and what a gift from God it is. Not only is it removing the national barriers and creating a global community, but it is such an arena of freedom that the heterodox Baha'is are unable to silence their critics. Not that they are not trying to do so. They will fail, however, as long as the internet is free "from national hindrances and restrictions."

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They are cursed and trapped

Img_0157 by guest blogger:
Hand of the Cause of God Nosrat'u'llah Bahremand

A few years ago one of the Heterodox Baha'is told me that when Mason Remey, the second Guardian of the Cause of God broke his silence and sent his Proclamation to the American National Convention, the former Hands desperately started looking every where in the Writings to find anything to support their bogus claim and any thing to give legitimacy to their illegitimately appointed body of Custodians. Of course there was not even a word that they could find, so they had exhausted their search and were disappointed. Then one day, Mr. Varqa, one of the Hands, said he had good news as he had found something and then showed them a passage in the Aqdas regarding "Endowments dedicated to charity" and gave his interpretation which was accepted by the desperate Hands. That unauthorized and erroneous interpretation is the one which now is used by the bogus UHJ and its pawns. I am not sure how much of this story is accurate but I believe there is no reason to doubt its accuracy. Any how, I think Mr Varqa is still alive and he can explain whether he was the originator of this erroneous interpretation or if it was someone else.

It seems that the headless and bogus UHJ, which is the product of the violators of the Covenant, i.e. the former Hands of the Cause, is cursed and trapped in their malice and wickedness for they have not only violated and misrepresented the Will and Testament of the Master but they have also transgressed against the Aqdas and violated this most Holy Book. They disregarded the following warning of Baha'u'llah in The Aqdas:

"*Whoso interpreteth what hath been sent down from the heaven of Revelation, and altereth its evident meaning, he, verily, is of them that have perverted the Sublime Word of God, and is of the lost ones in the Lucid Book.*" (The Kitab-i-Aqdas, p. 57)

In 1992 when they translated and published the Aqdas in English they added some notes to the Book, Many of them contain unauthorised and erroneous interpretations.

In their translation they conveniently and sinfully changed the meaning of the word "bilaad" (cities) in the passage about endowments, to "world," to suit their evil intentions.

"*Endowments dedicated to charity revert to God, the Revealer of Signs. None hath the right to dispose of them without leave from Him Who is the Dawning-place of Revelation. After Him, this authority shall pass to the Aghsan, and after them to the House of Justice -- should it be established in the world by then -- that they may use these endowments for the benefit of the Places which have been exalted in this Cause, and for whatsoever hath been enjoined upon them by Him Who is the God of might and power. Otherwise, the endowments shall revert to the people of Baha who speak not except by His leave and judge not save in accordance with what God hath decreed in this Tablet -- lo, they are the champions of victory betwixt heaven and earth -- that they may use them in the manner that hath been laid down in the Book by God, the Mighty, the Bountiful.* (The Kitab-i-Aqdas, p. 34)

In their notes, they illegitimately and erroneously interpreted this passage of Aqdas to mean that the main reason for including this verse was to tell the people that the Guardianship had been ended only 36 years after its establishment whereas, He in the same Holy Book:

"*...alludes to the future Centre of His Covenant, and invests Him with the right of interpreting His holy Writ; anticipates by implication the institution of Guardianship; ...*"
(God Passes By p.214)

Also in the Will and Testament of Abdu'l Baha which is: "*...the Charter of a future world civilization, which may be regarded in some of its features as supplementary to no less weighty a Book than the Kitab-i-Aqdas; signed and sealed by 'Abdu'l-Baha; entirely written with His own hand; ... establishes the institution of the Guardianship as a hereditary office and outlines its essential functions;*" (God Passes By, p. 327)

And while His rightful interpreter; the first Guardian of the Cause of God assures the continuation of the Guardianship until the end of the Baha'i Dispensation:

"*In this Dispensation, Divine guidance flows on to us in this world after the Prophet's ascension, through first the Master, and then the Guardians*." (Lights of Guidance, p.310)

Let's examine the erroneous and unauthorized interpretations of the man made, headless Body:

Note "66. "*Aghsan," Paragraph 42 "Aghsan" (plural of Ghusn) is the Arabic word for "Branches". This term is used by Baha'u'llah to designate His male descendants*."

Baha'u'llah only titled each one of His Sons using a superlative or comparative adjective and the word *Ghusn* such as *Ghusn-I-Azam* (Greatest Branch) and *Ghusn-I-At-har*(Purest Branch). or *Ghusn-I-Akbar* (Greater Branch) He never gave anybody other than His sons such a title or never did He write any thing to designate His male descendants to carry on such titles.

Baha'u'llah in the Kitab-i-Ahd (Book of the Covenant) refers to His sons using the plural of (Ghusn) *Aghsan * i.e. Branches; but He distinguishes *Aghsan* (His sons) from His other descendants, such as His own kindred and members of the Holy Household, while the first Guardian has identified Aghsan as the sons of Baha'u'llah [God Passes By p.239] and [Gleanings from the Writings of Baha'u'llah p.244]. Even at the time of Abdu'l Baha it was well understood that Branches means sons of Baha'u'llah as this is quite evident from the following Tablet of Abdu'l Baha:

"*O thou whose heart is attracted and whose breast is dilated with joy by the Holy Fragrances!*

"Give the glad-tidings to the assemblies of the beloved who are firm in the Covenant and say:

"Verily the Lord hath manifested Himself in this new and wonderful age with the greatest bounty and mercy, which have never been preceded and whereof the eye of existence hath never seen the like; and it is His Great Covenant and New Testament, as appointed by the trace of His Supreme Pen, through which, and according to clear ordinances and explicit statements, the matter was plainly shown and the branches (sons), twigs (relations), kinsmen and beloved were commanded

to obey the "appointed Center of the Covenant." But the Covenant of God and His Testament is a bounty to the righteous and a curse to the wicked." (Abdu'l-Baha, Tablets of Abdu'l-Baha v2, p. 438)

Generally in Baha'u'llah's Writings the word ghusn and its plural aghsan similar to its meaning in English (branch) and (branches) are used as the original meaning (branch of tree) or other type of usage in representational or symbolic ways, but interestingly mostly these words are used to show spiritual connection or intellectual realities:

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While the members of this valiant, this highly gifted, forward marching and deeply consecrated community, and particularly its alert and zealous national representatives, labour to attain these immediate goals, that constitute the distinguishing features and the prime objectives of this newly opened phase of the Crusade, the measures initiated recently in the Holy Land to transfer eventually part of the international Baha'i endowments on Mt. Carmel to the name of the newly-established Branch of the Canadian National Spiritual Assembly will be steadily and energetically pursued, as a mark of abiding appreciation of the magnificence and exemplary achievements of this community in recent years in the service of the Cause of Baha'u'llah."
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Another erroneous and unauthorised interpretation about the "people of Baha":

"*The term "people of Baha" is used with a number of different meanings in the Baha'i Writings. In this instance, they are described as those 'who speak not except by His leave and judge not save in accordance with what God hath decreed in this Tablet.' Following the passing of Shoghi Effendi in 1957, the Hands of the Cause of God directed the affairs of the Cause until the election of the Universal House of Justice in 1963*"

"People of Baha" simply means people of Baha, i.e. Baha'is. To say otherwise, means that those former Hands of the Cause who have arrogated unto themselves the collective Guardianship have grossly misinterpreted its meaning. They have obviously altered the evident meaning of the word in the Book, let alone conceded the fact that only the Guardian of the Cause of God has the authority to interpret. It is amazing that those Hands who were violators of the Covenant, and had caused a breach in the Cause of God, and subverted His Word, and become the manifestation of the Center of Sedition, described themselves as those "who speak not except by His leave and judge not save in accordance with what God hath decreed in this Tablet". Who did describe themselves as those? Themselves? The bogus UHJ? How can they do that? In fact they did so in opposition to "what God hath decreed"

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"*Abdu'l Baha in a tablet explicitly explains that these "people of Baha" are the Spiritual Assemblies who are managing the spiritual affairs of the Baha'i communities in cities before the establishment of the House of Justice.*" http://www.reference.bahai.org/fa/t/o/TDKA/tdka-137.html#pg116

I have not seen the Tablet which Ishraq-i-khavari has mentioned but I am certain that it is true since Abdu'l Baha wrote:

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Following is the interpretation of the "people of Baha" by the rightful interpreter of word of God, Joel B Marangella, the third Guardian, in response to the question of an individual dated 12 April 2003

"*If you will refer to page 154 in "God Passes By", in the fifth line from the top of the page you will find this statement: "Rejoice with exceeding gladness, O people of Baha!" It is clear that Baha'u'llah is referring to all faithful believers in this passage. As to the other clauses under the same heading of the Aqdas, one must, of course, when reading the Aqdas always keep in mind that the Will and Testament of the Master supplements the Aqdas, as explained by Shoghi Effendi. In this instance, it is clear that, similarly to the administration of other types of endowments, endowments or gifts to charity are currently administered, on behalf of the believers, that is, the "people of Baha" at national or local levels by their representatives in the Baha'i Administrative Order, that is their respective Assemblies (future Houses of Justice) and will in the future be administered by the Universal House of Justice, (when established) for any international endowments and by National and Local Houses of Justice, for endowments at those levels, as appropriate.*"

I have to remind Baha'is that:

"*The mighty stronghold shall remain impregnable and safe through obedience to him who is the Guardian of the Cause of God. It is incumbent upon the members of the House of Justice, upon all the Aghsan, the Afnan, the Hands of the Cause of God to show their obedience, submissiveness and subordination unto the Guardian of the Cause of God, to turn unto him and be lowly before him. He that opposeth him hath opposed the True One, will make a breach in the Cause of God, will subvert His Word and will become a manifestation of the Center of Sedition.*" (Abdu'l-Baha, The Will and Testament, p. 11)

Nosrat

Posted at 11:54 PM in sans-Guardian Bahá'ís | Permalink

True Bahá'í

They are cursed and trapped

Img_0157 by guest blogger:
Hand of the Cause of God Nosrat'u'llah Bahremand

A few years ago one of the Heterodox Baha'is told me that when Mason Remey, the second Guardian of the Cause of God broke his silence and sent his Proclamation to the American National Convention, the former Hands desperately started looking every where in the Writings to find anything to support their bogus claim and any thing to give legitimacy to their illegitimately appointed body of Custodians. Of course there was not even a word that they could find, so they had exhausted their search and were disappointed. Then one day, Mr. Varqa, one of the Hands, said he had good news as he had found something and then showed them a passage in the Aqdas regarding "Endowments dedicated to charity" and gave his interpretation which was accepted by the desperate Hands. That unauthorized and erroneous interpretation is the one which now is used by the bogus UHJ and its pawns. I am not sure how much of this story is accurate but I believe there is no reason to doubt its accuracy. Any how, I think Mr Varqa is still alive and he can explain whether he was the originator of this erroneous interpretation or if it was someone else.

It seems that the headless and bogus UHJ, which is the product of the violators of the Covenant, i.e. the former Hands of the Cause, is cursed and trapped in their malice and wickedness for they have not only violated and misrepresented the Will and Testament of the Master but they have also transgressed against the Aqdas and violated this most Holy Book. They disregarded the following warning of Baha'u'llah in The Aqdas:

"*Whoso interpreteth what hath been sent down from the heaven of Revelation, and altereth its evident meaning, he, verily, is of them that have perverted the Sublime Word of God, and is of the lost ones in the Lucid Book.*" (The Kitab-i-Aqdas, p. 57)

In 1992 when they translated and published the Aqdas in English they added some notes to the Book, Many of them contain unauthorised and erroneous interpretations.

In their translation they conveniently and sinfully changed the meaning of the word "bilaad" (cities) in the passage about endowments, to "world," to suit their evil intentions.

"*Endowments dedicated to charity revert to God, the Revealer of Signs. None hath the right to dispose of them without leave from Him Who is the Dawning-place of Revelation. After Him, this authority shall pass to the Aghsan, and after them to the House of Justice -- should it be established in the world by then -- that they may use these endowments for the benefit of the Places which have been exalted in this Cause, and for whatsoever hath been enjoined upon them by Him Who is the God of might and power. Otherwise, the endowments shall revert to the people of Baha who speak not except by His leave and judge not save in accordance with what God hath decreed in this Tablet -- lo, they are the champions of victory betwixt heaven and earth -- that they may use them in the manner that hath been laid down in the Book by God, the Mighty, the Bountiful.* (The Kitab-i-Aqdas, p. 34)

In their notes, they illegitimately and erroneously interpreted this passage of Aqdas to mean that the main reason for including this verse was to tell the people that the Guardianship had been ended only 36 years after its establishment whereas, He in the same Holy Book:

"*...alludes to the future Centre of His Covenant, and invests Him with the right of interpreting His holy Writ; anticipates by implication the institution of Guardianship; ...*"
(God Passes By p.214)

Also in the Will and Testament of Abdu'l Baha which is: "*...the Charter of a future world civilization, which may be regarded in some of its features as supplementary to no less weighty a Book than the Kitab-i-Aqdas; signed and sealed by 'Abdu'l-Baha; entirely written with His own hand; ... establishes the institution of the Guardianship as a hereditary office and outlines its essential functions;*" (God Passes By, p. 327)

And while His rightful interpreter; the first Guardian of the Cause of God assures the continuation of the Guardianship until the end of the Baha'i Dispensation:

"*In this Dispensation, Divine guidance flows on to us in this world after the Prophet's ascension, through first the Master, and then the Guardians*." (Lights of Guidance, p.310)

Let's examine the erroneous and unauthorized interpretations of the man made, headless Body:

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Baha'u'llah only titled each one of His Sons using a superlative or comparative adjective and the word *Ghusn* such as *Ghusn-I-Azam* (Greatest Branch) and *Ghusn-I-At-har*(Purest Branch). or *Ghusn-I-Akbar* (Greater Branch) He never gave anybody other than His sons such a title or never did He write any thing to designate His male descendants to carry on such titles.

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Nosrat

Posted at 11:54 PM in sans-Guardian Bahá'ís | Permalink

True Bahá'í

They are cursed and trapped

Img_0157 by guest blogger:
Hand of the Cause of God Nosrat'u'llah Bahremand

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"Verily the Lord hath manifested Himself in this new and wonderful age with the greatest bounty and mercy, which have never been preceded and whereof the eye of existence hath never seen the like; and it is His Great Covenant and New Testament, as appointed by the trace of His Supreme Pen, through which, and according to clear ordinances and explicit statements, the matter was plainly shown and the branches (sons), twigs (relations), kinsmen and beloved were commanded

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Generally in Baha'u'llah's Writings the word ghusn and its plural aghsan similar to its meaning in English (branch) and (branches) are used as the original meaning (branch of tree) or other type of usage in representational or symbolic ways, but interestingly mostly these words are used to show spiritual connection or intellectual realities:

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In the continuation of the same note 66 they have written the following erroneous and sinful interpretation and flawed argument:

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Abdu'l Baha in one of his Tablets gives the following direction and guidance:

"*Prior to establishment of the House of Justice, Endowments dedicated to charity revert to a spiritual assembly which is free from remnants of concupiscence, there is no other arrangement*."
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The first Guardian during his ministry in more than one hundred of his messages and letters strongly encouraged National and Local Spiritual Assemblies to establish their local and national endowments, even urging the National Spiritual Assemblies to have a part of their International endowments in the Holy Land registered in their names.

"*Theirs is the unrivalled opportunity, should they bestir themselves, to carry forward to a triumphant conclusion this first corporate effort to which they have consecrated themselves and their nascent institutions, to embark, in the course of subsequent Plans, on enterprises destined to safeguard and consolidate, in all parts of the motherland, the achievements so hardly won, to proclaim, unequivocally, systematically and effectively, to the masses throughout the length and breadth of the British Isles the verities enshrined in their Faith, to initiate the establishment of a befitting National Haziratu'l-Quds in either the capital of the United Kingdom or further north in the very heart of the British Isles, to inaugurate national and local endowments, to incorporate the newly constituted assemblies, to undertake the preliminary measures for the erection of the first Mashriqu'l-Adhkar in the British Empire,*" (Shoghi Effendi, The Unfolding Destiny of the British Baha'i Community, p. 220)

"*Canadian National Assembly, the establishment of National Baha'i Endowments, doubling the number of Local Assemblies throughout the Dominion and raising to one hundred the total number of localities where Baha'is reside throughout the Provinces, the constitution of a group in Newfoundland and the formation of a nucleus of the Faith in the Territory of Greenland, singled out for special mention by the Author of the Divine Plan, and the participation of Eskimos and Red Indians in membership to share administrative privileges in local institutions of the Faith in Canada*" (Shoghi Effendi, Messages to Canada, p. 7)

"*The incorporation of firmly established Local Spiritual Assemblies must simultaneously be accelerated in order to strengthen the structure of these newly established institutions, and pave the way for the establishment of local Baha'i endowments.*" (Shoghi Effendi, Messages to Canada, p. 48)

"*He was very pleased to learn of this endowment, now registered in the name of your Spiritual Assembly, and most generously contributed to the Faith of Baha'u'llah by the dear Baha'i friends Mr and Mrs. Bakhtiari... It is of the utmost importance that gradually, as the Communities grow stronger, they should acquire endowments to be used for the benefit of all the Baha'is. This not only reinforces the sense of community life, but enhances the prestige of the Faith in the eyes of*

their fellow citizens".

(Shoghi Effendi, Messages to the Indian Subcontinent, p. 215)

"*NEWLY-ESTABLISHED ISRAEL BRANCH OF NATIONAL ASSEMBLY*
While the members of this valiant, this highly gifted, forward marching and deeply consecrated community, and particularly its alert and zealous national representatives, labour to attain these immediate goals, that constitute the distinguishing features and the prime objectives of this newly opened phase of the Crusade, the measures initiated recently in the Holy Land to transfer eventually part of the international Baha'i endowments on Mt. Carmel to the name of the newly-established Branch of the Canadian National Spiritual Assembly will be steadily and energetically pursued, as a mark of abiding appreciation of the magnificence and exemplary achievements of this community in recent years in the service of the Cause of Baha'u'llah."
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The fact that the Endowments dedicated to charity is revenue for the House of Justice is quite clear and well understood by Iranian Baha'i scholars during the time of Abdu'l Baha and Shoghi Effendi. Following are the links to two different books from two highly knowledgeable teachers of the Faith. Both of them have written about the passage on endowments in the section of the Aqdas pertaining to the revenues of the House of Justice:

http://www.reference.bahai.org/fa/t/c/GHA/gha-229.html

http://www.reference.bahai.org/fa/t/c/AK4/ak4-272.html#pg268

Another erroneous and unauthorised interpretation about the "people of Baha":

"*The term "people of Baha" is used with a number of different meanings in the Baha'i Writings. In this instance, they are described as those 'who speak not except by His leave and judge not save in accordance with what God hath decreed in this Tablet.' Following the passing of Shoghi Effendi in 1957, the Hands of the Cause of God directed the affairs of the Cause until the election of the Universal House of Justice in 1963*"

"People of Baha" simply means people of Baha, i.e. Baha'is. To say otherwise, means that those former Hands of the Cause who have arrogated unto themselves the collective Guardianship have grossly misinterpreted its meaning. They have obviously altered the evident meaning of the word in the Book, let alone conceded the fact that only the Guardian of the Cause of God has the authority to interpret. It is amazing that those Hands who were violators of the Covenant, and had caused a breach in the Cause of God, and subverted His Word, and become the manifestation of the Center of Sedition, described themselves as those "who speak not except by His leave and judge not save in accordance with what God hath decreed in this Tablet". Who did describe themselves as those? Themselves? The bogus UHJ? How can they do that? In fact they did so in opposition to "what God hath decreed"

"*What deviation can be greater than interpolating and falsifying the words and verses of the Sacred Text,*" (Abdu'l-Baha, The Will and Testament, p. 5)

A book which is published by the Heterodox Baha'is in 1997, based on the Ishraq-i-khavari's talks about the Aqdas, contains some points which he could not help himself from saying and which also has escaped the censor, includes the following:

"*Abdu'l Baha in a tablet explicitly explains that these "people of Baha" are the Spiritual Assemblies who are managing the spiritual affairs of the Baha'i communities in cities before the establishment of the House of Justice.*" http://www.reference.bahai.org/fa/t/o/TDKA/tdka-137.html#pg116

I have not seen the Tablet which Ishraq-i-khavari has mentioned but I am certain that it is true since Abdu'l Baha wrote:

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"*There is a difference between taxes and spiritual offerings. The House of Justice has certain revenues such as inheritance shares, fees and fines. These are the taxes which, according to the Aqdas, go directly not to the Guardian but to the House of Justice. According to the Master's Will which complements the Aqdas, the Huquq goes only to the Guardian*." (To Mr. George O. Latimer, Portland, Oregon, dated Haifa, June 17, 1933.) (Shoghi Effendi, Extracts from the USBN)

The first Guardian during his ministry in more than one hundred of his messages and letters strongly encouraged National and Local Spiritual Assemblies to establish their local and national endowments, even urging the National Spiritual Assemblies to have a part of their International endowments in the Holy Land registered in their names.

"*Theirs is the unrivalled opportunity, should they bestir themselves, to carry forward to a triumphant conclusion this first corporate effort to which they have consecrated themselves and their nascent institutions, to embark, in the course of subsequent Plans, on enterprises destined to safeguard and consolidate, in all parts of the motherland, the achievements so hardly won, to proclaim, unequivocally, systematically and effectively, to the masses throughout the length and breadth of the British Isles the verities enshrined in their Faith, to initiate the establishment of a befitting National Haziratu'l-Quds in either the capital of the United Kingdom or further north in the very heart of the British Isles, to inaugurate national and local endowments, to incorporate the newly constituted assemblies, to undertake the preliminary measures for the erection of the first Mashriqu'l-Adhkar in the British Empire,*" (Shoghi Effendi, The Unfolding Destiny of the British Baha'i Community, p. 220)

"*Canadian National Assembly, the establishment of National Baha'i Endowments, doubling the number of Local Assemblies throughout the Dominion and raising to one hundred the total number of localities where Baha'is reside throughout the Provinces, the constitution of a group in Newfoundland and the formation of a nucleus of the Faith in the Territory of Greenland, singled out for special mention by the Author of the Divine Plan, and the participation of Eskimos and Red Indians in membership to share administrative privileges in local institutions of the Faith in Canada*" (Shoghi Effendi, Messages to Canada, p. 7)

"*The incorporation of firmly established Local Spiritual Assemblies must simultaneously be accelerated in order to strengthen the structure of these newly established institutions, and pave the way for the establishment of local Baha'i endowments.*" (Shoghi Effendi, Messages to Canada, p. 48)

"*He was very pleased to learn of this endowment, now registered in the name of your Spiritual Assembly, and most generously contributed to the Faith of Baha'u'llah by the dear Baha'i friends Mr and Mrs. Bakhtiari... It is of the utmost importance that gradually, as the Communities grow stronger, they should acquire endowments to be used for the benefit of all the Baha'is. This not only reinforces the sense of community life, but enhances the prestige of the Faith in the eyes of*

their fellow citizens".

(Shoghi Effendi, Messages to the Indian Subcontinent, p. 215)

"*NEWLY-ESTABLISHED ISRAEL BRANCH OF NATIONAL ASSEMBLY*
While the members of this valiant, this highly gifted, forward marching and deeply consecrated community, and particularly its alert and zealous national representatives, labour to attain these immediate goals, that constitute the distinguishing features and the prime objectives of this newly opened phase of the Crusade, the measures initiated recently in the Holy Land to transfer eventually part of the international Baha'i endowments on Mt. Carmel to the name of the newly-established Branch of the Canadian National Spiritual Assembly will be steadily and energetically pursued, as a mark of abiding appreciation of the magnificence and exemplary achievements of this community in recent years in the service of the Cause of Baha'u'llah."
Shoghi Effendi, Messages to Canada, p. 48)

The fact that the Endowments dedicated to charity is revenue for the House of Justice is quite clear and well understood by Iranian Baha'i scholars during the time of Abdu'l Baha and Shoghi Effendi. Following are the links to two different books from two highly knowledgeable teachers of the Faith. Both of them have written about the passage on endowments in the section of the Aqdas pertaining to the revenues of the House of Justice:

http://www.reference.bahai.org/fa/t/c/GHA/gha-229.html

http://www.reference.bahai.org/fa/t/c/AK4/ak4-272.html#pg268

Another erroneous and unauthorised interpretation about the "people of Baha":

"*The term "people of Baha" is used with a number of different meanings in the Baha'i Writings. In this instance, they are described as those 'who speak not except by His leave and judge not save in accordance with what God hath decreed in this Tablet.' Following the passing of Shoghi Effendi in 1957, the Hands of the Cause of God directed the affairs of the Cause until the election of the Universal House of Justice in 1963*"

"People of Baha" simply means people of Baha, i.e. Baha'is. To say otherwise, means that those former Hands of the Cause who have arrogated unto themselves the collective Guardianship have grossly misinterpreted its meaning. They have obviously altered the evident meaning of the word in the Book, let alone conceded the fact that only the Guardian of the Cause of God has the authority to interpret. It is amazing that those Hands who were violators of the Covenant, and had caused a breach in the Cause of God, and subverted His Word, and become the manifestation of the Center of Sedition, described themselves as those "who speak not except by His leave and judge not save in accordance with what God hath decreed in this Tablet". Who did describe themselves as those? Themselves? The bogus UHJ? How can they do that? In fact they did so in opposition to "what God hath decreed"

"*What deviation can be greater than interpolating and falsifying the words and verses of the Sacred Text,*" (Abdu'l-Baha, The Will and Testament, p. 5)

A book which is published by the Heterodox Baha'is in 1997, based on the Ishraq-i-khavari's talks about the Aqdas, contains some points which he could not help himself from saying and which also has escaped the censor, includes the following:

"*Abdu'l Baha in a tablet explicitly explains that these "people of Baha" are the Spiritual Assemblies who are managing the spiritual affairs of the Baha'i communities in cities before the establishment of the House of Justice.*" http://www.reference.bahai.org/fa/t/o/TDKA/tdka-137.html#pg116

I have not seen the Tablet which Ishraq-i-khavari has mentioned but I am certain that it is true since Abdu'l Baha wrote:

"*Prior to establishment of the House of Justice, Endowments dedicated to charity revert to the spiritual assembly which is free from remnants of concupiscence, there is no other arrangement.*"
(Ganjineh-i-hodood va Ahkam, p.221)

Following is the interpretation of the "people of Baha" by the rightful interpreter of word of God, Joel B Marangella, the third Guardian, in response to the question of an individual dated 12 April 2003

"*If you will refer to page 154 in "God Passes By", in the fifth line from the top of the page you will find this statement: "Rejoice with exceeding gladness, O people of Baha!" It is clear that Baha'u'llah is referring to all faithful believers in this passage. As to the other clauses under the same heading of the Aqdas, one must, of course, when reading the Aqdas always keep in mind that the Will and Testament of the Master supplements the Aqdas, as explained by Shoghi Effendi. In this instance, it is clear that, similarly to the administration of other types of endowments, endowments or gifts to charity are currently administered, on behalf of the believers, that is, the "people of Baha" at national or local levels by their representatives in the Baha'i Administrative Order, that is their respective Assemblies (future Houses of Justice) and will in the future be administered by the Universal House of Justice, (when established) for any international endowments and by National and Local Houses of Justice, for endowments at those levels, as appropriate.*"

I have to remind Baha'is that:

"*The mighty stronghold shall remain impregnable and safe through obedience to him who is the Guardian of the Cause of God. It is incumbent upon the members of the House of Justice, upon all the Aghsan, the Afnan, the Hands of the Cause of God to show their obedience, submissiveness and subordination unto the Guardian of the Cause of God, to turn unto him and be lowly before him. He that opposeth him hath opposed the True One, will make a breach in the Cause of God, will subvert His Word and will become a manifestation of the Center of Sedition.*" (Abdu'l-Baha, The Will and Testament, p. 11)

Nosrat

Posted at 11:54 PM in sans-Guardian Bahá'ís | Permalink

True Bahá'í

Three Approaches to Understanding the term "Aghsán"

The division of Baha'is into several different sects came about because of the differing interpretations of the Will and Testament of Abdu'l-Baha. In that holy and sacred Document, Abdu'l-Baha created the Institution of the Guardianship as the Center of the Cause, and the Institution that would carry forward His function and authority as Interpreter of the Holy Writings. He appointed Shoghi Effendi as the first Guardian of the Cause and enjoined upon him the duty to appoint his successor: either his first born descendant, or the Guardian may "choose another branch to succeed him."

Since Shoghi Effendi had no descendants, the question came up whether he chose another branch. The Arabic word, Aghsán, or Branch, had been defined by Shoghi Effendi as the Sons of Baha'u'llah, although this was obviously not the meaning of the word in this context, since at the time Abdu'l-Baha wrote these words, there were no faithful Sons of Baha'u'llah. The proper interpretation of the word Aghsán to the question of the continuing Guardianship is key to understanding the split amongst the Baha'is.

There are three basic approaches to this:

1) Magic Sperm: The first approach is the belief that only one of the Sons of Baha'u'llah, or at least a male blood-line descendant, is eligible for appointment as Guardian. This is the majority Baha'i view represented by those Bahais who presently occupy Haifa and Wilmette (the heterodox Baha'is). I consider this concept to be the "magic sperm" theory carrying the implicit belief that there is some magical essence in the bloodline of Baha'u'llah that is necessary for one to be divinely guided. Although this is a highly superstitious and materialistic point of view, there is an historical basis for this in Islamic belief. For example, the descendants of the Prophet Muhammad are considered to have some special status or respect. The idea of blood royalty found in many of the systems of government historically also carry this idea that the genetic code of certain families carries with it some kind of magical power or essence.

If we carry the logic of this belief to its extreme, we would consider what would happen if the genetic material of Shoghi Effendi were cloned. We would have an exact duplicate of Shoghi Effendi's genetic makeup, but of course physically we would end up with his cloned identical twin. It would be a different person entirely and would not be the Guardian. Of course, if we could do this, we could clone Baha'u'llah Himself, but of course we would end up with a cloned human being and not the Manifestation of God for this Day. There is no magic in their genetic material. This example does not intend any disrespect, but merely to show absurd it is to insist that only a physical relative of Baha'u'llah could possibly serve as Guardian.

2) Spiritual Aghsán: The second approach is the belief that the Guardian may choose any male believer as his successor, and that the person so chosen is, effectively, a "spiritual" Aghsán. This would be the view represented by the Orthodox Baha'is, that is those who recognize Joel B. Marangella as the third Guardian. It is also the view taken by those Baha'is who follow Jacques Soghomonian as their fourth Guardian. This approach finds that the Will and Testament did not

impose an obligation upon the Guardian to appoint an Aghsán, but allows him to appoint any male believer as his successor. Branchhood is essentially a spiritual relationship and does not require a physical family relation. This is not a materialistic and superstitious approach, but rather is a spiritual understanding of the essential relationships of the Institutions of the Faith and the believers. For more on these spiritual relationships, see Joel B. Marangella's article entitled "Tree of the Covenant".

3) Secular Adoption: The other approach is the belief that the Guardian may only choose an Aghsán to be his successor but that by a legal adoption, recognized by secular or civil authorities, of any male as his son will validate that choice as being legally an Aghsán. This is the position taken by the Baha'is Under the Provisions of the Covenant. In my opinion, this approach is very similar to the second one, but curiously adds the unnecessary requirement that the Guardian's choice of successor have a legal sanction by a secular adoption.

It is ironic that the split of the Faith comes over the interpretation of a clause contained in the Will and Testament of Abdu'l-Baha, a writing intended by Him to avoid a split within the Cause of God by creating the Institution of the Guardianship and enjoining all of the believers to be obedient to the Guardian and his interpretations. Unfortunately, the vast majority of Baha'is lost faith in the Covenant of Baha'u'llah and rejected the Guardianship following the death of Shoghi Effendi, and thus they adopted the materialistic and superstitious belief that Shoghi Effendi was unable to appoint a successor because the Aghsán were either dead or unfaithful. Having failed to embrace the living Guardian of the Cause, the Baha'is followed the incorrect interpretation of the Will and Testament and have found themselves in grievous error.

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An evidentiary hearing on the Wilmette NSA's contempt motion against the Orthodox Bahai Faith and the Baha'is under the Provisions of the Covenant is scheduled for January 7, 2008 at 9:30 AM in the United States District Court, before the Honorable Amy J. St Eve in Courtroom 1241 in the Everett McKinley Dirksen Federal Building, 219 South Dearborn Street, Chicago, Illinois. This will be a "mini-trial" on the issue of whether the respondents are in "privity" with the NSA under the Hereditary Guardianship (Mason Remey's organization) and therefore bound by the 1966 Judgment against that NSA. Witness testimony will be taken at the hearing which is scheduled for two days.

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True Bahá'í

We have unsealed the choice cyanide kool-aid!

I had to laugh out loud over the recent admission by a sans-Guardian Bahai in the talk.religion.bahai newsgroup who insisted that Baha'u'llah revealed the "stifling rules and regulations" enforced by the Bahai organization currently occupying Haifa and Wilmette.

Anyone with familiarity with that organization knows that their religion consists of a series of endless edicts about what one can or cannot think, do or say in every conceivable situation. They pump out book after book of "guidance" to tell their faithful flock how they are supposed to think and behave about everything for the sake of "unity." If perchance there is some area of their lives not covered by their stifling rules and regulations, there is only one thing to do about it. Not sure which shade of lipstick to use? Is it OK for unmarried persons to kiss? With or without tongue? Shoot off a letter to God's supposed representative on this earth, their so-called Universal House of Justice and ask them to please tell me what to do, what to say, what to believe.

Of course, you can't have stifling rules and regulations without stifling ENFORCEMENT. Luckily, there is a unified community of single-minded busybodies to get the job done. The non-stop job of the Bahai busybodies is to make sure that nobody is breaking any of the stifling rules and regulations and to punish those who do, so that their precious Faith will not fall into disrepute:

Busybody 1: "What time did Jane come home last night?"
Busybody 2: "Did she even come home? She was on a date and never came home at all!"
Busybody 1; "Who is she sleeping with? We need to have a talk with her and remind her that she will risk losing her (gasp) voting rights!"
Busybody 2: "LuAnne never goes out on dates. I wonder if she is at home masturbating? The UHJ said that was definitely not allowed."
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Busybody 2: "Is John drinking again? Peter saw him in a bar the other night."
Busybody 1: "Oh really, what was Peter doing in a bar?"
Busybody 2: "Good point. I better report him to the LSA."

Am I exaggerating? Perhaps. But I have seen this kind of mind-boggling interference with people's lives when I was a cult member of this Bahai community.

But you know I have read up quite a bit on the Bahai Revelation over the years and frankly I cannot remember reading in the words of the founding figures of this Faith the remotest reference to the need for a Bahai community to organize for the purpose of spying upon and enforcing the personal "laws" of the Faith.

Baha'u'llah had this to say about His rules and regulations:

"*Think not that We have revealed unto you a mere code of laws. Nay, rather, We have unsealed the choice Wine with the fingers of might and power. To this beareth witness that which the Pen of*

Revelation hath revealed. Meditate upon this, O men of insight!" Baha'u'llah, The Kitab-i-Aqdas, p. 21

Let's meditate upon this for a moment. He did not say that He wanted you to drink the cyanide-laced kool-aid of sicko cultists. He said it was the choice Wine. Note the capital letters. I think that has something to do with God-intoxication and not a network of busybodies making sure everybody is doing the right thing, saying the right thing, and thinking the right thoughts.

There is an idea. God intoxication. That is, a soul in connection with the Beloved. Mystic intercourse with the Holy Spirit. Remember that spiritual stuff?

Could it be that the personal laws of the Bahai revelation are guidelines for leading a spiritual life that each person needs to internalize within his or her own life?

Could it be that the purpose of the Bahai revelation is the spiritual growth of the entire community by each member of that community fighting his or her own spiritual battles?

Could it be that the role of the community and its administrative institutions is to foster and facilitate this growth and not to promulgate and enforce stifing rules and regulations that lord over the individual members?

I think it could be.

The thing that really amazes me is that there so many individuals who are willing to allow others to impose external control over their minds and bodies. Why don't they wake up?

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True Bahá'í

WHO CREATED THE SECTS IN THE BAHAI FAITH?

by guest blogger:
Dr. A. Parikh
Secretary of the National (Orthodox) Bahai Council of India

My Dear Bahá'í Friends!

Some of the friends enquire as to why the Divine Cause (Bahá'í Faith) has become divided into different sects? What are the factors behind it? Who is responsible for this division?

It is well understood why such questions should come to mind. But it is sad that there is no discussion on such questions nor do we investigate the answers to such questions. While 'Abdu'l-Bahá insisted that:

"The shining spark of truth cometh forth only after the clash of differing opinions".
(Abdu'l-Baha, Selections from the Writings of Abdu'l-Baha, p. 87)

Friends claim that:

According to the sayings of Abdul Bahá, the "Guardian" should be from the lineage of Bahá'u'lláh.

This is not correct in any way. Bahá'u'lláh has never placed, or written, any such condition concerning the Guardianship. In fact, He has only alluded to the Guardianship in His Writings, and it remained for 'Abdu'l-Bahá to establish the institution of the Guardianship in His Will and Testament.

I request the friends whenever you quote what "Abdul Baha says", please quote His correct and exact words and do not insert the doubtful ideas of your own mind.

The majorityof the friends are unaware of and lack knowledge of the truth but, on the other hand, accept whatever has been stated by the UHJ, the NSA or LSA and rely completely upon erroneous facts. They do not strive to know any thing other than those confused ideas and attribute those baseless, adverse and confused ideas and facts to Bahá'u'lláh.

In the Writings and Tablets of Bahá'u'lláh and 'Abdul Bahá, preference is given to impeccability and perfection and it is emphasized that preference should be given to spiritual relationships over physical relationships. Therefore, 'Abdul Bahá explains the matter as follows:

"The lineage of descendants is of two types one is from physical descendants and the other is spiritual. One is born of clay and water, and the other from the soul and heart."
(Ma'idiy-i-Asmani. Vol 5, p. 161)

"O dear one of 'Abdu'l-Baha! Be the son of thy father and be the fruit of that tree. Be a son that hath been born of his soul and heart and not only of water and clay. A real son is such a one as hath branched from the spiritual part of man. I ask God that thou mayest be at all times confirmed and

strengthened."
(Selections from the Writings of Abdu'l-Baha, p. 140)

The Friends should note that Assemblies do not have any right to decide or discuss "any matter" outside the powers and responsibilities fixed by Abdul Bahá and Shoghi Effendi. Then, who authorizes them to either change or falsify the intent of statements made in the "Tablets and Will and Testament" and thereby go against the explicit Holy Text?

They cannot decide that the Guardianship shall continue or not continue in the Bahai Faith, because according to the Will and Testament, the Guardianship of the Cause of God will continue till the end of the Dispensation of Bahá'u'lláh. Even if all the people of the world should stand against him the truth cannot be changed by decision of the people.

As for the current sects in the Bahá'í Faith, this is due to those Baha'is who, following the passing of Shoghi Effendi, stood against the Expounder and Interpreter of the Words of God-- "The Guardian of the Faith"-- and, unfortunately, the majority of the Bahá'ís blindly followed them. It was far better had they paid attention to the words of 'Abdul Baha. For He said:

"Were it not for the protecting power of the Covenant to guard the impregnable fort of the Cause of God, there would arise among the Baha'is, in one day, a thousand different sects as was the case in former ages. But in this Blessed Dispensation, for the sake of the permanency of the Cause of God and the avoidance of dissension amongst the people of God, the Blessed Beauty (may my soul be a sacrifice unto Him), has through the Supreme Pen written the Covenant and the Testament; He appointed a Center, the Exponent of the Book and the annuller of disputes. Whatever is written or said by Him is conformable to the truth and under the protection of the Blessed Beauty. He is infallible. The express purpose of this last Will and Testament is to set aside disputes from the world."
(Abdu'l-Baha, Baha'i World Faith - Abdu'l-Baha Section, p. 357)

Further, 'Abdu'l-Bahá wrote in His Will and Testament:

"The Mighty stronghold shall remain impregnable and safe through obedience to him who is the guardian of the Cause of God. It is incumbent upon the members of the House Justice, upon all the Aghsán, the Afnán, the Hands of the Cause of God to show their obedience, submissiveness and subordination unto the guardian of the Cause of God, to turn unto him and be lowly before him. He that opposeth him hath opposed the True One, will make a breach in the Cause of God, will subvert His word and will become a manifestation of the Centre of Sedition. (Will & Testament of Abdul Bahá page No.12)

My Dear Bahá'í Friend!

Do you now realize why the different sects came into existence among the Bahá'ís? Do you understand to whom Abdul Bahá has referred to as the Disputer and Creator of the Sects?

It should now be clear from the terms of His "Will" that disobedience to the Guardian and rebelling against him have now caused the several sects to come into existence.

The true Bahá'ís are those who are under the Shelter of the Guardian. The deviated sects are those who have turned away from the true Guardian.

It is my fervent hope that soon all the friends will turn unto the living guardian of the Faith and will be submissive unto him.

Written by Dr. A. Parikh, Secretary of the National (Orthodox) Bahai Council of India
on 27th July 2007.

Posted at 06:17 PM in sans-Guardian Bahá'ís | Permalink

True Bahá'í

WHO CREATED THE SECTS IN THE BAHAI FAITH?

by guest blogger:
Dr. A. Parikh
Secretary of the National (Orthodox) Bahai Council of India

My Dear Bahá'í Friends!

Some of the friends enquire as to why the Divine Cause (Bahá'í Faith) has become divided into different sects? What are the factors behind it? Who is responsible for this division?

It is well understood why such questions should come to mind. But it is sad that there is no discussion on such questions nor do we investigate the answers to such questions. While 'Abdu'l-Bahá insisted that:

"The shining spark of truth cometh forth only after the clash of differing opinions".
(Abdu'l-Baha, Selections from the Writings of Abdu'l-Baha, p. 87)

Friends claim that:

According to the sayings of Abdul Bahá, the "Guardian" should be from the lineage of Bahá'u'lláh.

This is not correct in any way. Bahá'u'lláh has never placed, or written, any such condition concerning the Guardianship. In fact, He has only alluded to the Guardianship in His Writings, and it remained for 'Abdu'l-Bahá to establish the institution of the Guardianship in His Will and Testament.

I request the friends whenever you quote what "Abdul Baha says", please quote His correct and exact words and do not insert the doubtful ideas of your own mind.

The majorityof the friends are unaware of and lack knowledge of the truth but, on the other hand, accept whatever has been stated by the UHJ, the NSA or LSA and rely completely upon erroneous facts. They do not strive to know any thing other than those confused ideas and attribute those baseless, adverse and confused ideas and facts to Bahá'u'lláh.

In the Writings and Tablets of Bahá'u'lláh and 'Abdul Bahá, preference is given to impeccability and perfection and it is emphasized that preference should be given to spiritual relationships over physical relationships. Therefore, 'Abdul Bahá explains the matter as follows:

"The lineage of descendants is of two types one is from physical descendants and the other is spiritual. One is born of clay and water, and the other from the soul and heart."
(Ma'idiy-i-Asmani. Vol 5, p. 161)

"O dear one of 'Abdu'l-Baha! Be the son of thy father and be the fruit of that tree. Be a son that hath been born of his soul and heart and not only of water and clay. A real son is such a one as hath branched from the spiritual part of man. I ask God that thou mayest be at all times confirmed and

strengthened."
(Selections from the Writings of Abdu'l-Baha, p. 140)

The Friends should note that Assemblies do not have any right to decide or discuss "any matter" outside the powers and responsibilities fixed by Abdul Bahá and Shoghi Effendi. Then, who authorizes them to either change or falsify the intent of statements made in the "Tablets and Will and Testament" and thereby go against the explicit Holy Text?

They cannot decide that the Guardianship shall continue or not continue in the Bahai Faith, because according to the Will and Testament, the Guardianship of the Cause of God will continue till the end of the Dispensation of Bahá'u'lláh. Even if all the people of the world should stand against him the truth cannot be changed by decision of the people.

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2. "Baha'is believe freedom of religion and conscience is the intrinsic right of each individual and is central to human development. It lies at the heart of an individual's integrity and identity."

3. "Baha'is believe adherence to religion or belief must never be coerced."

4. "In their interpersonal relationships, Baha'is are guided by Baha'u'llah's call to 'consort with the followers of all religions in a spirit of friendliness and fellowship.'"

5. "In the United States, the Baha'i community advocates for religious freedom..."

You might be shocked to know that quotation number 1 came from the Baha'i International Community's Response to the Secretary General's Report, 30 April 2005. http://statements.bahai.org/05-0402.htm.

The Bahá'í International Community is a non-governmental organization (NGO) registered with the United Nations and affiliated with the so-called Universal House of Justice now occupying Mt. Carmel in Haifa. If you want to see some more shameless hyprocrisy, check out these articles from the Bahai International Community:
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The other quotations above are from a web page of the National Spiritual Assembly of the Baha'is of the United States (presently headquartered in Wilmette) that is devoted to "religious freedom." http://www.bahai.us/religious-freedom

Anyone familiar with this organization of Baha'is knows how stunning are the hypocrisy of these statements considering the track record of this organization in its constant attempts to stifle dissent and religious freedom of conscience within its own ranks. Everyone familiar with the organization knows how it shuns, coerces, and abuses anyone who might hold a different view from the one espoused by its leadership. The tight control of the community and the fanatical response to its critics lies in sharp contrast to the liberal words it espouses to the United Nations.

This hypocrisy is punctuated by the cries from the Wilmette NSA's religious freedom page over the persecution of Baha'is in Iran and Egypt. These cries of persecution are in sharp contrast to the actions of the Wilmette NSA in bringing the Orthodox Baha'is and others to court in an attempt to

prevent them from using the word "Baha'i" in their names and from using the allegedly trademarked sacred symbols of the Greatest Name. For information about that action, go to: http://trueseeker.typepad.com/true_seeker/court_case.html

The attempt by this Bahai organization to put on a liberal face when it comes to religious freedom does not mean there is any hope at all that they will ever get their house in order and allow religious dissent within the Bahai community, and recognize the right of other denominations of Bahai to exist. It is only for show and to seek favors and pity from the international community over the mistreatment of the Bahais in Iran and Egypt. That mistreatment has not enlightened them about the falsity of their own position.

This hypocrisy is evident to the world at large. The fairly objective Ontario Consultants on Religious Tolerance has made note of this outrageous hypocrisy of the Bahais: http://www.religioustolerance.org/bahai5.htm.

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What a contribution to the world's literature is this gem of a statement. In it, the UHJ expresses both its fear and contempt for free speech. It suggests that the principle of moderation should be applied to just how free society should allow speech to be, reminding us that Baha'u'llah approved of liberty in certain circumstances and did not in others. It is for their fascist UHJ to let us know what those circumstances are. Because Baha'u'llah said "excess of speech (is) a deadly poison," the UHJ apparently believes that speech needs to be feared and suppressed.

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Hopefully, the world's public will eventually awaken to the fascist elements of this sick Bahai organization that now occupies Haifa and Wilmette and which every day perverts and distorts the Message of Baha'u'llah.

Hopefully too the public will perceive the more subtle hypocrisy of this Bahai organization as it espouses a liberal attitude towards all of the world's religions. It is barely able to mask its contempt for the followers of the other revealed religions it superciliously regards as dead faiths of the historical past. If this organization is ever given the chance, it will probably oppose the right of those religions to exist as well.

It is time for the Bahai community to eliminate the condescending attitude it displays with respect to other religions. In every exposition of the unity of all religions by Baha'is, there is always this patronizing air to it, that the Baha'i Faith is so superior to the previously revealed religions. The actual teaching of Baha'u'llah is not that the Baha'i Faith is superior to other religions, but that all revealed religious faiths are successive chapters of the one Faith, and that it is the latest one but not the last. To believe that the Baha'i Faith is superior to other religions is to lose sight of the true teaching of the Faith and it serves only to alienate the members of other religions who can certainly perceive this air of superiority coming from Baha'is.

Indeed it is high time for Baha'is everywhere to live up to the ideals of tolerance and righteousness, brotherhood, and freedom of conscience that was taught by the Founding Figures of the Faith. I pray this will happen soon, before it is too late to resurrect the good name of Baha'i.

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True Bahá'í

follow the Light, not the torch-bearer

There is so much confusion and misunderstanding about the Guardianship in the Bahai world today. First of all, many Bahais have no concept or understanding of the Guardianship as one of the core teachings of the Cause of God. That is, in this Day of God it is necessary for the Cause to have an authorized interpreter and center, to whom all must turn, in order to maintain the unity of the Cause, and to carry the Faith effectively into the future.

The sans-Guardian Bahais, of course, have perverted this teaching to mean that all must turn to their headless so-called Universal House of Justice. I believe the simple analogy of a relay race will demonstrate how these Bahais, and others, have completely strayed from the true path.

If you think of divine guidance as the Light emanating from Baha'u'llah and the line of successors as the torch-bearers of that Light, then it is easy to understand the Bahai covenant.

Mastercolor_3 The first torch-bearer was Abdu'l-Baha, the Center of the Covenant. Once the torch was in His possession, the authority in the Faith belonged to Him. It was His decision entirely about the person to whom He would pass the authority after His passing. Abdu'l-Baha's Will and Testament created the Guardianship for this purpose, and He named Shoghi Effendi, His grandson, as the first Guardian. The Guardian was the Center of the Cause, the authorized interpreter, and the sacred head of the Universal House of Justice in that future time when it would be created by the Guardian.

Now Shoghi Effendi carried the torch that illumined the world with Baha'u'llah, the Light. He faithfully Shoghi_2 carried out his ministry to erect the Institutions of the Faith, as delineated in the Will and Testament of Abdu'l-Baha. During his ministry, the Faith spread far and wide, with numerous and far-flung local and national Assemblies proliferating throughout the world, the appointment of Hands of the Cause, and the establishment in its embryonic state of the International Baha'i Council, the embryonic Universal House of Justice. Charles Mason Remey was appointed as the president of the embryonic Institution.

Upon Shoghi Effendi's untimely death, the Bahai world became confused. The Light of the torch carried by Shoghi Effendi was so bright that they could not conceive of anyone else worthy to carry the Light into the future. Had they understood more clearly the vital and central import of the Guardianship, they would not have lost faith that this Light remained on this earth even though Shoghi Effendi had passed on. Had they turned to the now newborn International Bahai Council, they would have eventually seen that the President of the IBC was holding the torch that he had received from Shoghi Effendi and that the Light continued to shine in this world.

Making the same mistake that the followers of past religions continually have made, they failed to distinguish between the Light and the torch-bearer, so that they were unable to recognize the new torch-bearer. It was a relay race and they were still looking to the runner who no longer carried the torch, instead of following the torch in the hands of the next runner. If one follows the relay race metaphor to its logical conclusion, it is evident that the Custodian Hands had no authority

whatsoever. By the nonsensical argument that they were the "chief stewards" of the Cause, the Hands created the Custodians and claimed that this illicit body was now the bearer of the Light. The only problem was that the mere designation of the Hands as "chief stewards" was not, by any stretch of the imagination, the same as passing the authority of the Covenant to the Hands. To the contrary, it was a strong indication that the Hands were to remain sub-servient to the Guardian after the passing of the torch. The Custodians imagined, in their arrogance, that they somehow had the torch and that they had faithfully passed this torch to the headless UHJ of their own creation. Of course, their torch was not lit with the Light of Baha'u'llah, so the torch they passed to their bogus UHJ was emitting nothing but darkness.

Remey Meanwhile, Mason Remey ran with the torch. However, he was already an elderly man and it was difficult for him to run the relay race for very long. After a long and frustrating battle with the Hands of the Cause that found him expelled from the former Bahai organization and having been rejected by the vast majority of Bahais, Mason Remey's physical health was deteriorating and he was not able to function as the Guardian for more than a few years. Recognizing his failing health and being divinely guided by the Light that he faithfully carried, Mason Remey appointed Joel B. Marangella as the President of the Second International Bahai Council, and he forcefully insisted that the IBC be activated with Marangella as its President in 1965. This effectively transferred the torch to Joel B. Marangella even though Remey was still alive. All of Remey's followers continued to follow the former torch-bearer, Mason Remey, even though the torch was no longer in his hands. Even Marangella was in denial about this, even though the significance of the activation of the IBC was known and understood by him. He rationalized it away and continued to follow the former torch-bearer for several years.

Not until it became clear to many of his followers that Remey was no longer functioning as the Guardian (that is, his pronouncements were clearly erroneous and could not possibly be the product of a divinely guided man) did it occur to them that perhaps they may have missed something. By this time, towards the end of 1969, Joel B. Marangella announced that he was, in fact, the Guardian and had been so since Joelbmarangella_3 the activation of the IBC. Some of Remey's followers recognized that Marangella now held the torch of divine Light and came over to his Orthodox Bahai Faith. Many of Remey's followers could not understand how Marangella could possibly carry the torch while Remey was still alive, no matter how obvious it was to them that Mason no longer carried the Light. Those believers remained in Remey's Bahai Faith under the Hereditary Guardianship that he had re-named in 1966 as the "Abha World Faith." Again, the believers had mistaken the torch-bearer for the Light.

The torch carrying the Light of Baha'u'llah is now in the possession of Joel B. Marangella and will so remain until such time as he passes the torch to his chosen successor (a Persian believer, Hand of the Cause Nosrat'u'llah Bahremand, whose fatherImg_0157 had recognized Mason Remey and served in the NSA under the Hereditary Guardianship in Iran).

The Baha'is of the world will not be united, and will be unable to carry out their mission of delivering Baha'u'llah's Light to the world, until such time as they come under the guidance of the torch-bearer of His Light, the living Guardian of the Cause of God. This is nothing but the truth.

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Remey Meanwhile, Mason Remey ran with the torch. However, he was already an elderly man and it was difficult for him to run the relay race for very long. After a long and frustrating battle with the Hands of the Cause that found him expelled from the former Bahai organization and having been rejected by the vast majority of Bahais, Mason Remey's physical health was deteriorating and he was not able to function as the Guardian for more than a few years. Recognizing his failing health and being divinely guided by the Light that he faithfully carried, Mason Remey appointed Joel B. Marangella as the President of the Second International Bahai Council, and he forcefully insisted that the IBC be activated with Marangella as its President in 1965. This effectively transferred the torch to Joel B. Marangella even though Remey was still alive. All of Remey's followers continued to follow the former torch-bearer, Mason Remey, even though the torch was no longer in his hands. Even Marangella was in denial about this, even though the significance of the activation of the IBC was known and understood by him. He rationalized it away and continued to follow the former torch-bearer for several years.

Not until it became clear to many of his followers that Remey was no longer functioning as the Guardian (that is, his pronouncements were clearly erroneous and could not possibly be the product of a divinely guided man) did it occur to them that perhaps they may have missed something. By this time, towards the end of 1969, Joel B. Marangella announced that he was, in fact, the Guardian and had been so since Joelbmarangella_3 the activation of the IBC. Some of Remey's followers recognized that Marangella now held the torch of divine Light and came over to his Orthodox Bahai Faith. Many of Remey's followers could not understand how Marangella could possibly carry the torch while Remey was still alive, no matter how obvious it was to them that Mason no longer carried the Light. Those believers remained in Remey's Bahai Faith under the Hereditary Guardianship that he had re-named in 1966 as the "Abha World Faith." Again, the believers had mistaken the torch-bearer for the Light.

The torch carrying the Light of Baha'u'llah is now in the possession of Joel B. Marangella and will so remain until such time as he passes the torch to his chosen successor (a Persian believer, Hand of the Cause Nosrat'u'llah Bahremand, whose fatherImg_0157 had recognized Mason Remey and served in the NSA under the Hereditary Guardianship in Iran).

The Baha'is of the world will not be united, and will be unable to carry out their mission of delivering Baha'u'llah's Light to the world, until such time as they come under the guidance of the torch-bearer of His Light, the living Guardian of the Cause of God. This is nothing but the truth.

Posted at 09:36 AM in sans-Guardian Bahá'ís | Permalink

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True Bahá'í

More thoughts on the spiritual battle with the forces of darkness

In my last article, I spoke about the spiritual warfare that is going on between the forces of darkness and the Army of Light, and about how so many people misunderstand this concept, erroneously confusing spiritual battle with physical methods of force and control.

"*It follows that all who work for the Supreme Design are soldiers in the army of the Spirit. The light of the celestial world makes war against the world of shadow and illusion. The rays of the Sun of Truth dispel the darkness of superstition and misunderstanding*." Abdu'l-Baha, Paris Talks, p. 85.

Spiritual battle is engaged in the hearts and minds of humanity and does not require physical methods.

"*[B]e a celestial army, and you shall indeed conquer the city of hearts*." Abdu'l-Baha, Paris Talks, p. 171.

The forces of darkness are engrossed in passions, greed, brutality, and enslavement of others as a means for obtaining power and control. The Army of Light works for the Kingdom of God on earth as it is in heaven, working in a spirit of selfless service, compassion, and loving-kindness for the purpose of freeing humanity from its bondage and allowing for its spiritual growth and happiness.

"*I supplicate God that ye may become the army of that kingdom, in order that by the power of the Most Great Name, the friends of God may conquer this world through love, friendship and the strength of the Kingdom of peace; the human race become compassionate, and bloodshed and carnage be completely effaced from the universe*." Baha'i World Faith - Abdu'l-Baha Section, p. 409.

At present, this war is going badly. The forces of darkness are taking ascendancy.

Blood lust and violence have taken hold of humanity at every level. Violence grips people in their families, in the streets, and globally as nations and factions fight one another with increasing levels of terror and destruction. Violence is viewed by most people as the only effective means of resolving disputes, regarding violence not only as legitimate but as the exclusive or preferred method of achieving one's ends. Almost universally peaceful methods of conflict resolution are viewed with disdain, as ineffective relics of naive fools.

"*O ye dear friends! The world is at war and the human race is in travail and mortal combat. The dark night of hate hath taken over, and the light of good faith is blotted out. The peoples and kindreds of the earth have sharpened their claws, and are hurling themselves one against the other. It is the very foundation of the human race that is being destroyed. It is thousands of households that are vagrant and dispossessed, and every year seeth thousands upon thousands of human beings weltering in their life-blood on dusty battlefields. The tents of life and joy are down. The generals practise their generalship, boasting of the blood they shed, competing one with the next in inciting to violence. 'With this sword,' saith one of them, 'I beheaded a people!'*

And another: 'I toppled a nation to the ground!' And yet another: 'I brought a government down!' On such things do men pride themselves, in such do they glory! Love -- righteousness -- these are everywhere censured, while despised are harmony, and devotion to the truth." Selections from the Writings of Abdu'l-Baha, p. 2.

Those who deny the existence of this great battle between the forces of darkness and the Army of Light must be blind to reality because the evidence of this epic fight is all around us. This is the end time, and those who love God must not sit idle while the forces of darkness take over every aspect of society and capture the souls of our fellow men and women. We must stand up courageously in the arena of service to the Cause of God and fight evil wherever it presents itself. This battle is not physical. This is not a violent struggle. This is a battle of prayer, kindness, and compassion.

"*Therefore today "victory" neither hath been nor will be opposition to anyone, nor strife with any person; but rather what is well-pleasing is that the cities of [men's] hearts, which are under the dominion of the hosts of selfishness and lust, should be subdued by the sword of the Word, of Wisdom, and of Exhortation. Everyone, then, who desireth "victory" must first subdue the city of his own heart with the sword of spiritual truth and of the Word, and must protect it from remembering aught beside God: afterwards let him turn his regards towards the cities of [others'] hearts.*"
Abdu'l-Baha, A Traveller's Narrative, p. 63

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True Bahá'í

Religion will degenerate into a mere organization

The emphasis in the Bahai Faith (that is, the sans-Guardian organization of Baha'is now occupying Haifa and Wilmette) on its Administration, obedience to its leadership, the constant flow of rules and regulations, the spying and paranoia over its members. and petty enforcement of laws regulating the private lives of its believers, has caused that organization to enter into a winter of spiritual ossification.

It seems this organization has forgotten that it is first and foremost a religious faith. Instead it has become preoccupied with itself as a corporate entity, with its trademarks, copyrights, market share, and advertising, as if the Message of Baha'u'llah was a commodity to be marketed and sold in the marketplace.

Shoghi Effendi, the first Guardian of the Cause, saw this was coming and tried to warn the Baha'is that spiritual death would come without a mystical relationship with God born of prayer and meditation:

"*For the core of religious faith is that mystic feeling which unites Man with God. This state of spiritual communion can be brought about and maintained by means of meditation and prayer. And this is the reason why Bahá'u'lláh has so much stressed the importance of worship. It is not sufficient for a believer merely to accept and observe the teachings. He should, in addition, cultivate the sense of spirituality which he can acquire chiefly by means of prayer. The Bahá'í Faith, like all other Divine Religions, is thus fundamentally mystic in character. Its chief goal is the development of the individual and society, through the acquisition of spiritual virtues and powers. It is the soul of man which has first to be fed. And this spiritual nourishment prayer can best provide.*

"Laws and institutions, as viewed by Bahá'u'lláh, can become really effective only when our inner spiritual life has been perfected and transformed. Otherwise religion will degenerate into a mere organization, and becomes a dead thing. The believers, particularly the young ones, should therefore fully realize the necessity of praying. For prayer is absolutely indispensable to their inner spiritual development, and this, as already stated, is the very foundation and purpose of the religion of God." Shoghi Effendi, Directives from the Guardian, p. 86-87

Thankfully, in the Bahai revelation, matters of spirituality are left to individual choice. Except for the revealed prayers, there is no established methods of prayer and meditation. The individual is left to choose spiritual practices according to his or her own level of spiritual growth. Since prayer and meditation is strictly a matter between God and an individual, there is no congregational or other organized forum for prayer. Instead, the practice of briefly reciting prayers at meetings is used. This freedom in matters of spirituality is one of the distinguishing features of the Baha'i religion, and because of this freedom the Baha'i religion is accessible to people of a variety of backgrounds. Regardless of one's past religious history or level of spiritual development, one can join the Faith and participate in its community, while pursuing one's own individual relationship with God. A Zen Buddhist and a Christian laymen can join side by side, each with his or her own

spiritual practices and yet united within a common faith. At least, that was one of the promises of the Bahai Revelation.

Unfortunately, for those Bahais who are shallow and have merely scratched the surface of this Revelation (and those who know a community of these Baha'is will attest that this applies to the vast majority of them) they have no other spiritual life than the brief recital of a revealed prayer at a Feast, or Bahai school, or other function. That is the extent of their religious service. Since everything in their Bahai life is otherwise strictly regulated and controlled, there is no one telling them to pray at home and so most probably do not do so. It appears anyway that this is the case. The Bahais seem to give lip service to their spirituality but otherwise treat their religious activities as cold and calculating meetings designed to attract more members so that a larger pool of fanatical contributors can be obtained in order to further their goals of growth and consolidation. It is nothing more than a corporate business mentality. It has ceased to be a religion.

Posted at 10:17 AM in sans-Guardian Bahá'ís | Permalink

True Bahá'í

Religion will degenerate into a mere organization

The emphasis in the Bahai Faith (that is, the sans-Guardian organization of Baha'is now occupying Haifa and Wilmette) on its Administration, obedience to its leadership, the constant flow of rules and regulations, the spying and paranoia over its members. and petty enforcement of laws regulating the private lives of its believers, has caused that organization to enter into a winter of spiritual ossification.

It seems this organization has forgotten that it is first and foremost a religious faith. Instead it has become preoccupied with itself as a corporate entity, with its trademarks, copyrights, market share, and advertising, as if the Message of Baha'u'llah was a commodity to be marketed and sold in the marketplace.

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True Bahá'í

The spiritual battle with the forces of darkness

I have been writing critical pieces about the sans-Guardian Bahai organization that is presently headquartered in Haifa and Wilmette, and some of its critics have tried to make the point that the paranoia and oppression exhibited by that organization had its source in the actions of the first Guardian, Shoghi Effendi, and even the founders of the Faith.

I disagree with this. Although I don't agree with everything Shoghi Effendi did, and I think he had his personality quirks just like everyone else, I don't see any concrete evidence of Shoghi Effendi taking the kind of oppressive actions that the headless UHJ presently commits on a regular basis.

Critics say that Shoghi Effendi exhibited paranoia when he explained Baha'u'llah's teachings that this is the day when the forces of darkness will do battle with the Army of Light. Larry Rowe recently had this to say on talk.religion.bahai:

Hi Jeffrey,

Whenever I read the following from the UHJ I get the willies:

The need to protect the Faith from the attacks of its enemies may not be generally appreciated by the friends, particularly in places where attacks have been infrequent. However, it is certain that such opposition will increase, become concerted, and eventually universal. The writings clearly foreshadow not only an intensification of the machinations of internal enemies, but a rise in the hostility and opposition of its external enemies, whether religious or secular, as the Cause pursues its onward march towards ultimate victory. Therefore, in the light of the warnings of the Guardian, the Auxiliary Boards for Protection should keep "constantly" a "watchful eye" on those "who are known to be enemies, or to have been put out of the Faith", discreetly investigate their activities, alert intelligently the friends to the opposition inevitably to come, explain how each crisis in God's Faith has always proved to be a blessing in disguise, and prepare them for the "dire contest which is destined to range the Army of Light against the forces of darkness".

(The Universal House of Justice, The Institution of the Counsellors, p. 16)

The Stasi-like mentality that is advocated by the UHJ in the above has no place in a system deserving of the name spiritual. What such paranoia which councils coreligionists to:""keep constantly" a "watchful eye" on those "who are known to be enemies, or to have been put out of the Faith", discreetly investigate their activities", inevitably does is create an elite who begin to believe that their

personal religious interpretations are the all in all and that each and every one of their coreligionists who holds to religious interpretations which are diverse from their own orthodoxy should be purged, disenfranchised.

A person needs to investigate what the source of this paranoia is though.

It was Shoghi Effendi that the UHJ was quoting when they referred to an Army of Light.

The Lord of Hosts, the King of Kings has pledged unfailing aid to every crusader battling for His Cause. Invisible battalions are mustered, rank upon rank, ready to pour forth reinforcements from on high. Bahá'u'lláh's army of light is standing on the threshold of the Holy Year.

(Shoghi Effendi, Messages to the Baha'i World - 1950-1957, p. 44)

I also get the "willies" when I read the chilling words of their headless UHJ about how it sees enemies all around it, from within and without, and it must keep a watchful eye. I don't get the same feeling about Shoghi Effendi's messages because he is talking about a spiritual battle while the headless UHJ is talking about physically opposing its enemies (and of course, it considers me as one of its enemies and it is indeed presently doing battle against me and my colleagues in a federal district court in Chicago).
http://trueseeker.typepad.com/true_seeker/court_case.html

I believe we are in the midst of spiritual warfare. I am not talking about any of the physical wars going on in the world, although they are obvious symptoms of this greater fight that is going on in the spiritual world for the soul of humanity. In brief, this spiritual war is for the hearts and minds of every human being on this planet. The forces of darkness wish to enslave humanity in a materialist hell of hatred and passion. The Army of Light, on the other hand, seeks to free humanity so that it may achieve its destiny and evolve into spiritual beings of light and truth. This battle is being waged on all fronts throughout the world and it is absolutely essential that all of us engage the enemy and fight for love, truth, and justice in this world. When I say fight, I am not talking about physical or material violence in any shape way or form. I am talking about being prayer warriors, and fighting in the spiritual world for the redemption of our fellow men and women. This is difficult for many people to grasp because their vision is limited to the physical world. They have no real concept of a spiritual world, much less a spiritual battle.

It is ironic, of course, that the large Bahai organization headed up by the headless UHJ has already succumbed to the forces of darkness. Its paranoia about the sinister enemies comes far too late, because that organization lost its soul some 40 years ago and it already serves the forces of darkness. It already has a material view of the world, seeks power and prestige on the earth, and greedily hungers for money and to grow itself into a large force in this world. It is not concerned about matters of spirit. It has no regard for truth, justice, love, compassion, brotherhood, or peace. It gives lip service to them as it engages on a daily basis in behavior that betrays all of these ideals.

It truly is a dangerous organization because it masquerades as the true Cause of God, borrowing the prestige and ideals of Baha'u'llah's Revelation, in its nefarious efforts to destroy the truly faithful ones and to trick and enslave the masses of humanity in its fascist vision of controlling the world.

Abdu'l-Baha:

"*O ye friends of God! Today is the day of union and this age is the age of harmony in the world of existence. 'Verily, God loveth those who are working in His path in groups, for they are a solid foundation.' Consider ye that he says 'in groups,' united and bound together, supporting one another. 'To work,' mentioned in this holy verse, does not mean, in this greatest age, to perform it with swords, spears, shafts and arrows, but rather with sincere intentions, good designs, useful advices, divine moralities, beautiful actions, spiritual qualities, educating the public, guiding the souls of mankind, diffusing spiritual fragrances, explaining divine illustrations, showing convincing proofs and doing charitable deeds. When the holy souls, through the angelic power, will arise to show forth these celestial characteristics, establishing a band of harmony, each of these souls shall be regarded as one thousand persons and the waves of this greatest ocean shall be considered as the army of the hosts of the Supreme Concourse.*"
Baha'i World Faith - Abdu'l-Baha Section, p. 401

Posted at 08:51 AM in Introductory | Permalink

True Bahá'í

What hope is left?

The promise of the Bahai Revelation was the universal tolerance and acceptance of all humanity that its teachings championed. Never before was there a religion that so brilliantly espoused the unity and brotherhood of men and women of all nations, races, and creeds.

More than that, the teachings of the Bahai Revelation were spiritually refreshing. The awe inspiring life and teachings of Abdu'l-Baha impressed many with His teachings that all of reality fundamentally was an expression of the Holy Spirit from the lowest forms of life up through to humanity, and that the physical world was but the shadow of an even more vast and powerful spiritual world. With this teaching as the foundation, the Master espoused a religion of brotherly love, tolerance, and world unity that was the last hope for a distressed humanity.

How unfortunate that the followers of this religion have so utterly failed to live up to the standards upon which this Cause was founded. The world today sees a Faith in which Bahais sue other Bahais over the right of the minority Bahais to even identify themselves with Baha'u'llah. We see a Faith strangleholded by a corrupt and paranoid leadership that seeks to control its followers and crush its enemies.

All of the ideals and spiritual truths upon which the religion was founded are presently nothing more than empty words. The Bahai Faith has become a pathetic shell of its once glorious promise. Whatever happened to the idea that "*the souls of the people of Baha, who have entered and been established within the Crimson Ark, shall associate and commune intimately one with another, and shall be so closely associated in their lives, their aspirations, their aims and strivings as to be even as one soul*"? (Gleanings, p. 169-70). The fundamental verities of the Cause of God have been neglected and abandoned. The organization of Bahais that now occupies the World Center is the refuge for bitter, close-minded fanatics unable to even express themselves openly and in good faith.

I urge all Bahais of every denomination to come together and abandon the estrangement and hatred for one another. Do not let your leadership keep you from associating with the followers of all religions, including other denominations of Bahai. Let us look to our common love for and belief in Baha'u'llah and turn away from the bitter disputes that have divided us. Tolerance means that each and every one of us can believe what we will about these matters but that should not prevent us from communicating with one another in a spirit of love and fellowship, and mutual understanding. If the Bahais can be so bitterly divided, then what hope is left for this Faith to serve as a focal point for the unity of the planet? What hope is left for the survival of humanity when the Message of its deliverance has been diluted by hatred and division?

"*Look about thee at the world: here unity, mutual attraction, gathering together, engender life, but disunity and inharmony spell death.*" Selections from the Writings of Abdu'l-Baha, p. 31

Posted at 07:17 PM in World Unity | Permalink

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True Bahá'í

Baha'i for Sale

In the litigation [http://trueseeker.typepad.com/true_seeker/court_case.html] brought against the Orthodox Baha'is by the NSA of sans-Guardian Bahais currently headquartered in Wilmette, the Wilmette NSA is attempting to prevent the OBF from using the word Bahai, claiming that they own a trademark to the name. They say that the OBF's use of the word "Bahai" is deceptive, misleading and irreparably damaging to the NSA. The OBF counters that it is the generic term for a religious teaching, and that the NSA does not have the exclusive right to use the term, and that the OBF's non-commercial use of the word to describe its religious beliefs is lawful.

The thing that is so sick about the Wilmette NSA's actions is that if anyone is damaging the name Bahai, it is them, in the undignified manner in which they advertise and promote the Faith (using billboards, for example). If you want to see how low it has become, go to amazon.com and search for "Baha'i" and see what you get. You will find t-shirts, sweatshirts, and caps with slogans such as "Army Baha'i" "Baha'i Power" "Kiss Me I'm Baha'i" and the ever appropriate "Do Not Hate Me Because I'm Baha'i". You can get "I Love (heart) Baha'u'llah" coffee mugs, and you can be a hit with the ladies with the "I Love (heart) Baha'i Girls" t-shirt. You can even purchase "I Love (heart) Baha" keychains and a lawn sign resembling a street sign that says "Baha'i Way."

The Wilmette NSA is so protective of the Baha'i name, but it apparently has no problem with the cheapening of the Greatest Name on apparel and novelty items. They sicken me.

Posted at 11:25 PM in Court Action | Permalink

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True Bahá'í

"They inflicted the greatest injury and cruelty, yet counted themselves firm in the Covenant"

On the newsgroup talk.religion.bahai, there has been considerable discussion from time to time about shunning, as practiced by the sans-Guardian Baha'is, those who currently occupy the headquarters in Haifa and Wilmette. Remarkably, some of the members of that group have the audacity to deny that the behavior is taking place, or relegate it to some historical practice that is no longer being carried out.

The reality is that the sans-Guardian Baha'is have been consistently perverting the Faith's teachings about shunning Covenant-breakers, to carry out the most atrocious, cult-like and demonic, mind-control methods of thought control, for the purpose of keeping its membership in line, so that the leadership of the organization can effectively control the minds and behavior of its world-wide adherents.

With the constant threat of being shunned, to have all of your friends and family leave you and refuse any contact whatsoever, the sans-Guardian Bahai leadership controls what its members do, think and say, down to very minute details such as with whom they might associate and the details of which conversations and reading materials that are acceptable and which are not. Failure to heed these threats results in shunning, and if the friends and family of the shunned person do not comply, they too are shunned. As a result, a number of the sans-Guardian Bahai's who wish to read what they want, hear ideas they want to hear, and associate with persons as they wish, have to sneak around out of fear that they will be caught by the authorities and then ostracized by their friends and family. In some countries, my fellow Orthodox Baha'is are in constant fear of harassment and threats from extreme fanatical members of the sans-Guardian Baha'is, and must conduct their activities in secret lest they become victims of violent crimes against them. This is going on in many communities around the world today. Of course, this is kept hidden from the rank and file believers, but just because violence isn't being threatened in your nice suburban towns in the United States does not mean that it is not occurring secretly in other countries that enjoy less police protection than you have.

Let me state clearly for the record that shunning is a part of the Bahai teaching and history, but it must be understood what covenant-breaking was historically and how shunning was actually carried out. To gloss over the truth of the teachings and their historical context is part of the cult-like attitude displayed by the sans-Guardian Baha'is. It is important to be clear on this.

The teachings about shunning are best summarized in Abdu'l-Baha's Last Tablet to America, published in Bahai World Faith, p. 428. The quotes below come from that Tablet.

It is important to understand, first, that covenant-breaking always has meant disobedience to the point of opposition to the Center of the Covenant. "*They have arisen against the Center of the Covenant like the people of Bayan who attacked the Blessed Beauty and every moment uttered a calumny.*" Thus, the Babi's who resisted and opposed Baha'u'llah, those who attacked and opposed Abdu'l-Baha, and those who opposed Shoghi Effendi, all were considered covenant-breakers. The

definition of covenant-breaking was unilaterally altered by the Hands of the Cause after the death of Shoghi Effendi. They had no authority to change the definition. Until they changed it, it meant opposing the Guardian. There is no authoritative text to remotely suggest that covenant-breaking means opposition to the authority of the Hands or the headless UHJ they created. They also broadened the approach to covenant breaking by condemning not only the leaders but also the misled followers of these leaders. The reality is that covenant-breakers are only the instigators and leaders, ones with selfish ambition and purposes that motivate them, and not the sincere but misled persons deceived by the covenant breakers.

Although historically covenant-breakers opposed the Center of the Covenant, they always attempted to deceive others into believing that they were the ones faithful to the Covenant. "*Every day they wrote and spread a pamphlet opposing Bahá'u'lláh, caused trouble and perplexity among the people; they inflicted the greatest injury and cruelty, yet counted themselves firm in the Covenant of His Holiness, the Báb.*" In most instances, the covenant-breakers deceived a multitude of people, such as in the days of Abdu'l-Baha, when most of the Bahais turned against the Master and pledged their allegiance to His brother. "*Listen not to the nonsensical utterances of the manifestations of Satan, because the manifestations of Satan are occupying today the observation posts of the glorious path of God, and preventing the people by every means of deception and ruse.*"

Today is no different. The covenant-breakers of today, that is, the leaders of the sans-Guardian organization, have misled their followers into believing that the true ones, that is the ones who are loyal and obedient to the Guardian of the Cause, are the covenant-breakers. The reality is they are the ones opposed to the Guardian and his sworn enemies, even to the point of hauling the Guardian of the Faith into a secular court in the United States to try to prevent him and his organization from using the Greatest Name! What evil they commit and yet their followers remain blind to it.
[The Court papers can be viewed here: http://trueseeker.typepad.com/true_seeker/court_case.html]

And, yes it is true, that covenant-breakers should be shunned. That is, the leaders of opposition to the Guardian, the ones who knowingly and actively attack the Guardian, should be shunned. Not the misled followers, not the unfortunate family members, and not otherwise faithful believers who are caught reading material or talking with those who have been declared covenant breakers. The reason they are shunned is not to impose cult-like thought control upon the membership but to protect the members from the evil and deception perpetrated by these sick souls.

Baha'u'llah and Abdu'l-Baha used strong language to describe these people, much of it metaphorical in order to make the point how dangerous they are. Covenant-breakers are "*weak, capricious, malicious and ignorant souls*" all of whom "*have been shaken by the earthquake of hatred, of animosity...*" "*Their breath is like the poison of the snake that kills instantly.*" They are like "*Satan, in the garb of man.*" "*They are manifestations of Satan.*" "*Their breath is infectious, like unto poison.*" "*Every hour they contrive new intrigues and fraud, and bring forth new calumny.*" They are "*persons who appear as sheep and in reality are ferocious wolves; they exercise every sort of oppression, endeavor to destroy the foundation of the Covenant, -- and claim to be Bahá'ís. They strike at the root of the Tree of the Covenant -- and count themselves persecuted.*"

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Jeffrey Goldberg

Posted at 11:48 AM in sans-Guardian Bahá'ís | Permalink | Comments (3) | TrackBack (0)

True Bahá'í

"They inflicted the greatest injury and cruelty, yet counted themselves firm in the Covenant"

On the newsgroup talk.religion.bahai, there has been considerable discussion from time to time about shunning, as practiced by the sans-Guardian Baha'is, those who currently occupy the headquarters in Haifa and Wilmette. Remarkably, some of the members of that group have the audacity to deny that the behavior is taking place, or relegate it to some historical practice that is no longer being carried out.

The reality is that the sans-Guardian Baha'is have been consistently perverting the Faith's teachings about shunning Covenant-breakers, to carry out the most atrocious, cult-like and demonic, mind-control methods of thought control, for the purpose of keeping its membership in line, so that the leadership of the organization can effectively control the minds and behavior of its world-wide adherents.

With the constant threat of being shunned, to have all of your friends and family leave you and refuse any contact whatsoever, the sans-Guardian Bahai leadership controls what its members do, think and say, down to very minute details such as with whom they might associate and the details of which conversations and reading materials that are acceptable and which are not. Failure to heed these threats results in shunning, and if the friends and family of the shunned person do not comply, they too are shunned. As a result, a number of the sans-Guardian Bahai's who wish to read what they want, hear ideas they want to hear, and associate with persons as they wish, have to sneak around out of fear that they will be caught by the authorities and then ostracized by their friends and family. In some countries, my fellow Orthodox Baha'is are in constant fear of harassment and threats from extreme fanatical members of the sans-Guardian Baha'is, and must conduct their activities in secret lest they become victims of violent crimes against them. This is going on in many communities around the world today. Of course, this is kept hidden from the rank and file believers, but just because violence isn't being threatened in your nice suburban towns in the United States does not mean that it is not occurring secretly in other countries that enjoy less police protection than you have.

Let me state clearly for the record that shunning is a part of the Bahai teaching and history, but it must be understood what covenant-breaking was historically and how shunning was actually carried out. To gloss over the truth of the teachings and their historical context is part of the cult-like attitude displayed by the sans-Guardian Baha'is. It is important to be clear on this.

The teachings about shunning are best summarized in Abdu'l-Baha's Last Tablet to America, published in Bahai World Faith, p. 428. The quotes below come from that Tablet.

It is important to understand, first, that covenant-breaking always has meant disobedience to the point of opposition to the Center of the Covenant. "*They have arisen against the Center of the Covenant like the people of Bayan who attacked the Blessed Beauty and every moment uttered a calumny.*" Thus, the Babi's who resisted and opposed Baha'u'llah, those who attacked and opposed Abdu'l-Baha, and those who opposed Shoghi Effendi, all were considered covenant-breakers. The

definition of covenant-breaking was unilaterally altered by the Hands of the Cause after the death of Shoghi Effendi. They had no authority to change the definition. Until they changed it, it meant opposing the Guardian. There is no authoritative text to remotely suggest that covenant-breaking means opposition to the authority of the Hands or the headless UHJ they created. They also broadened the approach to covenant breaking by condemning not only the leaders but also the misled followers of these leaders. The reality is that covenant-breakers are only the instigators and leaders, ones with selfish ambition and purposes that motivate them, and not the sincere but misled persons deceived by the covenant breakers.

Although historically covenant-breakers opposed the Center of the Covenant, they always attempted to deceive others into believing that they were the ones faithful to the Covenant. "*Every day they wrote and spread a pamphlet opposing Bahá'u'lláh, caused trouble and perplexity among the people; they inflicted the greatest injury and cruelty, yet counted themselves firm in the Covenant of His Holiness, the Báb.*" In most instances, the covenant-breakers deceived a multitude of people, such as in the days of Abdu'l-Baha, when most of the Bahais turned against the Master and pledged their allegiance to His brother. "*Listen not to the nonsensical utterances of the manifestations of Satan, because the manifestations of Satan are occupying today the observation posts of the glorious path of God, and preventing the people by every means of deception and ruse.*"

Today is no different. The covenant-breakers of today, that is, the leaders of the sans-Guardian organization, have misled their followers into believing that the true ones, that is the ones who are loyal and obedient to the Guardian of the Cause, are the covenant-breakers. The reality is they are the ones opposed to the Guardian and his sworn enemies, even to the point of hauling the Guardian of the Faith into a secular court in the United States to try to prevent him and his organization from using the Greatest Name! What evil they commit and yet their followers remain blind to it.
[The Court papers can be viewed here: http://trueseeker.typepad.com/true_seeker/court_case.html]

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True Bahá'í

It is the blind leading the blind

Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch. Matthew 15:14

The one thing that always has bothered me about the situation of the Bahai Faith, upon the death of Shoghi Effendi, was that there was no discussion whatsoever of the question of the continuation of the Guardianship. In the opinion of the Orthodox Baha'is, the entire Bahai world made a serious mistake by following without question the Custodians into rejection of the Guardianship, one of the essential twin pillars of the Faith.

But, how can it be explained that the entire Bahai world, composed of numerous rational and well-meaning, and intelligent and good people, could take this erroneous path without giving it a single thought? It boggles the mind to think that so many people can be so mistaken.

But science has an explanation for it, in the study of crowd psychologies and the rational herding instinct.

It seems that when a large number of human beings, acting individually and using the diverse information available to them, will collectively exhibit an amazing intelligence. For example, the crowd at a horse race making individual bets on the probability that a horse will finish the race first, is composed of a numerous of individuals making their own decisions based upon the information available to each individual. Because the information is so diverse amongst such a large number of people, the collective wisdom of the crowd is extremely intelligent. The odds displayed by the horse race crowd is very intelligent and is an accurate predictor of the probability that a specific horse will win the race. When the individuals in a crowd each make their own decisions, there is an incredible collective intelligence in the crowd.

However, when the individuals in a crowd interact with one another about the information, where there is limited public information, the crowd will act like a herd. That is, the herd instinct will cause the crowd in some situations to be incredibly stupid. This is known as informational cascades or the rational herding instinct. This is a situation in which every subsequent actor, based on the observations of others, makes the same choice independent of his or her private signal. I will present an example from this web page: http://www.info-cascades.info/:

"*Let us presume that you and a lot of other people have to find your way to a new destination, and you come to a crossway where you can only either go left or right. Everyone has a private imperfect signal (call it "judgment" or "opinion"). For simplicity, let everyone have a private signal "left" ("right") with probability 2/3 if the true best choice is to go left (right). So, the signal helps but it is not perfect. Everyone's signal is equally good.*

"Now, assume that you are the third person to choose, and you first saw a man and then a woman go left. I claim that it is optimal for you to go "left" even if your private signal/intuition says "right". Why? You know that the man must have had an "l" signal, because he went left. The

woman saw the man go "left." She would have figured out that the first individual's signal was "left". If her private signal was "left", she would have surely walked left, too. If her signal was "right", she would have been aware of one right and one left signal. She might have walked either way.

*"Now it is your turn. Having seen both the man and the woman walk "left," you know that the man had a "left" signal and the woman had a better than even chance of having had a "left" signal. Loosely speaking, the actions of your predecessors give you more than 1 "left" signal. Even if your private information is 1 "right" signal, net-in-net you should choose "left" if you are acting rationally---and so will everyone choosing after you. Now, everyone after you will know that what you did had nothing to do with your private information---but they will be in the same boat. The optimal decision will be to do the same thing and go left. One major consequence of informational cascades is that you may get a million rational individuals walking "left" just because the first two individuals walked "left", even if the true best choice was "right." (This will happen with more than 1/3*1/3=1/9 probability [first two individuals got incorrect "left" signals].)*

"So, what does this mean for society? Cascades predict that you can get massive social imitation, occasionally leading everyone (the "herd") to the incorrect choice."

I believe this explains why so many in the Bahai world made an incorrect choice in abandoning the Guardianship without even giving it a thought. The Custodians abandoned the Guardianship, and the entire group, lost in the herd instinct, simply followed.

But herein lies the solution to the problem. Because the second half of the informational cascade theory is the concept of fragility. This part of the theory points out that only a little bit of information can overturn even a long-standing informational cascade. In other words, the informational cascade is based upon little or no information and therefore it is fragile. The way to overturn this fragile state is to introduce just a little bit of correct information. The herd then turns in the opposite direction. Instead of going left, the herd now sees that moving to the right was the correct answer.

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"Now, assume that you are the third person to choose, and you first saw a man and then a woman go left. I claim that it is optimal for you to go "left" even if your private signal/intuition says "right". Why? You know that the man must have had an "l" signal, because he went left. The

woman saw the man go "left." She would have figured out that the first individual's signal was "left". If her private signal was "left", she would have surely walked left, too. If her signal was "right", she would have been aware of one right and one left signal. She might have walked either way.

*"Now it is your turn. Having seen both the man and the woman walk "left," you know that the man had a "left" signal and the woman had a better than even chance of having had a "left" signal. Loosely speaking, the actions of your predecessors give you more than 1 "left" signal. Even if your private information is 1 "right" signal, net-in-net you should choose "left" if you are acting rationally---and so will everyone choosing after you. Now, everyone after you will know that what you did had nothing to do with your private information---but they will be in the same boat. The optimal decision will be to do the same thing and go left. One major consequence of informational cascades is that you may get a million rational individuals walking "left" just because the first two individuals walked "left", even if the true best choice was "right." (This will happen with more than 1/3*1/3=1/9 probability [first two individuals got incorrect "left" signals].)*

"So, what does this mean for society? Cascades predict that you can get massive social imitation, occasionally leading everyone (the "herd") to the incorrect choice."

I believe this explains why so many in the Bahai world made an incorrect choice in abandoning the Guardianship without even giving it a thought. The Custodians abandoned the Guardianship, and the entire group, lost in the herd instinct, simply followed.

But herein lies the solution to the problem. Because the second half of the informational cascade theory is the concept of fragility. This part of the theory points out that only a little bit of information can overturn even a long-standing informational cascade. In other words, the informational cascade is based upon little or no information and therefore it is fragile. The way to overturn this fragile state is to introduce just a little bit of correct information. The herd then turns in the opposite direction. Instead of going left, the herd now sees that moving to the right was the correct answer.

This is the function of the Orthodox Baha'is in this day. It is our job to introduce the little information necessary to overcome the long-standing erroneous choice of the Bahai world to simply abandon the Guardianship.

I encourage you to get that information:
http://www.bahai-guardian.com/

Posted at 10:57 PM in sans-Guardian Bahá'ís | Permalink

True Bahá'í

It is the blind leading the blind

Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch. Matthew 15:14

The one thing that always has bothered me about the situation of the Bahai Faith, upon the death of Shoghi Effendi, was that there was no discussion whatsoever of the question of the continuation of the Guardianship. In the opinion of the Orthodox Baha'is, the entire Bahai world made a serious mistake by following without question the Custodians into rejection of the Guardianship, one of the essential twin pillars of the Faith.

But, how can it be explained that the entire Bahai world, composed of numerous rational and well-meaning, and intelligent and good people, could take this erroneous path without giving it a single thought? It boggles the mind to think that so many people can be so mistaken.

But science has an explanation for it, in the study of crowd psychologies and the rational herding instinct.

It seems that when a large number of human beings, acting individually and using the diverse information available to them, will collectively exhibit an amazing intelligence. For example, the crowd at a horse race making individual bets on the probability that a horse will finish the race first, is composed of a numerous of individuals making their own decisions based upon the information available to each individual. Because the information is so diverse amongst such a large number of people, the collective wisdom of the crowd is extremely intelligent. The odds displayed by the horse race crowd is very intelligent and is an accurate predictor of the probability that a specific horse will win the race. When the individuals in a crowd each make their own decisions, there is an incredible collective intelligence in the crowd.

However, when the individuals in a crowd interact with one another about the information, where there is limited public information, the crowd will act like a herd. That is, the herd instinct will cause the crowd in some situations to be incredibly stupid. This is known as informational cascades or the rational herding instinct. This is a situation in which every subsequent actor, based on the observations of others, makes the same choice independent of his or her private signal. I will present an example from this web page: http://www.info-cascades.info/:

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True Bahá'í

The sans-Guardian Baha'is-- marketed on NBC as the most comfortable religion

One interesting contrast between the Orthodox Bahai Faith, and the dominating group of sans-Guardian Bahai's presently headquartered in Haifa and Wilmette, is the manner in which the two organizations promote their teachings.

The sans-Guardian organization actively markets the Faith as if it were a corporation selling household products. They promote the Faith in an undignified manner by use of various marketing techniques such as billboards, to try to sell the Faith. Their focus is almost entirely on increasing their numbers and raising money. Raise money to increase the numbers; and increase the numbers to raise more money. Your faith is measured by how much you give to the cause of increasing those numbers, both enrollments and money. Rarely do they discuss subjects involving the mystical union of a soul with God, eternal life, or true loving kindness, and when they do it is with an eye toward making more Bahai's.

I recall that, when I left the sans-Guardian organization to join the Orthodox Bahai Faith, I was surprised to see what little emphasis was placed upon increasing the numbers or with making financial contributions. The emphasis was and still is on deepening one's knowledge in the fundamental verities of the Cause. The outreach by the Orthodox Baha'is consisted of occasional newspaper and magazine advertisements and internet web pages, in an effort to make the true teachings of the Faith available to the public. Other than that, there was never any concern for whether there were enrollments. Even when somebody approaches the Orthodox Baha'is stating their intention to join the Faith, instead of being quickly absorbed into the community, an effort is made to ensure that those seekers have a deepened knowledge of the Faith's teachings before their declarations are accepted. The focus is on quality of faith and true understanding rather than a large number of enrollments. There is no effort to sell the teachings or make more Bahai's. The sans-Guardian Baha'is even have the audacity to criticize the Orthodox Baha'is because of the fewness of their members, not realizing that we have a religion here, and not a product to be sold. The Orthodox Bahais have no interest in trademarks, copyrights, market share, marketing and other corporate nonsense that occupies the attention of the sans-Guardian Baha'is.

The sans-Guardian Bahai's, having no divine guidance whatsoever, have clearly lost their way. This has never been more evident than in the recent NBC news piece on religious faiths, which features the Bahai Faith as being the most "comfortable" faith to join. Here is a video clip of that piece: http://video.msn.com/video.aspx?mkt=en-US&brand=msnbc&vid=cdaf2f7d-ad01-4c65-9f6c-390ea4305ea7

Of all the reasons to choose a specific religious path, the least valid one in my opinion is to pick out the one that seems most comfortable. You are not picking out a mattress. For heaven's sake, you are seeking the Truth and not a comfortable consumer product! The whole focus of the NBC News piece was which religions are gaining members and which are losing them, and market studies of favorable or unfavorable opinions of the various religions. The only person they interview in all of

this is none other than a sans-Guardian Bahai who joined the Faith because it was a "modern fit" and she did not want her friends to think she was joining a "religion of the month club" presumably by actually searching for Truth.

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True Bahá'í

The shallow and hollow Faith

I have said many times that the sans-Guardian Baha'is (those presently headquartered in Haifa and Wilmette) have so lost their way that their Faith has become a mere shell of a religion, shallow and hollow.

In this interesting account by a Bahai, of her journey to the India House of Worship, the truth of my opinions are confirmed. Expecting to join thousands of Baha'is in worship, she finds nothing but an empty shell, shallow and hollow.

http://bahaitheway.blogspot.com/2007/10/wheres-god.html

It is time for everyone who considers himself or herself as a Bahai, to come over to the true Cause of God, under the guidance of the living Guardian, the Orthodox Bahai Faith.

Jeffrey

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True Bahá'í

"They inflicted the greatest injury and cruelty, yet counted themselves firm in the Covenant"

On the newsgroup talk.religion.bahai, there has been considerable discussion from time to time about shunning, as practiced by the sans-Guardian Baha'is, those who currently occupy the headquarters in Haifa and Wilmette. Remarkably, some of the members of that group have the audacity to deny that the behavior is taking place, or relegate it to some historical practice that is no longer being carried out.

The reality is that the sans-Guardian Baha'is have been consistently perverting the Faith's teachings about shunning Covenant-breakers, to carry out the most atrocious, cult-like and demonic, mind-control methods of thought control, for the purpose of keeping its membership in line, so that the leadership of the organization can effectively control the minds and behavior of its world-wide adherents.

With the constant threat of being shunned, to have all of your friends and family leave you and refuse any contact whatsoever, the sans-Guardian Bahai leadership controls what its members do, think and say, down to very minute details such as with whom they might associate and the details of which conversations and reading materials that are acceptable and which are not. Failure to heed these threats results in shunning, and if the friends and family of the shunned person do not comply, they too are shunned. As a result, a number of the sans-Guardian Bahai's who wish to read what they want, hear ideas they want to hear, and associate with persons as they wish, have to sneak around out of fear that they will be caught by the authorities and then ostracized by their friends and family. In some countries, my fellow Orthodox Baha'is are in constant fear of harassment and threats from extreme fanatical members of the sans-Guardian Baha'is, and must conduct their activities in secret lest they become victims of violent crimes against them. This is going on in many communities around the world today. Of course, this is kept hidden from the rank and file believers, but just because violence isn't being threatened in your nice suburban towns in the United States does not mean that it is not occurring secretly in other countries that enjoy less police protection than you have.

Let me state clearly for the record that shunning is a part of the Bahai teaching and history, but it must be understood what covenant-breaking was historically and how shunning was actually carried out. To gloss over the truth of the teachings and their historical context is part of the cult-like attitude displayed by the sans-Guardian Baha'is. It is important to be clear on this.

The teachings about shunning are best summarized in Abdu'l-Baha's Last Tablet to America, published in Bahai World Faith, p. 428. The quotes below come from that Tablet.

It is important to understand, first, that covenant-breaking always has meant disobedience to the point of opposition to the Center of the Covenant. "*They have arisen against the Center of the Covenant like the people of Bayan who attacked the Blessed Beauty and every moment uttered a calumny.*" Thus, the Babi's who resisted and opposed Baha'u'llah, those who attacked and opposed Abdu'l-Baha, and those who opposed Shoghi Effendi, all were considered covenant-breakers. The

definition of covenant-breaking was unilaterally altered by the Hands of the Cause after the death of Shoghi Effendi. They had no authority to change the definition. Until they changed it, it meant opposing the Guardian. There is no authoritative text to remotely suggest that covenant-breaking means opposition to the authority of the Hands or the headless UHJ they created. They also broadened the approach to covenant breaking by condemning not only the leaders but also the misled followers of these leaders. The reality is that covenant-breakers are only the instigators and leaders, ones with selfish ambition and purposes that motivate them, and not the sincere but misled persons deceived by the covenant breakers.

Although historically covenant-breakers opposed the Center of the Covenant, they always attempted to deceive others into believing that they were the ones faithful to the Covenant. "*Every day they wrote and spread a pamphlet opposing Bahá'u'lláh, caused trouble and perplexity among the people; they inflicted the greatest injury and cruelty, yet counted themselves firm in the Covenant of His Holiness, the Báb.*" In most instances, the covenant-breakers deceived a multitude of people, such as in the days of Abdu'l-Baha, when most of the Bahais turned against the Master and pledged their allegiance to His brother. "*Listen not to the nonsensical utterances of the manifestations of Satan, because the manifestations of Satan are occupying today the observation posts of the glorious path of God, and preventing the people by every means of deception and ruse.*"

Today is no different. The covenant-breakers of today, that is, the leaders of the sans-Guardian organization, have misled their followers into believing that the true ones, that is the ones who are loyal and obedient to the Guardian of the Cause, are the covenant-breakers. The reality is they are the ones opposed to the Guardian and his sworn enemies, even to the point of hauling the Guardian of the Faith into a secular court in the United States to try to prevent him and his organization from using the Greatest Name! What evil they commit and yet their followers remain blind to it.
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And, yes it is true, that covenant-breakers should be shunned. That is, the leaders of opposition to the Guardian, the ones who knowingly and actively attack the Guardian, should be shunned. Not the misled followers, not the unfortunate family members, and not otherwise faithful believers who are caught reading material or talking with those who have been declared covenant breakers. The reason they are shunned is not to impose cult-like thought control upon the membership but to protect the members from the evil and deception perpetrated by these sick souls.

Baha'u'llah and Abdu'l-Baha used strong language to describe these people, much of it metaphorical in order to make the point how dangerous they are. Covenant-breakers are "*weak, capricious, malicious and ignorant souls*" all of whom "*have been shaken by the earthquake of hatred, of animosity...*" "*Their breath is like the poison of the snake that kills instantly.*" They are like "*Satan, in the garb of man.*" "*They are manifestations of Satan.*" "*Their breath is infectious, like unto poison.*" "*Every hour they contrive new intrigues and fraud, and bring forth new calumny.*" They are "*persons who appear as sheep and in reality are ferocious wolves; they exercise every sort of oppression, endeavor to destroy the foundation of the Covenant, -- and claim to be Bahá'ís. They strike at the root of the Tree of the Covenant -- and count themselves persecuted.*"

The gullible and misled believers of the sans-Guardian organization, have allowed themselves to be controlled because their evil and demonic leadership has made them fearful of covenant-breakers and of being labeled as covenant-breakers, even though it is that very leadership that is opposed to God and to the true ones of God. Literally believing that breath can be infectious poison and that they run the risk of spiritual death merely by reading materials or having conversations with certain persons, they have allowed themselves through irrational fear to close their minds.

When Joel B. Marangella (presently the third Guardian of the Cause), was the President of the NSA of France in May of 1960, the NSA received the Proclamation of the Guardianship of Mason Remey and consulted upon its contents. The NSA voted to accept Mason Remey as the Guardian of the Cause. Thereafter, the Custodian Hands, without any administrative authority to do so, dissolved the French NSA and put its members out of the Faith except those who recanted. Almost all of Joel B. Marangella's friends in the Faith shunned him, his wife, and his three sons, simply because he had recognized the truth of Remey's Guardianship. Marangella never again had contact with his father, mother, grandmother, twin sister and her husband and three children, even though all of his family (except for his father) lived in close proximity to him in Orleans, France.

The author of this article, when he recognized the Guardianship of Joel B. Marangella in 1997, even though he attempted to quietly resign from the sans-Guardian organization, was shunned by all of his friends in the Faith, who also shunned his wife and two children simply because his wife would not divorce him and take the children away from him, as they insisted she must. His nephew, the son of a sans-Guardian believer, does not even know he exists because he is prevented from any contact with the child for fear of catching a spiritual disease. I think it is too late because anyone who practices this kind of shunning already is suffering from the worst spiritual disease imaginable.

The next in line to be Guardian, Hand of the Cause Nosrat'u'llah Bahremand, when he recognized Joel B. Marangella's Guardianship, was shunned by all of his family and friends. A Continental Councilor held a meeting with his family, including include his wife, children, elderly mother, sisters, brother, niece, nephew and in-laws (all Baha'is) in the absence of the Nosrat. The Councilor accused Nosrat of being a covenant-breaker and instructed all of these relatives to shun him and break-up with him, or otherwise they themselves would be shunned. As instructed, Nosrat's wife immediately separated from him and obtained a divorce. [CORRECTION: Nosrat has corrected this in his recent article. She was forced to separate but did not divorce.] His daughter was instructed to prevent his grand-children, aged 4 and 2, from ever seeing again their grandfather. As a result of this, Nosrat's family was broken apart, he lost the family business and the family home. Nosrat has suffered and continues to suffer deep emotional and financial suffering as a result of the demonic actions of the sans-Guardian organization.

Any clear-thinking and decent person can see that only unmitigated evil is the result of the fanatical mind-control methods of shunning practiced by the sans-Guardian Baha'is. Those of who you are the misled followers of this demonic organization, when you finally come to the horrible realization of what is occurring within your so-called religion, have no choice but to take action. You must take a stand against this evil, and withhold your support from the bogus UHJ and the other leaders of your organization. You are most welcome to join the true Cause of God under the shelter of the

Tree of the Covenant by investigating the claims of Joel B. Marangella to the office of the Guardianship and declaring your allegiance and loyalty to the Center of the Covenant.

Jeffrey Goldberg

Posted at 11:48 AM in sans-Guardian Bahá'ís | Permalink

True Bahá'í

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The author of this article, when he recognized the Guardianship of Joel B. Marangella in 1997, even though he attempted to quietly resign from the sans-Guardian organization, was shunned by all of his friends in the Faith, who also shunned his wife and two children simply because his wife would not divorce him and take the children away from him, as they insisted she must. His nephew, the son of a sans-Guardian believer, does not even know he exists because he is prevented from any contact with the child for fear of catching a spiritual disease. I think it is too late because anyone who practices this kind of shunning already is suffering from the worst spiritual disease imaginable.

The next in line to be Guardian, Hand of the Cause Nosrat'u'llah Bahremand, when he recognized Joel B. Marangella's Guardianship, was shunned by all of his family and friends. A Continental Councilor held a meeting with his family, including include his wife, children, elderly mother, sisters, brother, niece, nephew and in-laws (all Baha'is) in the absence of the Nosrat. The Councilor accused Nosrat of being a covenant-breaker and instructed all of these relatives to shun him and break-up with him, or otherwise they themselves would be shunned. As instructed, Nosrat's wife immediately separated from him and obtained a divorce. [CORRECTION: Nosrat has corrected this in his recent article. She was forced to separate but did not divorce.] His daughter was instructed to prevent his grand-children, aged 4 and 2, from ever seeing again their grandfather. As a result of this, Nosrat's family was broken apart, he lost the family business and the family home. Nosrat has suffered and continues to suffer deep emotional and financial suffering as a result of the demonic actions of the sans-Guardian organization.

Any clear-thinking and decent person can see that only unmitigated evil is the result of the fanatical mind-control methods of shunning practiced by the sans-Guardian Baha'is. Those of who you are the misled followers of this demonic organization, when you finally come to the horrible realization of what is occurring within your so-called religion, have no choice but to take action. You must take a stand against this evil, and withhold your support from the bogus UHJ and the other leaders of your organization. You are most welcome to join the true Cause of God under the shelter of the

Tree of the Covenant by investigating the claims of Joel B. Marangella to the office of the Guardianship and declaring your allegiance and loyalty to the Center of the Covenant.

Jeffrey Goldberg

Posted at 11:48 AM in sans-Guardian Bahá'ís | Permalink

True Bahá'í

AN APPEAL FROM THE ORTHODOX BAHA'IS OF INDIA TO ALL THE LOVERS OF JUSTICE

In this period of strife, India is privileged to be a light to the world, the Torchbearer of a message of universal brotherhood. Indian culture possesses the capacity for rejuvenation, and can without loss of continuity bring about a spiritual change. Indian people, though somewhat slow-going, have the strength and vitality of youth and so have preserved their basic human instinct for love of the truth. Their instinct reacts infallibly to the impact of realities. They are capable of effecting changes, not by imposition nor by intimidation, but by the process of education, a spiritual refining.

A part of this Indian Culture is the **Orthodox Baha'is of India** residing in every nook and corner of this country.

The Orthodox Baha'is are indeed cornered about the harassment meted out to our fellow believers in United States due to an imposed court case on them, on the pretext that they have no right to be called as Baha'is. [To see the court documents, click here: http://trueseeker.typepad.com/true_seeker/court_case.html]

In India there are a number of Christians, Hindus and the Muslims religious denominations, all calling them Christians, Hindus and Muslims. But this is unprecedented in the history of the Faiths that a Bahai denomination has taken the help of Court to silence the other Bahai denominations.

We, the Orthodox Baha'is, believe that:

Bahaullah was the Prophet founder of the Bahai Faith, He appointed His eldest son Abdul Baha as the Center of his Covenant. Abdul Baha, on His passing appointed His Grandson, Shoghi Effendi, as the first Guardian of the Bahai Faith according to the Will and Testament of Abdu'l-Baha. After the passing of the first Guardian, Charles Mason Remey, referred to by ‘Abdu’l-Baha as His spiritual son and who had been appointed by Shoghi Effendi as the President of the International Bahá’í Council, assumed responsibility as the second Guardian of the Bahá’í Faith. Later on, Charles Mason Remy appointed Joel B. Marangella as the third Guardian of the Bahai Faith, according to the Will and Testament of Abdul Baha which very clearly states that it is incumbent upon Guardian to appoint another Guardian in his life time.

The Orthodox Bahá’í also believes that:

1. The Guardianship is an integral part of the Bahai Faith and that any organization calling itself the Bahá’í Faith without a living Guardian as the "sacred head", is nothing more than a man-made organization, subject to corruption.

2. The State of Guardianship is the supermost thing upon Earth, for the Guardians are God’s lieutenants upon earth. That which concerns the mystery of the Guardian’s power is not lawful to be disputed.

3. The Guardian ought to have no equal in his realm because this would nullify the rule that an equal cannot have authority over his equals. Still less ought he to have a superior or anyone more powerful than he, for he would then be below his own deputies and it is impossible that inferiors should be equal to the Supreme.

4. The Supremacy of the Guardian in spiritual matters is absolute under God. Substantially he is the "AQDAS" in the sense that he can neither be removed nor held responsible and has ultimate authority over the rest of the hierarchy, which his deputies have not. The Guardian has full power to create Hands of the Cause and can do so without any of the customary forms of election.

5. The unique power possessed by the Guardian alone, is, therefore a "divine right". It confers a peculiar superiority, a power of revision and supervision over all other forms of authority whether ecclesiastical or secular. In substance, the Guardian alone is the head of the entire legal system, not, indeed, as a universal executive but as a court of final authority, which functions not in absentia but by presence. It is evident that it is impossible to invest the community or even the Hands of the Cause, with the supreme authority, which is the divine prerogative of the Guardian.

6. The sans-Guardian organization (currently in occupation of Haifa) have repudiated the major provisions of the ‘Divine Charter’ bequeathed by the ‘Architect of the Administrative Order’ by removing the ‘Center of the Cause,’ the ‘expounder of the Word of God’ and the ‘sacred head and the distinguished member for life’ of the Universal House of Justice" i.e., the living Guardian.

We also believe that:

1. Anyone who believes in Bahaullah has a right to be called as a Bahai.

2. We also believe that if the Christians, Hindus Muslims etc wish to call themselves as Bahais, it will be HONOR to us and not CONTEMPT.

3. We Orthodox Bahais in India believe that the matter of Faith cannot be legalized. Every individual is free to follow a set of beliefs and the others should respect his belief and not follow the policy of imposition, intimidation and harassment.

4.We Orthodox Bahais in India feel that American judicial system is being subjected to “PRESSURE TESTING” by the sans-Guardian organization.

Therefore, We, Orthodox Bahais of India, appeal to all “LOVERS OF JUSTICE” all across the globe to condemn the action taken by the sans-Guardian Bahai organization in following the policy of imposition, intimidation and harassment against the true Bahai Faith.

by Provisional National Bahai Council of the Orthodox Baha'is of India

http://www.bahaisorthodox.com/

Posted at 08:45 AM in sans-Guardian Bahá'ís | Permalink

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Response to Dr Maneck re activation of 2nd International Bahai Council

by Jeffrey Goldberg

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"*I'm more interested in the fact that these [court] documents prove that Second International Baha'i Council was in fact never activated for Joel himself admits it was never convened and never met. Yet his claim to Guardianship rests upon the false pretense that it was activated. Somehow that point is being studiously ignored. I'm sure that the Soghomonians will pick up on it eventually. They probably already know this, but having a sworn deposition from Joel himself admitting this to be the case would probably prove valuable.*"

It is inexplicable why a sans-Guardian Bahai is defending Jacque Sohomonian's claim to the Guardianship. Nevertheless, I will respond to the allegations here.

On the third Guardian's web site is an article entitled MY ACCESSION TO THE GUARDIANSHIP, A SUMMARY OF THE TRUE FACTS, in which he states:

"Not only misinformation, but a deplorable lack of information has been posted on Bahá'í newsgroups, from time to time, questioning the validity of my accession to the Guardianship of the Bahá'í Faith. It has been obvious that those who have posted this information have either never read my Proclamation, under date of 12 November 1969, or have purposely chosen to ignore the facts presented therein for reasons of their own." http://www.bahai-guardian.com/accession.html

Clearly Dr. Maneck's charge is one of the misinformed postings on the newsgroup, but I am glad because it gives me the opportunity to again explain to the internet audience interested in these things about the truth of Joel B. Marangella's claim to the Guardianship of the Baha'i Faith.

The article [at http://www.bahai-guardian.com/accession.html] goes on to explain how Mason Remey appointed Marangella in writing to be the third Guardian of the Faith, and confirmed that appointment by appointing him to be the President of the Second International Baha'i Council, which was the same manner that Shoghi Effendi had used to appoint Remey.

Marangella then explains his reaction when Remey told him to ACTIVATE the Council:

"*In 1965 Mason Remey specifically instructed me, to my great surprise, to immediately activate the International Bahá'í Council under my Presidency. I felt certain that the believers who had accepted Mason Remey's Guardianship on the basis of his Presidency of the first International Bahá'í Council, appointed by Shoghi Effendi, would certainly realize that Mason Remey's instructions to activate the second International Bahá'í Council would have caused great consternation and incredulity on my part. For, it was obvious that if the instructions of Mason Remey to activate the Council were carried out implicitly according to his instructions, it would*

inevitably and automatically result in his abdication of the Guardianship and my accession to the Guardianship, coincident with that activation."

He then goes on to explain how he had attempted to "*circumvent*" the actual activation of the Council by saying that it would be convened in the future and that Marangella would only assign individual tasks. Marangella did this because he did not want to face the prospect that Remey had abdicated.

Marangella writes:

"*However, there was a vital distinction, which I failed to perceive at the time, in my assigning such tasks to individual Council members, and the tasks that Shoghi Effendi had assigned, from time to time, to individual members of the Council that he had appointed, and one that I had been unable to avoid in my assignment of such tasks to members of an activated Council. This distinction lay in the fact that, in the case of the International Bahá'í Council appointed by Shoghi Effendi, it was he who had assigned tasks to individual members during the remaining years of his ministry, and not Mason Remey, who, although being the President of this supreme Council, had never been instructed by Shoghi Effendi during his ministry to convene it as an actively functioning body or had been authorized to assign any tasks to its members. Furthermore, when Shoghi Effendi had assigned individual tasks to Council members he would have undoubtedly transmitted his instructions through the intermediary of his "chosen liaison" with the Council, Rúhíyyih Khánum (as specified in his message of 8 March 1952).*"

The Orthdodox Baha'is have never stated that the Second IBC ever convened as a body, or that convening physically as a body was necessary for activation. Indeed the Third IBC is now active, with the third Guardian as its head, even though the body has never physically gathered for a meeting.

An activated body is one that conducts business, with the Guardian as its head. In the case of both the 2nd IBC and the 3rd IBC, it was Marangella who directed the activities of the IBC. They both were activated, conducting business, with the Guardian as its head.

The third Guardian's web site: http://www.bahai-guardian.com/
The third IBC's web site: http://www.bahaisorthodox.com/ibc/

Posted at 09:34 AM in Introductory | Permalink | Comments (0) | TrackBack (0)

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True Bahá'í

Join the battle against the rulers of the darkness of this world

The battle between the forces of good and evil, the Army of Light and the minions of the dark, rages on in the world and in the hearts and minds of men and women around the globe. It is essential for Baha'is to understand this, and to choose correctly on which side they will fight.

There is a movement in the world by the forces of darkness to consolidate power, and to move power and resources from the weak and vulnerable masses to the strong and powerful elite. The struggle between good and evil, justice and tyranny, decency and depravity, has been going on for countless centuries, but in this day the battle is coming to a head. Now is the time to fight and resist this evil with the more powerful forces of truth and love. There are so few soldiers in this Army of Light so that none of us can afford to be negligent or dilatory in our duty to fight.

Know your enemy! All of us are pawns in this battle that is being waged "*against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.*" Ephesians 6:12.

How dangerous it is for modern humanity to forget this concept of a higher battle being waged between powers and forces in the spiritual world. To be conscious that this battle is raging on is necessary for us so that we do not fall victim to doing the bidding of the wrong side. Almost all of humanity, the rulers, leaders and politicians, the influential and the elite are well-meaning people and believe they are acting properly. They believe they are doing the right thing under the circumstances, even while they murder and plunder and engage in the darkest behavior imaginable. It is precisely because they have allowed themselves to be ruled by the dark forces, that their behavior is so wrongful even while they believe it is right.

Your life is either ruled by God, or it is not. Either you serve God or you are the plaything of Satan. This is the ultimate question all of us must consider. Our enemy is not our fellow human beings. We must love them and not even consider them our enemies no matter how evil their actions towards us might be. Rather our enemies are the spiritual forces of darkness that rule them. These enemies, the demons, principalities and powers, all must be vigorously and whole-heartedly resisted with the power of God.

The Cause of God is the very Army of Light of which I speak. Every person who considers himself or herself to be a follower of Baha'u'llah must examine whether or not he or she has joined the battle on the side of Light or of darkness. Those of who you who find yourselves serving the headless UHJ now occupying Haifa must relinquish your allegience to that headless monster, the beast of Revelation. Cease your support of its evil opposition to the Guardian of the Cause of God. Question its insistence upon your blind surrender to its authority. Investigate the verities of the Baha'i Revelation. Study the Writings. Become a true Bahai! Come under the guidance and leadership of the Center of the Covenant! Time is short, but it is still not too late to return to the true Cause of God.

"O ye loved ones of God! In this, the Bahá'í dispensation, God's Cause is spirit unalloyed. His Cause belongeth not to the material world. It cometh neither for strife nor war, nor for acts of mischief or of shame; it is neither for quarrelling with other Faiths, nor for conflicts with the nations. Its only army is the love of God, its only joy the clear wine of His knowledge, its only battle the expounding of the Truth; its one crusade is against the insistent self, the evil promptings of the human heart. Its victory is to submit and yield, and to be selfless is its everlasting glory. In brief, it is spirit upon spirit...." Abdu'l-Baha, Selections from the Writings of Abdu'l-Baha, p. 256.

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How dangerous it is for modern humanity to forget this concept of a higher battle being waged between powers and forces in the spiritual world. To be conscious that this battle is raging on is necessary for us so that we do not fall victim to doing the bidding of the wrong side. Almost all of humanity, the rulers, leaders and politicians, the influential and the elite are well-meaning people and believe they are acting properly. They believe they are doing the right thing under the circumstances, even while they murder and plunder and engage in the darkest behavior imaginable. It is precisely because they have allowed themselves to be ruled by the dark forces, that their behavior is so wrongful even while they believe it is right.

Your life is either ruled by God, or it is not. Either you serve God or you are the plaything of Satan. This is the ultimate question all of us must consider. Our enemy is not our fellow human beings. We must love them and not even consider them our enemies no matter how evil their actions towards us might be. Rather our enemies are the spiritual forces of darkness that rule them. These enemies, the demons, principalities and powers, all must be vigorously and whole-heartedly resisted with the power of God.

The Cause of God is the very Army of Light of which I speak. Every person who considers himself or herself to be a follower of Baha'u'llah must examine whether or not he or she has joined the battle on the side of Light or of darkness. Those of who you who find yourselves serving the headless UHJ now occupying Haifa must relinquish your allegience to that headless monster, the beast of Revelation. Cease your support of its evil opposition to the Guardian of the Cause of God. Question its insistence upon your blind surrender to its authority. Investigate the verities of the Baha'i Revelation. Study the Writings. Become a true Bahai! Come under the guidance and leadership of the Center of the Covenant! Time is short, but it is still not too late to return to the true Cause of God.

"O ye loved ones of God! In this, the Bahá'í dispensation, God's Cause is spirit unalloyed. His Cause belongeth not to the material world. It cometh neither for strife nor war, nor for acts of mischief or of shame; it is neither for quarrelling with other Faiths, nor for conflicts with the nations. Its only army is the love of God, its only joy the clear wine of His knowledge, its only battle the expounding of the Truth; its one crusade is against the insistent self, the evil promptings of the human heart. Its victory is to submit and yield, and to be selfless is its everlasting glory. In brief, it is spirit upon spirit...." Abdu'l-Baha, Selections from the Writings of Abdu'l-Baha, p. 256.

Jeffrey

Posted at 10:46 PM in sans-Guardian Bahá'ís | Permalink

True Bahá'í

Response to Dr Maneck re activation of 2nd International Bahai Council

by Jeffrey Goldberg

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"*I'm more interested in the fact that these [court] documents prove that Second International Baha'i Council was in fact never activated for Joel himself admits it was never convened and never met. Yet his claim to Guardianship rests upon the false pretense that it was activated. Somehow that point is being studiously ignored. I'm sure that the Soghomonians will pick up on it eventually. They probably already know this, but having a sworn deposition from Joel himself admitting this to be the case would probably prove valuable.*"

It is inexplicable why a sans-Guardian Bahai is defending Jacque Sohomonian's claim to the Guardianship. Nevertheless, I will respond to the allegations here.

On the third Guardian's web site is an article entitled MY ACCESSION TO THE GUARDIANSHIP, A SUMMARY OF THE TRUE FACTS, in which he states:

"Not only misinformation, but a deplorable lack of information has been posted on Bahá'í newsgroups, from time to time, questioning the validity of my accession to the Guardianship of the Bahá'í Faith. It has been obvious that those who have posted this information have either never read my Proclamation, under date of 12 November 1969, or have purposely chosen to ignore the facts presented therein for reasons of their own." http://www.bahai-guardian.com/accession.html

Clearly Dr. Maneck's charge is one of the misinformed postings on the newsgroup, but I am glad because it gives me the opportunity to again explain to the internet audience interested in these things about the truth of Joel B. Marangella's claim to the Guardianship of the Baha'i Faith.

The article [at http://www.bahai-guardian.com/accession.html] goes on to explain how Mason Remey appointed Marangella in writing to be the third Guardian of the Faith, and confirmed that appointment by appointing him to be the President of the Second International Baha'i Council, which was the same manner that Shoghi Effendi had used to appoint Remey.

Marangella then explains his reaction when Remey told him to ACTIVATE the Council:

"*In 1965 Mason Remey specifically instructed me, to my great surprise, to immediately activate the International Bahá'í Council under my Presidency. I felt certain that the believers who had accepted Mason Remey's Guardianship on the basis of his Presidency of the first International Bahá'í Council, appointed by Shoghi Effendi, would certainly realize that Mason Remey's instructions to activate the second International Bahá'í Council would have caused great consternation and incredulity on my part. For, it was obvious that if the instructions of Mason Remey to activate the Council were carried out implicitly according to his instructions, it would*

inevitably and automatically result in his abdication of the Guardianship and my accession to the Guardianship, coincident with that activation."

He then goes on to explain how he had attempted to "*circumvent*" the actual activation of the Council by saying that it would be convened in the future and that Marangella would only assign individual tasks. Marangella did this because he did not want to face the prospect that Remey had abdicated.

Marangella writes:

"*However, there was a vital distinction, which I failed to perceive at the time, in my assigning such tasks to individual Council members, and the tasks that Shoghi Effendi had assigned, from time to time, to individual members of the Council that he had appointed, and one that I had been unable to avoid in my assignment of such tasks to members of an activated Council. This distinction lay in the fact that, in the case of the International Bahá'í Council appointed by Shoghi Effendi, it was he who had assigned tasks to individual members during the remaining years of his ministry, and not Mason Remey, who, although being the President of this supreme Council, had never been instructed by Shoghi Effendi during his ministry to convene it as an actively functioning body or had been authorized to assign any tasks to its members. Furthermore, when Shoghi Effendi had assigned individual tasks to Council members he would have undoubtedly transmitted his instructions through the intermediary of his "chosen liaison" with the Council, Rúhíyyih Khánum (as specified in his message of 8 March 1952).*"

The Orthdodox Baha'is have never stated that the Second IBC ever convened as a body, or that convening physically as a body was necessary for activation. Indeed the Third IBC is now active, with the third Guardian as its head, even though the body has never physically gathered for a meeting.

An activated body is one that conducts business, with the Guardian as its head. In the case of both the 2nd IBC and the 3rd IBC, it was Marangella who directed the activities of the IBC. They both were activated, conducting business, with the Guardian as its head.

The third Guardian's web site: http://www.bahai-guardian.com/
The third IBC's web site: http://www.bahaisorthodox.com/ibc/

Posted at 09:34 AM in Introductory | Permalink

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We suffer for being righteous and faithful to the Covenant. There is a price which must be paid and we are not afraid of their terror and we are tough enough.

Eternal life and nearness to God has a price that needs to be paid in this world. You can't pay it in the next world.

Baha'u'llah says:

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So we must not be surprised.

Covenant breaking is a spiritual disease, highly contagious and compared by 'Abdu'l-Baha to the physical affliction of leprosy and that is why it has now assumed epidemic proportions in the Baha'i world since the passing of Shoghi Effendi. If we consider that the institutions of the Baha'i Administrative Order had been healthy living organisms during the ministry of the first Guardian, it was only, following his death in 1957, that this deadly infection of violation first attacked the immune system of one of these living organisms of the Faith, i.e. the Hands of the Cause, who in turn infected the other organisms such as Baha'i assemblies and through them the contagion was spread worldwide to most of the believers in the Faith. This infection had spread in this way very quickly throughout the Faith. Only, Shoghi Effendi's appointed successor, the Head of the Faith, "*Center of the Cause*" and "*the sacred and youthful branch, the guardian of the Cause of God*" alone remained immune to this infection as he was "*under the care and protection of the Abha Beauty*".

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Certainly everybody must take this warning very seriously:

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Posted at 08:16 AM in sans-Guardian Bahá'ís | Permalink

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True Bahá'í

True Faith vs. Blind Faith

By Megan Kathleen Olsen

Only through true doubt can one achieve true faith. Blind faith is a result of fear and laziness. Blind faith has no power, because it was not achieved through the individual search for knowledge and truth. How can one who has blind faith have true conviction, if they have not received true answers through the asking of their own questions? The only belief a person of blind faith has is a belief in comfort and community.

To achieve true faith, one must surrender to true doubt. Doubt of the certainties of existence. Doubt of all beliefs one has been told by family, friends, church officials, and society. Doubt of one's own perceptions and realities. Only after one has been "cleansed" (if you will) of all rules, laws, beliefs, and agreements which are forced upon every human being from the day they were born, are they free to question without fear, guilt, or shame and find the answers they were *meant* to find.

A religious establishment like the Heterodox Baha'i Faith [that is, those Baha'is currently occupying Haifa and Wilmette] only has power in numbers. It's a false kind of power. Their "faith" is based on perceived history, sense of community, threat of ex-communication, and blatant lies. They do not have a Universal House of Justice, but a Universal House of Cards. Under the slightest pressure of the truth which will one day present itself to all, their house of cards will crumble.

The Heterodox have attacked us not out of spite but out of fear. For all their power in numbers, they can never defeat the power we have in the truth. We are an indestructible wall built from our consistent defeat over adversity; a wall the Heterodox community will eventually break itself against. We have all come to the Orthodox Baha'i Faith because we have faced true doubt instead of running from it. We have faced that doubt and found truth faith on our own terms. It has brought us a freedom and a power no one can take from us. Not other Baha'is. Not a court of law. Not the world before which we stand and seek to alter forever.

Posted at 11:41 AM in sans-Guardian Bahá'ís | Permalink

True Bahá'í

True Faith vs. Blind Faith

By Megan Kathleen Olsen

Only through true doubt can one achieve true faith. Blind faith is a result of fear and laziness. Blind faith has no power, because it was not achieved through the individual search for knowledge and truth. How can one who has blind faith have true conviction, if they have not received true answers through the asking of their own questions? The only belief a person of blind faith has is a belief in comfort and community.

To achieve true faith, one must surrender to true doubt. Doubt of the certainties of existence. Doubt of all beliefs one has been told by family, friends, church officials, and society. Doubt of one's own perceptions and realities. Only after one has been "cleansed" (if you will) of all rules, laws, beliefs, and agreements which are forced upon every human being from the day they were born, are they free to question without fear, guilt, or shame and find the answers they were *meant* to find.

A religious establishment like the Heterodox Baha'i Faith [that is, those Baha'is currently occupying Haifa and Wilmette] only has power in numbers. It's a false kind of power. Their "faith" is based on perceived history, sense of community, threat of ex-communication, and blatant lies. They do not have a Universal House of Justice, but a Universal House of Cards. Under the slightest pressure of the truth which will one day present itself to all, their house of cards will crumble.

The Heterodox have attacked us not out of spite but out of fear. For all their power in numbers, they can never defeat the power we have in the truth. We are an indestructible wall built from our consistent defeat over adversity; a wall the Heterodox community will eventually break itself against. We have all come to the Orthodox Baha'i Faith because we have faced true doubt instead of running from it. We have faced that doubt and found truth faith on our own terms. It has brought us a freedom and a power no one can take from us. Not other Baha'is. Not a court of law. Not the world before which we stand and seek to alter forever.

Posted at 11:41 AM in sans-Guardian Bahá'ís | Permalink

True Bahá'í

WHO IS A COVENANT BREAKER?

A covenant breaker is a Baha'i who fully understands and grasps the significance of the Covenant and recognizes the Center of the Cause, the Living Guardian, but who rejects and betrays the living Guardian for compelling personal reasons.

The Bahá'í Writings teach that covenant breaking is a spiritual disease and the Writings are replete with warnings about the great harm that will come to the Cause unless Bahá'ís everywhere are **vigilant** about avoiding them.

But exactly what is a covenant breaker, how does a Bahá'í become one, and what can we do to make sure that we do not fall under their influence?

For a full explanation of the Covenant of Bahá'u'lláh, read the article What does He want you to do as a community? For a complete discussion of how the Center of the Cause was rejected by most Bahá'ís, read the article on The Great Violation.

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Compiled By

Hand of the Cause Y.H. Taylor

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Court case update

This is an update on the court case. As you may know, the sans-Guardian National Spiritual Assembly of the Baha'is for the United States has filed a contempt motion against the Orthodox Baha'i Faith (and also a Baha'i denomination that follows Neal Chase as the Guardian). The motion seeks to enforce a Judgment against the OBF that had been entered in 1966 against the NSA of Charles Mason Remey's organization. That Judgment prohibits the use of the word "Baha'i" and the Greatest Name symbols, among other things, stating that such use infringes upon the NSA's trademark.

After considering the submissions of the parties, the Court has scheduled an evidentiary hearing for January 7, 2008 on the question of whether the OBF (and the Chase organization) are in "privity" with the Remey NSA and therefore bound by the Judgment.

All of the pertinent court documents are available here:
http://trueseeker.typepad.com/true_seeker/court_case.html

We have recently added various trial documents such as the exhibit lists, witness lists, and proposed findings of fact and conclusions of law of the OBF and NSA.

There is a status hearing on December 17, 2007 in Chicago.

Jeffrey

Posted at 10:54 AM in Court Action | Permalink

True Bahá'í

The guardianship of the UHJ

In a recent posting on the newsgroup talk.religion.bahai, a lost and confused sans-Guardian Bahai spoke out as follows:

"*For six millions and half baha'is, the covenant is under the guardianship of the universal house of justice in mount Carmel in Haifa*"

In a rare admission, this Bahai has stated publicly and openly that the so-called UHJ presently sitting in Haifa has assumed the "guardianship" of the Bahai Faith. I already knew this to be true, but was waiting for one of them to admit it.

Although they will rarely admit it, the sans-Guardian Baha'is long ago adopted the notion of a collective guardianship to be assumed by a body of believers. Shortly after the death of Shoghi Effendi, the first Guardian, the Hands of the Cause made the decision that the Guardianship was "badah", that God had changed His mind and that there would no longer be living Guardians in office. They then vested in an Institution of their own making (the "Custodian" Hands) "*all such functions, rights and powers in succession to the Guardian of the Bahá'í Faith.*" In other words, a group of Hands that would serve as a collective Guardianship. This coup or usurpation of power and authority in the Faith occurred on November 25, 1957.

Make no mistake about it, they knew they were taking over the authority of the Guardian. They went on to take actions that only a Guardian had been empowered to do: to demand loyalty oaths from all of the National Spiritual Assemblies, to dissolve the French NSA after it recognized the claim by Charles Mason Remey to be the second Guardian, and to ex-communicate the second Guardian and those who were obedient to him. They threatened and cajoled and led the Bahai community until they could create their own Hand-made and headless so-called Universal House of Justice. After creation of their UHJ, on June 7, 1963, they then expressly released in writing those same functions, rights and powers:

"*[W]e hereby release all the said functions, rights and powers which were conferred upon us under the said Declaration of November 25th, 1957 as determined by the Universal House of Justice in its communication of June 7th, 1963, and we declare that all the said functions, rights and powers now devolve rightfully and in full accordance with the Sacred Writings of the Bahá'í Faith upon the Universal House of Justice. We make this statement for the full body of the Hands of the Cause of God in accordance with the powers conferred upon us by the Declaration of November 25th, 1957, and the office of Custodians of the Bahá'í World Faith has thus ceased to exist.*"

From then on and to this day, the collective Guardianship usurped by the Hands was assumed by the UHJ. The fact that nothing in the Writings of the Faith calls for a collective Guardianship, or that devolves the rights and powers of the Guardian to the UHJ under any circumstances, is completely ignored by our confused sans-Guardian believer. He has the audacity, through the cloud

of ignorance and confusion that surrounds him, to condemn the Orthodox Baha'is because of their belief that the Guardianship is occupied by a living man.

This is VIOLATION: the irrational belief that he is following the true teachings notwithstanding the fact that the teachings clearly state otherwise.

This is VIOLATION: to oppose and to disobey the Guardian of the Cause.

The Guardian today is Joel B. Marangella. His website is at the following address:
http://www.bahai-guardian.com/

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Posted at 12:02 AM | Permalink | Comments (0) | TrackBack (0)

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Make no mistake about it, they knew they were taking over the authority of the Guardian. They went on to take actions that only a Guardian had been empowered to do: to demand loyalty oaths from all of the National Spiritual Assemblies, to dissolve the French NSA after it recognized the claim by Charles Mason Remey to be the second Guardian, and to ex-communicate the second Guardian and those who were obedient to him. They threatened and cajoled and led the Bahai community until they could create their own Hand-made and headless so-called Universal House of Justice. After creation of their UHJ, on June 7, 1963, they then expressly released in writing those same functions, rights and powers:

"*[W]e hereby release all the said functions, rights and powers which were conferred upon us under the said Declaration of November 25th, 1957 as determined by the Universal House of Justice in its communication of June 7th, 1963, and we declare that all the said functions, rights and powers now devolve rightfully and in full accordance with the Sacred Writings of the Bahá'í Faith upon the Universal House of Justice. We make this statement for the full body of the Hands of the Cause of God in accordance with the powers conferred upon us by the Declaration of November 25th, 1957, and the office of Custodians of the Bahá'í World Faith has thus ceased to exist.*"

From then on and to this day, the collective Guardianship usurped by the Hands was assumed by the UHJ. The fact that nothing in the Writings of the Faith calls for a collective Guardianship, or that devolves the rights and powers of the Guardian to the UHJ under any circumstances, is completely ignored by our confused sans-Guardian believer. He has the audacity, through the cloud

of ignorance and confusion that surrounds him, to condemn the Orthodox Baha'is because of their belief that the Guardianship is occupied by a living man.

This is VIOLATION: the irrational belief that he is following the true teachings notwithstanding the fact that the teachings clearly state otherwise.

This is VIOLATION: to oppose and to disobey the Guardian of the Cause.

The Guardian today is Joel B. Marangella. His website is at the following address:
http://www.bahai-guardian.com/

Jeffrey

Posted at 12:02 AM | Permalink | Comments (0) | TrackBack (0)

True Bahá'í

The guardianship of the UHJ

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True Bahá'í

As ye have faith so shall your powers and blessings be (1)

One of the questions the Orthodox Baha'is have been discussing lately is the power and efficacy of prayer and supplication. In light of the pending court action by the sans-Guardian Bahais against the Orthodox Bahá'ís, it raises the spectacle of Orthodox Bahá'ís praying for victory while the sans-Guardian Bahais presumably are also supplicating Baha'u'llah for victory. It certainly cannot be that the prayers of either side would persuade God to take one side or another in the court action. Certainly God knows where He stands without us telling Him what to do or believe.

Since God already knows what we and others need, what is the purpose of supplicating to Him to fufill those needs?

This question was posed to `Abdu'l-Bahá and both the question and His answer was published in Dr. J.E. Esslemont's Bahá'u'lláh and the New Era, at pp. 92-93:

"*Another correspondent asked: 'Why pray? What is the wisdom thereof, for God has established everything and executes all affairs after the best order -- therefore, what is the wisdom in beseeching and supplicating and in stating one's wants and seeking help?'*

"'Abdu'l-Bahá replied: --

"Know thou, verily it is becoming in a weak one to supplicate to the Strong One, and it behooveth a seeker of bounty to beseech the Glorious Bountiful One. When one supplicates to his Lord, turns to Him and seeks bounty from His Ocean, this supplication brings light to his heart, illumination to his sight, life to his soul and exaltation to his being. During thy supplications to God and thy reciting, "Thy Name is my healing," consider how thine heart is cheered, thy soul delighted by the spirit of the love of God, and thy mind attracted to the Kingdom of God! By these attractions one's ability and capacity increase. When the vessel is enlarged the water increases, and when the thirst grows the bounty of the cloud becomes agreeable to the taste of man. This is the mystery of supplication and the wisdom of stating one's wants. (from a tablet to an American believer, translated by Ali Kuli Khan, October 1908)."

Supplication is not a process whereby we convince God to give us help. It is God's nature to give us what we need without our asking. Supplication does not operate on God, it operates on the person who is supplicating. It is the process by which we prepare ourselves to accept His gifts. To have humble faith.

By supplicating, we come to understand the error of relying upon ourselves for any of our needs, and instead we humbly turn in total reliance upon God:

"*O thou who art turning thy face towards God! Close thine eyes to all things else, and open them to the realm of the All-Glorious. Ask whatsoever thou wishest of Him alone; seek whatsoever thou seekest from Him alone. With a look He granteth a hundred thousand hopes, with a glance He healeth a hundred thousand incurable ills, with a nod He layeth balm on every wound, with a*

glimpse He freeth the hearts from the shackles of grief. He doeth as He doeth, and what recourse have we? He carrieth out His Will, He ordaineth what He pleaseth. Then better for thee to bow down thy head in submission, and put thy trust in the All-Merciful Lord." Selections from the Writings of `Abdu'l-Bahá, p. 51.

God does not answer the prayer of one person, and not others. The reason why some prayers are answered and some are not, is that the persons praying in faith become capable of receiving the gifts that God freely bestows upon them. Those who refuse God's help, confused with doubt and fear, block themselves from receiving the good they are entitled to receive. We have a choice whether to accept God's blessings, in total reliance upon Him, or to turn away from Him and to take on life's challenge on one's own. By praying and supplicating, we choose reliance upon God. This faith gives us the capacity to accept God's bestowals.

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Orthodox Baha'is among those to testify at hearing on NSA's contempt motion

The Honorable Amy J. St. Eve, Judge of the United States District Court for the Northern District of Illinois, presided over the hearing, on January 7, 2008, to take evidence on the question of whether Orthodox Baha'i Faith Respondents Joel B. Marangella (the present Guardian of the Cause of God), Frank D. Schlatter, and the Provisional National Baha'i Council of the United States, and also the organization established by Dr. Leland Jensen that recognizes Neal Chase as the Guardian, are legally in "privity" with the defunct National Spiritual Assembly of the Baha'is of the United States Under the Hereditary Guardianship ("NSAUHG") the the national organization that once presided over the followers of Charles Mason Remey. The Court held the hearing in order to determine factual issues related to the sans-Guardian NSA's motion for contempt of the 1966 Judgment that was entered against the NSAUHG.

The City of Chicago racked up record high temperatures for that normally cold and snowy time of year, with temperatures in the mid 50's. Perhaps this was the result of the prayers of the Orthodox Baha'is who were forced to leave a moderate climate in New Mexico in the beginning of January, in order to defend their right to use word "Baha'i" in their names and on their websites, in a far away courthouse situated in a considerably colder climate.

After the attorneys for the parties gave their opening argument, the witnesses testified under questioning by attorneys for each party. The first witness was Dr. Robert Henderson, the former Secretary of the NSA. Next was Frank Schlatter and then Marilyn Meyer of the Orthodox Bahai Faith. Finally, Neal Chase faced questions about his organization's relationship, if any, with the NSAUHG. The parties also submitted designations of transcript deposition testimony for the witnesses who were not present. All parties also submitted document exhibits into evidence.

The Court has set a briefing schedule for post-trial submissions (in lieu of a closing argument). The NSA is to file its brief on January 14, 2008. Responses are due January 22, and the NSA's reply is due January 28, 2008. Due to a delay in receiving the hearing transcript, those deadlines are expected to be moved back.

After the submissions have been provided to the Court, it will rule on the pending contempt motion by written order. There is no way to determine when the Court will issue its decision.

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A Spiritual Branchhood: DNA is not the carrier of divine guidance

The fundamental disagreement between the sans-Guardian Baha'is and those who remain loyal to the living Guardians of the Cause, has to do with the interpretation of Aghsan. That is, the Sons of Baha'u'llah, and the question of whether the Guardians must be Aghsan.

Shoghi Effendi, as the first Guardian, had the sole right to interpret the Writings of the Faith. His translations of the Holy Text are authoritative, including the interpretions he had to make in translating the Arabic and Persian words into English words.

Shoghi Effendi translated the Will and Testament of Abdu'l-Baha, and in the English version of that document, Shoghi Effendi used the the word "branch" or a variation thereof ten times. Lets take a look at how they are used (emphasis added):

1) "*Salutation and praise, blessing and glory rest upon that primal **branch** of the Divine and Sacred Lote-Tree, grown out, blest, tender, verdant and flourishing from the Twin Holy Trees; the most wondrous, unique and priceless pearl that doth gleam from out the Twin surging seas...*" (p. 3)

The primal branch grown out of the Twin Holy Trees obviously refers to Shoghi Effendi, who branched from both the Bab and Baha'u'llah. Of course, he was not one of the Sons of Baha'u'llah, but was the grandson of Abdu'l-Baha, through His daughter.

In this translation and interpretation of Aghsan, Shoghi Effendi uses the lower case "b" to refer to himself.

2) "*...for behold! he is the blest and sacred bough that hath **branched** out from the Twin Holy Trees. Well is it with him that seeketh the shelter of his shade that shadoweth all mankind.*" (p. 3)

Again, Shoghi Effendi's translation and interpretation in reference to himself uses a lower case "b" in "branch."

3) "*...it is incumbent upon the Afnan, that are steadfast in the Covenant of God and have **branched** from the Tree of Holiness; the Hands, (pillars) of the Cause of God (the glory of the Lord rest upon them), and all the friends and loved ones, one and all to bestir themselves and arise with heart and soul and in one accord, to diffuse the sweet savors of God, to teach His Cause and to promote His Faith...*" (p. 9)

Here, Abdu'l-Baha is referring to the Afnan, the maternal relatives of the Bab and Shoghi Effendi's translation and interpreation uses the word "branched" with a lower case "b".

4. 5. 6, and 7) "*After the passing away of this wronged one, it is incumbent upon the Aghsan (**Branches**), the Afnan (Twigs) of the Sacred Lote-Tree, the Hands (pillars) of the Cause of God and the loved ones of the Abha Beauty to turn unto Shoghi Effendi -- the youthful **branch branched** from the two hallowed and sacred Lote-Trees and the fruit grown from the union of*

*the two offshoots of the Tree of Holiness, -- as he is the sign of God, the chosen **branch**, the Guardian of the Cause of God, he unto whom all the Aghsan, the Afnan, the Hands of the Cause of God and His loved ones must turn...*" (p. 11)

In this passage, Abdu'l-Baha is abandoning the succession of the Aghsan and replacing it with the Guardianship, with Shoghi Effendi as the first Guardian. In referring to the Sons of Baha'u'llah, who now must obey Shoghi Effendi, he interprets and translates the word with an upper case "B" but the other three uses of the word "branch" are lower case "b" because in those uses he is referring to Shoghi Effendi and the Guardians. Abdu'l-Baha makes it clear that the Sons of Baha'u'llah and the Hands are to turn to the Guardians.

8) "*The sacred and youthful **branch**, the Guardian of the Cause of God, as well as the Universal House of Justice to be universally elected and established, are both under the care and protection of the Abha Beauty,*" (p. 11)

The sans-Guardian Baha'is may misinterpret this sentence because they have been brainwashed into believing that their headless UHJ is being referred to, when elsewhere Abdu'l-Baha makes it clear that the UHJ he is referring to has the Guardian as its "sacred head." In referring to the Guardian of the Cause, the word branch is lower case "b" according to the translation and interpretation of Shoghi Effendi.

9) "*Thus, should the first-born of the Guardian of the Cause of God not manifest in himself the truth of the words: -- "The child is the secret essence of its sire," that is, should he not inherit of the spiritual within him (the Guardian of the Cause of God) and his glorious lineage not be matched with a goodly character, then must he, (the Guardian of the Cause of God) choose another **branc h** to succeed him.*"

Although Abdu'l-Baha clearly states a preference for the first born son of the Guardian to be his successor, He clearly makes the Guardianship an appointed position and not hereditary. If the Center of the Cause was strictly hereditary, then Abdu'l-Baha's successor would have to be Abdu'l-Bahá's half-brother, Muhammad `Alí, who was named by Baha'u'llah Himself as one of His successors (but who turned against Abdu'l-Baha). In this passage, the word "branch" is not referring to the Sons of Baha'u'llah, but instead it was referring to a spiritual branchhood, and therefore according to Shoghi Effendi's authoritative interpretation and translation, a lower case "b" is used for the word "branch." Abdu'l-Baha is specifically allowing the Guardians to appoint someone other than their own children by allowing them to choose another "branch."

10) "*It is incumbent upon you to take the greatest care of Shoghi Effendi,the twig that hath **branched** from and the fruit given forth by the two hallowed and Divine Lote-Trees, that no dust of despondency and sorrow may stain his radiant nature, that day by day he may wax greater in happiness, in joy and spirituality, and may grow to become even as a fruitful tree.*" (p. 25)

In this last reference, referring to how Shoghi Effendi "branched" from the Bab and Baha'u'llah, the word is interpreted and translated by Shoghi Effendi with a lower case "b" as Shoghi Effendi is obviously not one of the Sons of Baha'u'llah. Those who say that the Guardian must be one of the Sons of Baha'u'llah, the Aghsan, are really denouncing Abdu'l-Baha since it was He who did away with the Agshan as the successors to Baha'u'llah. Those who insist that Aghsan refers to any

descendant of Baha'u'llah are perverting the meaning of the word as used by Baha'u'llah, Abdu'l-Baha and Shoghi Effendi and are rejecting the clear interpretation of Shoghi Effendi, as well as the obvious intent of the Will and Testament of Abdu'l-Baha.

Those who refuse to recognize the idea of a spiritual inheritance, that the Guardians are spiritual offshoots of the Tree of Holiness are caught up into a materialistic world view that is not consistent with Baha'i orthodoxy. It is absurd to believe that the DNA transferred from one member of the Holy Family to another is the carrier of divine guidance, yet this is exactly what the sans-Guardian Baha'is are saying when they say that there was no Agshan for Shoghi Effendi to appoint his successor.

Abdu'l-Baha seems to display foreknowledge that Shoghi Effendi would not have children in passage number 10, wherein He says that if the Baha'is must "take the greatest care of Shoghi Effendi" so that "no dust of despondency and sorrow may stain his radiant nature", then Shoghi Effendi would "grow to become even as a fruitful tree." Is He not saying that the opposition that Shoghi Effendi faced during his entire life caused him not to sire children, and therefore the greatest test of the Baha'i world would ensue?

Thus, the Baha'is are tested on whether they would accept a spiritual branchhood.

As Joel B. Marangella, stated in "*The Tree of the Covenant*:"

"*Bahá'u'lláh is the Ancient Root from which has sprung the Primal Branch or Greatest Branch; that is His appointed Successor and the Center of His Covenant, 'Abdu'l-Bahá "a Branch" that hath been so uplifted as to encompass the whole of creation" and the "Most Mighty Branch of God. " The Guardians of the Faith who have been endowed with the same interpretive authority as had been vested in 'Abdu'l-Bahá, in accordance with the explicit provisions of the Will and Testament of 'Abdu'l-Bahá, may be regarded (and, in fact, are so designated by 'Abdu'l-Bahá) as the youthful branches or twigs which are the offshoots of the Primal Branch while the mass of faithful believers are the leaves and fruits of this glorious Tree.*" http://bahai-guardian.com/tree.html

Abdu'l-Baha confirms this in Last Tablet to America (found at Baha'i World Faith, p. 438):

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This is exactly what Abdu'l-Baha did when He created the Guardianship in His Will, and this is exactly what Shoghi Effendi did when he appointed Mason Remey to the presidency of the embryonic UHJ (the International Baha'i Council).

It is time for the Baha'is who follow the headless UHJ to abandon their materialistic ideas about the succession of the Center of the Cause and recognize that the Baha'i Faith is not to be bogged down with materialistic notions of hereditary succession. The Guardianship is a spiritual office. To be firm in the Covenant means and always has meant fidelity and obedience to the Guardian of the Cause:

"*The mighty stronghold shall remain impregnable and safe through obedience to him who is the Guardian of the Cause of God. It is incumbent upon the members of the House of Justice, upon all*

the Aghsan, the Afnan, the Hands of the Cause of God to show their obedience, submissiveness and subordination unto the Guardian of the Cause of God, to turn unto him and be lowly before him. He that opposeth him hath opposed the True One, will make a breach in the Cause of God, will subvert His Word and will become a manifestation of the Center of Sedition. Beware, beware, lest the days after the ascension (of Bahá'u'lláh) be repeated when the Center of Sedition waxed haughty and rebellious and with Divine Unity for his excuse deprived himself and perturbed and poisoned others. No doubt every vainglorious one that purposeth dissension and discord will not openly declare his evil purposes, nay rather, even as impure gold, will he seize upon divers measures and various pretexts that he may separate the gathering of the people of Baha." Abdu'l-Baha, Will and Testament, p. 11.

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Jeffrey

Posted at 09:42 AM in Introductory | Permalink

True Bahá'í

A Spiritual Branchhood: DNA is not the carrier of divine guidance

The fundamental disagreement between the sans-Guardian Baha'is and those who remain loyal to the living Guardians of the Cause, has to do with the interpretation of Aghsan. That is, the Sons of Baha'u'llah, and the question of whether the Guardians must be Aghsan.

Shoghi Effendi, as the first Guardian, had the sole right to interpret the Writings of the Faith. His translations of the Holy Text are authoritative, including the interpretions he had to make in translating the Arabic and Persian words into English words.

Shoghi Effendi translated the Will and Testament of Abdu'l-Baha, and in the English version of that document, Shoghi Effendi used the the word "branch" or a variation thereof ten times. Lets take a look at how they are used (emphasis added):

1) "*Salutation and praise, blessing and glory rest upon that primal **branch** of the Divine and Sacred Lote-Tree, grown out, blest, tender, verdant and flourishing from the Twin Holy Trees; the most wondrous, unique and priceless pearl that doth gleam from out the Twin surging seas...*" (p. 3)

The primal branch grown out of the Twin Holy Trees obviously refers to Shoghi Effendi, who branched from both the Bab and Baha'u'llah. Of course, he was not one of the Sons of Baha'u'llah, but was the grandson of Abdu'l-Baha, through His daughter.

In this translation and interpretation of Aghsan, Shoghi Effendi uses the lower case "b" to refer to himself.

2) "*...for behold! he is the blest and sacred bough that hath **branched** out from the Twin Holy Trees. Well is it with him that seeketh the shelter of his shade that shadoweth all mankind.*" (p. 3)

Again, Shoghi Effendi's translation and interpretation in reference to himself uses a lower case "b" in "branch."

3) "*...it is incumbent upon the Afnan, that are steadfast in the Covenant of God and have **branched** from the Tree of Holiness; the Hands, (pillars) of the Cause of God (the glory of the Lord rest upon them), and all the friends and loved ones, one and all to bestir themselves and arise with heart and soul and in one accord, to diffuse the sweet savors of God, to teach His Cause and to promote His Faith...*" (p. 9)

Here, Abdu'l-Baha is referring to the Afnan, the maternal relatives of the Bab and Shoghi Effendi's translation and interpreation uses the word "branched" with a lower case "b".

4. 5. 6, and 7) "*After the passing away of this wronged one, it is incumbent upon the Aghsan (**Branches**), the Afnan (Twigs) of the Sacred Lote-Tree, the Hands (pillars) of the Cause of God and the loved ones of the Abha Beauty to turn unto Shoghi Effendi -- the youthful **branch branched** from the two hallowed and sacred Lote-Trees and the fruit grown from the union of*

*the two offshoots of the Tree of Holiness, -- as he is the sign of God, the chosen **branch**, the Guardian of the Cause of God, he unto whom all the Aghsan, the Afnan, the Hands of the Cause of God and His loved ones must turn...*" (p. 11)

In this passage, Abdu'l-Baha is abandoning the succession of the Aghsan and replacing it with the Guardianship, with Shoghi Effendi as the first Guardian. In referring to the Sons of Baha'u'llah, who now must obey Shoghi Effendi, he interprets and translates the word with an upper case "B" but the other three uses of the word "branch" are lower case "b" because in those uses he is referring to Shoghi Effendi and the Guardians. Abdu'l-Baha makes it clear that the Sons of Baha'u'llah and the Hands are to turn to the Guardians.

8) "*The sacred and youthful **branch**, the Guardian of the Cause of God, as well as the Universal House of Justice to be universally elected and established, are both under the care and protection of the Abha Beauty,*" (p. 11)

The sans-Guardian Baha'is may misinterpret this sentence because they have been brainwashed into believing that their headless UHJ is being referred to, when elsewhere Abdu'l-Baha makes it clear that the UHJ he is referring to has the Guardian as its "sacred head." In referring to the Guardian of the Cause, the word branch is lower case "b" according to the translation and interpretation of Shoghi Effendi.

9) "*Thus, should the first-born of the Guardian of the Cause of God not manifest in himself the truth of the words: -- "The child is the secret essence of its sire," that is, should he not inherit of the spiritual within him (the Guardian of the Cause of God) and his glorious lineage not be matched with a goodly character, then must he, (the Guardian of the Cause of God) choose another **branc h** to succeed him.*"

Although Abdu'l-Baha clearly states a preference for the first born son of the Guardian to be his successor, He clearly makes the Guardianship an appointed position and not hereditary. If the Center of the Cause was strictly hereditary, then Abdu'l-Baha's successor would have to be Abdu'l-Bahá's half-brother, Muhammad `Alí, who was named by Baha'u'llah Himself as one of His successors (but who turned against Abdu'l-Baha). In this passage, the word "branch" is not referring to the Sons of Baha'u'llah, but instead it was referring to a spiritual branchhood, and therefore according to Shoghi Effendi's authoritative interpretation and translation, a lower case "b" is used for the word "branch." Abdu'l-Baha is specifically allowing the Guardians to appoint someone other than their own children by allowing them to choose another "branch."

10) "*It is incumbent upon you to take the greatest care of Shoghi Effendi,the twig that hath **branched** from and the fruit given forth by the two hallowed and Divine Lote-Trees, that no dust of despondency and sorrow may stain his radiant nature, that day by day he may wax greater in happiness, in joy and spirituality, and may grow to become even as a fruitful tree.*" (p. 25)

In this last reference, referring to how Shoghi Effendi "branched" from the Bab and Baha'u'llah, the word is interpreted and translated by Shoghi Effendi with a lower case "b" as Shoghi Effendi is obviously not one of the Sons of Baha'u'llah. Those who say that the Guardian must be one of the Sons of Baha'u'llah, the Aghsan, are really denouncing Abdu'l-Baha since it was He who did away with the Agshan as the successors to Baha'u'llah. Those who insist that Aghsan refers to any

descendant of Baha'u'llah are perverting the meaning of the word as used by Baha'u'llah, Abdu'l-Baha and Shoghi Effendi and are rejecting the clear interpretation of Shoghi Effendi, as well as the obvious intent of the Will and Testament of Abdu'l-Baha.

Those who refuse to recognize the idea of a spiritual inheritance, that the Guardians are spiritual offshoots of the Tree of Holiness are caught up into a materialistic world view that is not consistent with Baha'i orthodoxy. It is absurd to believe that the DNA transferred from one member of the Holy Family to another is the carrier of divine guidance, yet this is exactly what the sans-Guardian Baha'is are saying when they say that there was no Agshan for Shoghi Effendi to appoint his successor.

Abdu'l-Baha seems to display foreknowledge that Shoghi Effendi would not have children in passage number 10, wherein He says that if the Baha'is must "take the greatest care of Shoghi Effendi" so that "no dust of despondency and sorrow may stain his radiant nature", then Shoghi Effendi would "grow to become even as a fruitful tree." Is He not saying that the opposition that Shoghi Effendi faced during his entire life caused him not to sire children, and therefore the greatest test of the Baha'i world would ensue?

Thus, the Baha'is are tested on whether they would accept a spiritual branchhood.

As Joel B. Marangella, stated in "*The Tree of the Covenant*:"

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True Bahá'í

An Open Response to an Inquiring Heterodox Believer

The following is my response to an inquiry made by a believer in the sans-Guardian organization directed to an Orthodox Baha'i:

Allah-u-Abhá,

I am one of those that you call "heterodox" Bahá'ís. It is strange to hear this appellation, because we don't call ourselves like that, and this is misleading to your audience. To be clearly transparent, you may provide a link to www.bahai.org and let people judge themselves about the truth. I became curious and visited your profile, because in our community we heard a lot about you. And, because of that, a series of deepenings have started on the topic of the Covenant. And we thank you for that! So, I also saw your reply to A----, and as a Bahá'í living under the Covenant (under the guidance of the Universal House of Justice), I am not supposed to communicate with you, because it is believed that it is spiritually dangerous. However, I am taking the risk, just to share with you a few points.

Although this letter overall displays the usual spiritual blindness of the followers of the sans-Guardian UHJ, it is refreshing in that this believer has enough light to be curious and to be willing to communicate with the Orthodox Baha'is even though he believes it to be "spiritually dangerous." In reality, this kind of investigation of the truth is not dangerous at all, but it is a necessary part of spiritual growth. What this believer has failed to do is to undertake the basic investigation in the first place of the persons and institutions to whom he has sworn loyalty. His faith is based upon false assumptions and the opinions of others and is not based at all upon an investigation of the truth. Yet this believer is, almost despite himself, actually engaging in an independent investigation and for this I applaud him.

Of course, this believer is naive in believing in the basic goodness and good faith of the leadership of his organization who would expel him if they knew he was corresponding with us.

He objects to the term "heterodox" to describe the sans-Guardian organization, but fails to state why. Its definition is "unorthodox," or in other words contrary to the original established teachings. All one has to do is to crack open the Bahai texts to see that the original established teachings had a living Guardian as the Center of the Cause.

Let me quote your reply to A-----:

"The main distinction of the Orthodox Bahá'ís from the <<mainstream>> or heterodox Bahá'ís that we recognize the leadership of the Guardian as <<head of the Faith>>. The Orthodox Bahá'ís scrupulously follow the

stipulations of the Will and Testament of `Abdu'l-Bahá. The heterodox Bahá'ís pretend that the Guardianship is extinct, thus repudiating the Will and Testament of the Master."

Bahá'ís throughout the world recognize the spiritual leadership of the Guardian as Head of the Faith. The Guardian - Shoghi Effendi - although physically not present, continues to be our source of guidance, because his writings, letters, and messages constitute a central source of guidance for the Bahá'í communities and institutions, including the Universal House of Justice, because thy shed light and further interpret the Writings of Bahá'u'lláh and 'Abdu'l-Bahá. But you know all this. If you are referring to the Will and Testament of 'Abdu'l-Bahá, the Guardian is "its sacred head for life", this means that his spirit, writings and letters will always be guiding the Universal House of Justice. This is also the case with Bahá'u'lláh, Báb, and 'Abdu'l-Bahá - although they are not physically with us, their spirit and letters guide us as individuals, communities, institutions, including the Universal House of Justice. The Will also provides to having a Universal House of Justice without the Guardian. We both know that the House was elected in 1963, and when it was elected, all Hands of the Cause submitted their will and obedience to this great institution, for which Bahá'u'lláh had provided in the Most Holy Book. In the paragraph #42, this is clearly stated, that there will be a time when there will be no Aghsan to lead, and the House will lead.

This believer is openly espousing one of the most pernicious doctrines of the sans-Guardian organization, and that is that Shoghi Effendi's "spirit" continues to guide their UHJ. He believes that his UHJ is not "headless" because Shoghi Effendi continues to preside over it from the Abha Kingdom. First, if it were true that it is sufficient for the Bahai Administration to be guided by the Writings and "spirit" of Baha'u'llah and Abdu'l-Baha, it begs the question of why it was necessary to have a Guardian at all. Why did we need Shoghi Effendi to tell us anything at all if Baha'u'llah was guiding us from on high. Indeed, why did we need Abdu'l-Baha? He goes on to say that the Will and Testament of Abdu'l-Baha provides for a UHJ without a Guardian. Oh, really? Exactly where does it say that? Not in my copy!

Of course, this believer must never have read any of the writings of Shoghi Effendi, who pointed out the many functions of the Guardian (such as insisting upon a reconsideration of any enactment he believes is in conflict with Baha'u'llah's utterances, to interpret the Writings to ensure the continuity of the divinely appointed authority and maintain flexibility, to take a long and uninterrupted view over a series of generations, and to expel a member of the UHJ who commits a sin injurious to the common weal) all of which implicate a living person presiding. Not to mention the numerous references to "present and future Guardians" by Shoghi Effendi or the clear statement in the Will and Testament of Abdul-Baha that there would be future Guardians.

This believer incorrectly paraphrases the Most Holy Book which was talking about endowments for charity and not about the functions of the Guardian. The idea being expressed, of course, is one of the interpretations of his UHJ, something that is beyond the sphere of its jurisdiction. The comment that all of the Hands accepted the UHJ is laughable in its ignorance, since the Hands had already expelled one of its own because of his refusal to accept their plan to end the Guardianship and elect a headless UHJ. The violating Hands bullied and expelled anyone who questioned their authority, even though it is clear and obvious they had no authority whatsoever from the Holy Texts of the Faith.

I wonder if this believer is aware that former NSA Secretary and current NSA member, Dr. Robert Henderson, in his sworn testimony on behalf of the Wilmette NSA in the US District Court in Chicago, on January 7, 2008, DENIES that the Institution of the Guardianship is an official institution of the Bahai Faith:

Q. So, the Orthodox Baha'i Faith Web site -- for example, Joel Marangella's Web site where he claims to be the Guardian of the Baha'i faith -- was that -- do you consider that an official institution of the faith?

A. No. The official institutions of the Baha'i faith are the ones that I mentioned: The Universal House of Justice in Haifa, Israel; the 183 National Spiritual Assemblies in countries around the world; and, the 26,000 or so recognized local spiritual assemblies.

For more information on the court case brought by the Wilmette NSA against the Orthodox Bahais, go here: http://trueseeker.typepad.com/true_seeker/court_case.html

My suggestion to this believer is that he go back and carefully examine the writings of his leadership and the Holy Text as interpreted by Shoghi Effendi, and try to reconcile their opposing views. He will see, if he examines this with care and impartiality, that the organization to which he belongs has indeed strayed far from the original teachings of the Faith.

You know very well that Mason Remey, raised the claim to be the next guardian, but according to the Will, the Hands were invested with the power to expel from their midst whatever was false. The guy was maybe moved to raise his claim, because Shoghi Effendi had praised him in certain tones, and this should be seen as normal on the side of a loving and caring Guardian, but there is no written statement by the Guardian about who would be the next guardian to succeed him. You should remember that Muhammad Ali was called "the Greater Branch" by Baha'u'llah, and this pumped up his ego and led him break the Covenant. You also must be ware that Mason Remey was amongst the other Hands to put down his signature on the document that stated that there was no way to appoint a future guardian after Shoghi Effendi. Then, after some time, he came up with the claim of being the guardian.

Could this action not be just a prompting of extreme ego, a great desire for power and leadership that was devouring his heart and soul, perhaps initiated by the praising words of Shoghi Effendi? It was a test my friend, and Mason didn't pass it unfortunately. I hope and pray that your eyes may be opened regarding this heavy issue. The Hands were the 'Chief-Stewards', and together they had to lead the community for six years until the election of the first Universal House of Justice.

There are so many false statements and assumptions in this one paragraph, I don't know where to begin. First, the Hands were invested with the authority to expel anyone who opposed the GUARDIAN. Look at the actual text and don't make up stuff that is not there. Since they were the ones opposing the Guardian, it is not a surprise that they failed to expel themselves.

As for the claim "the guy" made, it was not because Shoghi Effendi praised him. The claim was clearly that as he was the appointed head of the embryonic UHJ, he was the embryonic Guardian, and upon Shoghi Effendi's death, that Institution was born. Thus, the UHJ with the Guardian as its head came to life upon Shoghi Effendi's death. Shoghi Effendi's proclamation creating the embryonic UHJ and his appointment of Mason Remey to its presidency are the written documents appointing him (not that a written document is required by the Will and Testament). His signature was to a document that said no will could be found naming his successor, but the documents also said that the IBC would be allowed to function! There was no will and that is not the proper vehicle to appoint the next Guardian. Therefore, that false legalistic argument has no bearing. The prompting of extreme ego was not Mason Remey's but instead it was the Hands who did not want to submit to the authority of another Guardian, and especially of Shoghi Effendi's widow who expressly stated that she would not submit to any more Guardians. Read the history!

As for the Chief Stewards, there is no basis for assuming that the name given to the Hands by Shoghi Effendi implies that they had administrative authority even temporarily. A steward is a servant, and the role of the Hands, always has been and will be one of servitude to the Guardian.

In the other side, Mason was not an Aghsan, and according to Bahá'u'lláh's Writings, his successors had to be Aghsan. Also, as I mentioned above, both Bahá'u'lláh and 'Abdu'l-Bahá provide for the House of Justice without a living Head. And when you refer to the Will, as I already stated above, the station of "its sacred Head" is a spiritual one. So my brother, see with the eyes of spirit and see what glorious light is coming on earth, streaming forth from the Holy Land, under the guidance of the Universal House of Justice, which is protected and guided by the spirit and letters of the Abhá Beauty, the Exalted, 'Abdu'l-Bahá and Shoghi Effendi.

I have asked but I have yet to be shown where in Baha'u'llah's Writings it says a successor had to be Aghsan. I think this was something concocted by the Aghsan, because it isn't there.

The one thing I agree with is that the sacred head is a spiritual authority. The Guardian is a spiritual hereditary office. It is incumbent upon all Bahais to obey the one appointed by the Guardian. The one who must overcome spiritual blindness and open his eyes to the light streaming down, is this believer and not the Orthodox Baha'is. You have been grossly misled my brother, and I urge you to investigate the truth independently. READ the WRITINGS and the interpretations of Shoghi Effendi and not the nonsense that you are being told at their so-called "deepenings."

I don't know if you ever had the chance to meet with the Universal House of Justice, but I can assure you that its members are the incarnation of humbleness, submissiveness and fear of God, and when you see them together, you will exclaim: "Yea, verily, Bahá'u'lláh has perfected his Covenant with us". And I can assure you that none of them bears easily the burden of being a House member. The House of Justice is leading the community to victories after victories in establishing the World Order of Bahá'u'lláh. His Covenant will make this possible, and whoever is trying to violate His Covenant, is just a dead body that the Ocean will cast out in the shore. Take your chance, perhaps you're still in time, with a breath of life in your heart!

Nonsense! The members of the UHJ are violators of the Covenant of Baha'u'llah. They seek their own glory and power. What arrogance they display by saying that they are perfecting the Covenant! And exactly what victories are you referring to? The Bahai Faith has been stagnant for many years.

I do agree that those who violate His Covenant are a dead body to be cast out on the shore. I am afraid that it is your organization that is the dead body! The Covenant is about loyalty to the Center of the Cause. That is, the GUARDIANS.

And that is in clear contrast to whoever "living guardian" is on earth, who have been fighting for power and leadership amongst one another, and you are following one of them. Are they divinely guided in your estimation? I guess not, and you doubt that, too. Thus, be warned and pray to Bahá'u'lláh, so that He may guide your heart to His real source of guidance and Center of His Faith., and ask for His grace and turn back to the real Ocean of His Guidance, and don't stay any longer to a pool of mud, which you are considering pure water that is sheer illusion, my brother. The Writings are like a puzzle, regarding the issue of the Covenant, and you need to put together all the pieces from the writings of Bahá'u'lláh, 'Abdu'l-Bahá and Shoghi Effendi to realize the truth from error. And Bahá'u'lláh has done this, amongst other reasons, to test the hearts and divide the sincere from the insincere. Which part will you take?

I have no doubt at all that Mason Remey and Joel B. Marangella were and are divinely guided. Have you read any of their writings to make this determination? I doubt it. I was a member of your organization once but I did not let any person prevent me from investigating and reading the

writings with an open mind. I believe that Baha'u'llah has opened up my heart to the truth and for this I have gratitude. I am no longer spiritually blind. Are you?

When you denounce the living Guardians on the earth, you are displaying that you oppose the Guardian. Read the Will and Testament and see what Abdu'l-Baha says about opposing the Guardian:

The mighty stronghold shall remain impregnable and safe through obedience to him who is the Guardian of the Cause of God. It is incumbent upon the members of the House of Justice, upon all the Aghsan, the Afnan, the Hands of the Cause of God to show their obedience, submissiveness and subordination unto the Guardian of the Cause of God, to turn unto him and be lowly before him. He that opposeth him hath opposed the True One, will make a breach in the Cause of God, will subvert His Word and will become a manifestation of the Center of Sedition.

Nothing could be more clear. But I do agree the writings are a puzzle on the subject of the Covenant and they are a test to divide the sincere from the insincere. Have you read them carefully or are you adopting the opinions that others have spoon fed to you?

I am hoping with my whole being that you may be guided and return to the real Covenant, and that you will attract others to His Faith and Covenant under the Universal House of Justice. That will be your eternal glory, and not what you are doing now. Come and embrace His community and be faithful to His Covenant. You don't loose anything, but your "idle fancies and vain imaginations" that the 'guardians' have disseminated in your heart and hearts of others like you, orthodox. Break this earthly chain and rise up to the Heaven of His glorious Kingdom, part of which is being obedient to the institution appointed in His Most Holy Book, seated on the Most Holy Mountin.

I will pray for your guidance and you pray for my forgiveness, if my words were too harsh on you.

Likewise, I hope my words were not to harsh on you. Sometimes you have to be harsh to wake people up. Likewise, I hope you will return to the real Covenant, the one of obedience to the living Guardian.

Jeffrey

Posted at 11:04 AM in sans-Guardian Bahá'ís | Permalink

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Although this letter overall displays the usual spiritual blindness of the followers of the sans-Guardian UHJ, it is refreshing in that this believer has enough light to be curious and to be willing to communicate with the Orthodox Baha'is even though he believes it to be "spiritually dangerous." In reality, this kind of investigation of the truth is not dangerous at all, but it is a necessary part of spiritual growth. What this believer has failed to do is to undertake the basic investigation in the first place of the persons and institutions to whom he has sworn loyalty. His faith is based upon false assumptions and the opinions of others and is not based at all upon an investigation of the truth. Yet this believer is, almost despite himself, actually engaging in an independent investigation and for this I applaud him.

Of course, this believer is naive in believing in the basic goodness and good faith of the leadership of his organization who would expel him if they knew he was corresponding with us.

He objects to the term "heterodox" to describe the sans-Guardian organization, but fails to state why. Its definition is "unorthodox," or in other words contrary to the original established teachings. All one has to do is to crack open the Bahai texts to see that the original established teachings had a living Guardian as the Center of the Cause.

Let me quote your reply to A-----:

"The main distinction of the Orthodox Bahá'ís from the <<mainstream>> or heterodox Bahá'ís that we recognize the leadership of the Guardian as <<head of the Faith>>. The Orthodox Bahá'ís scrupulously follow the

stipulations of the Will and Testament of `Abdu'l-Bahá. The heterodox Bahá'ís pretend that the Guardianship is extinct, thus repudiating the Will and Testament of the Master."

Bahá'ís throughout the world recognize the spiritual leadership of the Guardian as Head of the Faith. The Guardian - Shoghi Effendi - although physically not present, continues to be our source of guidance, because his writings, letters, and messages constitute a central source of guidance for the Bahá'í communities and institutions, including the Universal House of Justice, because thy shed light and further interpret the Writings of Bahá'u'lláh and 'Abdu'l-Bahá. But you know all this. If you are referring to the Will and Testament of 'Abdu'l-Bahá, the Guardian is "its sacred head for life", this means that his spirit, writings and letters will always be guiding the Universal House of Justice. This is also the case with Bahá'u'lláh, Báb, and 'Abdu'l-Bahá - although they are not physically with us, their spirit and letters guide us as individuals, communities, institutions, including the Universal House of Justice. The Will also provides to having a Universal House of Justice without the Guardian. We both know that the House was elected in 1963, and when it was elected, all Hands of the Cause submitted their will and obedience to this great institution, for which Bahá'u'lláh had provided in the Most Holy Book. In the paragraph #42, this is clearly stated, that there will be a time when there will be no Aghsan to lead, and the House will lead.

This believer is openly espousing one of the most pernicious doctrines of the sans-Guardian organization, and that is that Shoghi Effendi's "spirit" continues to guide their UHJ. He believes that his UHJ is not "headless" because Shoghi Effendi continues to preside over it from the Abha Kingdom. First, if it were true that it is sufficient for the Bahai Administration to be guided by the Writings and "spirit" of Baha'u'llah and Abdu'l-Baha, it begs the question of why it was necessary to have a Guardian at all. Why did we need Shoghi Effendi to tell us anything at all if Baha'u'llah was guiding us from on high. Indeed, why did we need Abdu'l-Baha? He goes on to say that the Will and Testament of Abdu'l-Baha provides for a UHJ without a Guardian. Oh, really? Exactly where does it say that? Not in my copy!

Of course, this believer must never have read any of the writings of Shoghi Effendi, who pointed out the many functions of the Guardian (such as insisting upon a reconsideration of any enactment he believes is in conflict with Baha'u'llah's utterances, to interpret the Writings to ensure the continuity of the divinely appointed authority and maintain flexibility, to take a long and uninterrupted view over a series of generations, and to expel a member of the UHJ who commits a sin injurious to the common weal) all of which implicate a living person presiding. Not to mention the numerous references to "present and future Guardians" by Shoghi Effendi or the clear statement in the Will and Testament of Abdul-Baha that there would be future Guardians.

This believer incorrectly paraphrases the Most Holy Book which was talking about endowments for charity and not about the functions of the Guardian. The idea being expressed, of course, is one of the interpretations of his UHJ, something that is beyond the sphere of its jurisdiction. The comment that all of the Hands accepted the UHJ is laughable in its ignorance, since the Hands had already expelled one of its own because of his refusal to accept their plan to end the Guardianship and elect a headless UHJ. The violating Hands bullied and expelled anyone who questioned their authority, even though it is clear and obvious they had no authority whatsoever from the Holy Texts of the Faith.

I wonder if this believer is aware that former NSA Secretary and current NSA member, Dr. Robert Henderson, in his sworn testimony on behalf of the Wilmette NSA in the US District Court in Chicago, on January 7, 2008, DENIES that the Institution of the Guardianship is an official institution of the Bahai Faith:

Q. So, the Orthodox Baha'i Faith Web site -- for example, Joel Marangella's Web site where he claims to be the Guardian of the Baha'i faith -- was that -- do you consider that an official institution of the faith?

A. No. The official institutions of the Baha'i faith are the ones that I mentioned: The Universal House of Justice in Haifa, Israel; the 183 National Spiritual Assemblies in countries around the world; and, the 26,000 or so recognized local spiritual assemblies.

For more information on the court case brought by the Wilmette NSA against the Orthodox Bahais, go here: http://trueseeker.typepad.com/true_seeker/court_case.html

My suggestion to this believer is that he go back and carefully examine the writings of his leadership and the Holy Text as interpreted by Shoghi Effendi, and try to reconcile their opposing views. He will see, if he examines this with care and impartiality, that the organization to which he belongs has indeed strayed far from the original teachings of the Faith.

You know very well that Mason Remey, raised the claim to be the next guardian, but according to the Will, the Hands were invested with the power to expel from their midst whatever was false. The guy was maybe moved to raise his claim, because Shoghi Effendi had praised him in certain tones, and this should be seen as normal on the side of a loving and caring Guardian, but there is no written statement by the Guardian about who would be the next guardian to succeed him. You should remember that Muhammad Ali was called "the Greater Branch" by Baha'u'llah, and this pumped up his ego and led him break the Covenant. You also must be ware that Mason Remey was amongst the other Hands to put down his signature on the document that stated that there was no way to appoint a future guardian after Shoghi Effendi. Then, after some time, he came up with the claim of being the guardian.

Could this action not be just a prompting of extreme ego, a great desire for power and leadership that was devouring his heart and soul, perhaps initiated by the praising words of Shoghi Effendi? It was a test my friend, and Mason didn't pass it unfortunately. I hope and pray that your eyes may be opened regarding this heavy issue. The Hands were the 'Chief-Stewards', and together they had to lead the community for six years until the election of the first Universal House of Justice.

There are so many false statements and assumptions in this one paragraph, I don't know where to begin. First, the Hands were invested with the authority to expel anyone who opposed the GUARDIAN. Look at the actual text and don't make up stuff that is not there. Since they were the ones opposing the Guardian, it is not a surprise that they failed to expel themselves.

As for the claim "the guy" made, it was not because Shoghi Effendi praised him. The claim was clearly that as he was the appointed head of the embryonic UHJ, he was the embryonic Guardian, and upon Shoghi Effendi's death, that Institution was born. Thus, the UHJ with the Guardian as its head came to life upon Shoghi Effendi's death. Shoghi Effendi's proclamation creating the embryonic UHJ and his appointment of Mason Remey to its presidency are the written documents appointing him (not that a written document is required by the Will and Testament). His signature was to a document that said no will could be found naming his successor, but the documents also said that the IBC would be allowed to function! There was no will and that is not the proper vehicle to appoint the next Guardian. Therefore, that false legalistic argument has no bearing. The prompting of extreme ego was not Mason Remey's but instead it was the Hands who did not want to submit to the authority of another Guardian, and especially of Shoghi Effendi's widow who expressly stated that she would not submit to any more Guardians. Read the history!

As for the Chief Stewards, there is no basis for assuming that the name given to the Hands by Shoghi Effendi implies that they had administrative authority even temporarily. A steward is a servant, and the role of the Hands, always has been and will be one of servitude to the Guardian.

In the other side, Mason was not an Aghsan, and according to Bahá'u'lláh's Writings, his successors had to be Aghsan. Also, as I mentioned above, both Bahá'u'lláh and 'Abdu'l-Bahá provide for the House of Justice without a living Head. And when you refer to the Will, as I already stated above, the station of "its sacred Head" is a spiritual one. So my brother, see with the eyes of spirit and see what glorious light is coming on earth, streaming forth from the Holy Land, under the guidance of the Universal House of Justice, which is protected and guided by the spirit and letters of the Abhá Beauty, the Exalted, 'Abdu'l-Bahá and Shoghi Effendi.

I have asked but I have yet to be shown where in Baha'u'llah's Writings it says a successor had to be Aghsan. I think this was something concocted by the Aghsan, because it isn't there.

The one thing I agree with is that the sacred head is a spiritual authority. The Guardian is a spiritual hereditary office. It is incumbent upon all Bahais to obey the one appointed by the Guardian. The one who must overcome spiritual blindness and open his eyes to the light streaming down, is this believer and not the Orthodox Baha'is. You have been grossly misled my brother, and I urge you to investigate the truth independently. READ the WRITINGS and the interpretations of Shoghi Effendi and not the nonsense that you are being told at their so-called "deepenings."

I don't know if you ever had the chance to meet with the Universal House of Justice, but I can assure you that its members are the incarnation of humbleness, submissiveness and fear of God, and when you see them together, you will exclaim: "Yea, verily, Bahá'u'lláh has perfected his Covenant with us". And I can assure you that none of them bears easily the burden of being a House member. The House of Justice is leading the community to victories after victories in establishing the World Order of Bahá'u'lláh. His Covenant will make this possible, and whoever is trying to violate His Covenant, is just a dead body that the Ocean will cast out in the shore. Take your chance, perhaps you're still in time, with a breath of life in your heart!

Nonsense! The members of the UHJ are violators of the Covenant of Baha'u'llah. They seek their own glory and power. What arrogance they display by saying that they are perfecting the Covenant! And exactly what victories are you referring to? The Bahai Faith has been stagnant for many years.

I do agree that those who violate His Covenant are a dead body to be cast out on the shore. I am afraid that it is your organization that is the dead body! The Covenant is about loyalty to the Center of the Cause. That is, the GUARDIANS.

And that is in clear contrast to whoever "living guardian" is on earth, who have been fighting for power and leadership amongst one another, and you are following one of them. Are they divinely guided in your estimation? I guess not, and you doubt that, too. Thus, be warned and pray to Bahá'u'lláh, so that He may guide your heart to His real source of guidance and Center of His Faith., and ask for His grace and turn back to the real Ocean of His Guidance, and don't stay any longer to a pool of mud, which you are considering pure water that is sheer illusion, my brother. The Writings are like a puzzle, regarding the issue of the Covenant, and you need to put together all the pieces from the writings of Bahá'u'lláh, 'Abdu'l-Bahá and Shoghi Effendi to realize the truth from error. And Bahá'u'lláh has done this, amongst other reasons, to test the hearts and divide the sincere from the insincere. Which part will you take?

I have no doubt at all that Mason Remey and Joel B. Marangella were and are divinely guided. Have you read any of their writings to make this determination? I doubt it. I was a member of your organization once but I did not let any person prevent me from investigating and reading the

writings with an open mind. I believe that Baha'u'llah has opened up my heart to the truth and for this I have gratitude. I am no longer spiritually blind. Are you?

When you denounce the living Guardians on the earth, you are displaying that you oppose the Guardian. Read the Will and Testament and see what Abdu'l-Baha says about opposing the Guardian:

The mighty stronghold shall remain impregnable and safe through obedience to him who is the Guardian of the Cause of God. It is incumbent upon the members of the House of Justice, upon all the Aghsan, the Afnan, the Hands of the Cause of God to show their obedience, submissiveness and subordination unto the Guardian of the Cause of God, to turn unto him and be lowly before him. He that opposeth him hath opposed the True One, will make a breach in the Cause of God, will subvert His Word and will become a manifestation of the Center of Sedition.

Nothing could be more clear. But I do agree the writings are a puzzle on the subject of the Covenant and they are a test to divide the sincere from the insincere. Have you read them carefully or are you adopting the opinions that others have spoon fed to you?

I am hoping with my whole being that you may be guided and return to the real Covenant, and that you will attract others to His Faith and Covenant under the Universal House of Justice. That will be your eternal glory, and not what you are doing now. Come and embrace His community and be faithful to His Covenant. You don't loose anything, but your "idle fancies and vain imaginations" that the 'guardians' have disseminated in your heart and hearts of others like you, orthodox. Break this earthly chain and rise up to the Heaven of His glorious Kingdom, part of which is being obedient to the institution appointed in His Most Holy Book, seated on the Most Holy Mountin.

I will pray for your guidance and you pray for my forgiveness, if my words were too harsh on you.

Likewise, I hope my words were not to harsh on you. Sometimes you have to be harsh to wake people up. Likewise, I hope you will return to the real Covenant, the one of obedience to the living Guardian.

Jeffrey

Posted at 11:04 AM in sans-Guardian Bahá'ís | Permalink

True Bahá'í

Court Case Update

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HUQUQULLAH (THE RIGHT OF GOD) AND ITS DISPOSITION

HUQUQULLAH

There is a great importance of Huququllah in the Bahai Faith.

Huququllah is an Arabic word comprised of two words. Huquq meaning “Right” and “Allah” meaning “God”. Therefore Huququllah means “Right of God”, a part of the individuals possession and income offered at the Threshold of God.

Huququllah being the Right of God and bounty for the people is clear from the Bahai Holy writings of sayings of The Bab, Bahaullah and Abdul Baha

Writings of The Bab

O people of the world, whatever ye have offered up in the way of the one true God, ye shall indeed find preserved by God, The Preserver, and Intact at Gods Holy Gate.

Thus the embryo of the sacred law of Huququllah was established by the Bab in the Persian Bayan, His book of Laws.

Bahaullah brought some modifications in its content and fashioned it as one of the worlds shaping ordinances of His stupendous Revelation.

Writings of Bahaullah:

Bahaullah affirms *“….the payment to the Right of God is conducive to prosperity, to blessing and to honour and divine protection”*

"As to Huququllah, this is the source of blessing and the mainspring of God’s loving kindness and tender love vouchsafed unto men”.

In Kitab-i Aqdas verse 97, it has been revealed by Bahaullah:

Should anyone acquire one hundred mithqals of gold, nineteen mithqals thereof are Gods and to be rendered unto him, the fashioner of the earth and heaven. Take heed o people, lest you deprive yourselves of such a great bounty. This we have commanded you, though though we are well able to dispense with you and with all those who are in the heavens and on earth, in it there are benefits and wisdoms beyond the ken of anyone but God, The Omniscient, the All-informed Say, By this means He hath desired to purify what ye possess and to enable you to draw nigh unto such stations as none can comprehend save those whom God hath willed, He in truth is the Beneficent The Gracious, The Merciful .O people deal not faithlessly with the Right of God , Nor without His leave , make free with its disposal .Thus hath his commandments been established in the holy tablets and in this Exalted book .He who dealeth faithlessly with God shall in justice meet with faithlessness himself , He , however , who acteth in accordance with Gods bidding shall receive a blessing from the heaven of the bounty of His lord , the Gracious , the Bestower , the Generous , the Ancient of Days.He verily hath willed for you that which is yet beyond your knowledge , but shall be know to you when , after this fleeting life , your souls shall soar heaven wards and the trappings of your earthly joys are folded up.Thus admonished you He in Whose possession is the Guarded Tablet.

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O friends of Abdul Baha The Lord as a sign of his infinite bounties hath graciously favoured His servants by providing for a fixed money offering (Huqooq) to be dutifully presented unto Him, through He m, the true One and His servants have been at all times independent of all created things, and God verily is the all-possessing, exalted above the need of any gift from His creatures. This fixed money offering however causeth people to become firm and steadfast and draweth Divine increase upon them

(Will and Testament of Abdul Baha)

Abdul Baha commenting on the manifold powers latent in the Law of Huququllah writes"

*"…In accordance with His inscrutable wisdom and in order to apply a unique test **to distinguish the friend from the stranger**, He hath enjoined the Huqooq upon His servants and made it obligatory."*

From all the above quotations it is amply clear that the source of energy for upholding the law of huqullah is the individuals love and loyalty to the covenant.

As Abdul Baha, Himself says that it distinguishes the friend from the stranger; this is nothing more or less than a test of ones firmness in the covenant.

DISPOSITION OF HUQUQULLAH

Now we come to a very important question regarding the Disposition of this Huquq .

Abdul Baha in one of his tablets has stated

"*Disposition of the Huquq, wholly or partly is permissible but this should be done by PERMISSION OF THE AUTHORITY IN THE CAUSE TO WHOM ALL MUST TURN* "

Thus provision in His Will and Testament that the Huququllah is to be offered through the **GUARDIAN OF THE CAUSE OF GOD.**

This clearly indicates that Huququllah is the Right of the Guardian.

CONCLUSION

This bring us to an important point that those misled Bahais who are paying Huququllah to some other entities other than the Guardian, are they doing the right thing?

Unfortunately these Bahais are not only misled but also are orphaned, as they do not believe in the Guardian. The entities who are claiming Huququllah other than Guardian are not the "Recipient of the Right of God", but are actually "Usurpers of the Right of God".

Arranged by:

Committee for the Study of Holy Text

PNBC of

India

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Posted at 12:42 PM | Permalink

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Should anyone acquire one hundred mithqals of gold, nineteen mithqals thereof are Gods and to be rendered unto him, the fashioner of the earth and heaven. Take heed o people, lest you deprive yourselves of such a great bounty. This we have commanded you, though though we are well able to dispense with you and with all those who are in the heavens and on earth, in it there are benefits and wisdoms beyond the ken of anyone but God, The Omniscient, the All-informed Say, By this means He hath desired to purify what ye possess and to enable you to draw nigh unto such stations as none can comprehend save those whom God hath willed, He in truth is the Beneficent The Gracious, The Merciful .O people deal not faithlessly with the Right of God , Nor without His leave , make free with its disposal .Thus hath his commandments been established in the holy tablets and in this Exalted book .He who dealeth faithlessly with God shall in justice meet with faithlessness himself , He , however , who acteth in accordance with Gods bidding shall receive a blessing from the heaven of the bounty of His lord , the Gracious , the Bestower , the Generous , the Ancient of Days.He verily hath willed for you that which is yet beyond your knowledge , but shall be know to you when , after this fleeting life , your souls shall soar heaven wards and the trappings of your earthly joys are folded up.Thus admonished you He in Whose possession is the Guarded Tablet.

Writings of Abdul Baha: -

O friends of Abdul Baha The Lord as a sign of his infinite bounties hath graciously favoured His servants by providing for a fixed money offering (Huqooq) to be dutifully presented unto Him, through He m, the true One and His servants have been at all times independent of all created things, and God verily is the all-possessing, exalted above the need of any gift from His creatures. This fixed money offering however causeth people to become firm and steadfast and draweth Divine increase upon them

(Will and Testament of Abdul Baha)

Abdul Baha commenting on the manifold powers latent in the Law of Huququllah writes"

*"…In accordance with His inscrutable wisdom and in order to apply a unique test **to distinguish the friend from the stranger**, He hath enjoined the Huqooq upon His servants and made it obligatory."*

From all the above quotations it is amply clear that the source of energy for upholding the law of huqullah is the individuals love and loyalty to the covenant.

As Abdul Baha, Himself says that it distinguishes the friend from the stranger; this is nothing more or less than a test of ones firmness in the covenant.

DISPOSITION OF HUQUQULLAH

Now we come to a very important question regarding the Disposition of this Huquq .

Abdul Baha in one of his tablets has stated

"*Disposition of the Huquq, wholly or partly is permissible but this should be done by PERMISSION OF THE AUTHORITY IN THE CAUSE TO WHOM ALL MUST TURN* "

Thus provision in His Will and Testament that the Huququllah is to be offered through the **GUARDIAN OF THE CAUSE OF GOD.**

This clearly indicates that Huququllah is the Right of the Guardian.

CONCLUSION

This bring us to an important point that those misled Bahais who are paying Huququllah to some other entities other than the Guardian, are they doing the right thing?

Unfortunately these Bahais are not only misled but also are orphaned, as they do not believe in the Guardian. The entities who are claiming Huququllah other than Guardian are not the "Recipient of the Right of God", but are actually "Usurpers of the Right of God".

Arranged by:

Committee for the Study of Holy Text

PNBC of

India

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Posted at 12:42 PM | Permalink | Comments (2) | TrackBack (0)

HUQUQULLAH (THE RIGHT OF GOD) AND ITS DISPOSITION

HUQUQULLAH

There is a great importance of Huququllah in the Bahai Faith.

Huququllah is an Arabic word comprised of two words. Huquq meaning “Right” and “Allah” meaning “God”. Therefore Huququllah means “Right of God”, a part of the individuals possession and income offered at the Threshold of God.

Huququllah being the Right of God and bounty for the people is clear from the Bahai Holy writings of sayings of The Bab, Bahaullah and Abdul Baha

Writings of The Bab

O people of the world, whatever ye have offered up in the way of the one true God, ye shall indeed find preserved by God, The Preserver, and Intact at Gods Holy Gate.

Thus the embryo of the sacred law of Huququllah was established by the Bab in the Persian Bayan, His book of Laws.

Bahaullah brought some modifications in its content and fashioned it as one of the worlds shaping ordinances of His stupendous Revelation.

Writings of Bahaullah:

Bahaullah affirms *“….the payment to the Right of God is conducive to prosperity, to blessing and to honour and divine protection”*

"As to Huququllah, this is the source of blessing and the mainspring of God’s loving kindness and tender love vouchsafed unto men”.

In Kitab-i Aqdas verse 97, it has been revealed by Bahaullah:

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NSA testimony reveals true reasons for court action

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One of the Wilmette NSA's witnesses was NSA member and former Secretary Dr Robert Henderson, who testified about the reasons for bringing the motion. What is startling about this testimony, as against the OBF, is that the NSA's motion has offered up the pretense that the OBF's use of its trademarks (that is, the word "Baha'i") is causing reputational harm to the NSA.

In this testimony, Dr. Henderson admits that the only thing objectionable about the OBF web sites is the "thematic misrepresentation" that there is or could be more than one Baha'i faith (or one other than the sans-Guardian one). In other words, it is the very existence of the OBF that bothers the NSA, and its motion seeks to silence the OBF:

MR. JEFFERY A. HANDELMAN, Attorney for NSA (Direct Examination):
Dr. Henderson, what caused the NSA to file the current contempt motion that is now pending before the Court?

DR. ROBERT HENDERSON: The National Spiritual Assembly became aware, as a result of reports, that there were Web sites that were misrepresenting Baha'i belief and claiming to be official institutions of the Baha'i faith. We hadn't seen them, but we began to get reports. And upon investigation, we were alarmed to find that there were Web sites claiming to be the official institutions of the Baha'i faith and -- and -- presenting beliefs which were in direct conflict to Baha'i teachings and Baha'i principles and at broad variance.

We had significant concerns about this. First, we were concerned about Baha'i refugees who were forced to flee their homes and their home countries because of their belief in the Baha'i faith, and who, in some cases, had corresponded with the wrong institutions, thinking that they were corresponding with the international governing body of the Baha'i faith and, in fact, they were sending their correspondence to some other institution.

Secondly, we were concerned about the public because one of our major strategies is to advise the public of the teachings and the fact and general aim of the Baha'i faith through the Internet. In fact, our Web site has won several awards for excellence from the National Religious

Communication -- Communicators -- Council, which is an organization that looks at religious publications and Web sites and videos, and so forth.

And we won the gold medal, in fact, as having the best Web site of the faith communities in the United States.

And, so, this is a primary means by which we communicate Baha'i belief, and who are the Baha'is, and what do we believe, and what do we do, and where can you find Baha'is close to you.

Suddenly, we began to receive some alarming reports from people who were not Baha'is, but who were investigating the Baha'i faith through the Internet, concerned about what they were reading on Web sites claiming to be official Baha'i Web sites. And their concern was stimulated by the fact that the content on these Web sites was in direct conflict with their understanding of Baha'i belief; and, in fact, it was in direct conflict.

And, then, lastly, there were -- or penultimately, we were concerned about the Baha'is themselves who might be misled and find themselves involved in discussions -- in fact, this did occur; find themselves involved in Internet forums and the like and corresponding -- with organizations that were not part of the National Spiritual Assembly.

And last, we were concerned with reputational harm. As I mentioned, we have extensive and longstanding relations with the United Nations, with the White House, with the -- with both Houses of Congress, with the human rights community. And these are based on principles of peace and cooperation, of universal fellowship, of race unity, of the equality of women and men, and so forth. All of the Baha'i principles centered around facilitating unity and cooperation and universal well-being and social progress.

These Web sites have alarming content that were in direct conflict with Baha'i teachings and, in some cases, even suggested that harm would come to institutions that we have long supported.

For example, in one case -- as I mentioned, we have had a non-governmental organization in the United Nations since its formation in 1948 and have consultative status with ECOSOC, and so on and so forth. One of the Web sites we read said that the United Nations would be nuked.

Well, there's no such Baha'i teaching suggesting that. It is completely antithetical to the teachings of our faith and very damaging to a member of the United Nations that might read that and be

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Later:

MR. JEFFREY A. GOLDBERG, Attorney for the OBF (Cross Examination): You said in your testimony that you found these Web sites that were mimicking the official institutions of the faith. Can you tell me which ones they were? Were those Orthodox Baha'i Faith Web sites?

DR. ROBERT HENDERSON: There were several of them. The one that comes readily to mind is Baha'is Under the Provision of the Covenant. And, then, there were Web sites claiming to be the official Universal House of Justice. And --
(Brief pause.)

BY THE WITNESS:

A. Those are the ones that come readily to mind.

BY MR. GOLDBERG:

Q. So, the Orthodox Baha'i Faith Web site -- for example, Joel Marangella's Web site where he claims to be the Guardian of the Baha'i faith -- was that -- do you consider that an official institution of the faith?

A. No. The official institutions of the Baha'i faith are the ones that I mentioned: The Universal House of Justice in Haifa, Israel; the 183 National Spiritual Assemblies in countries around the world; and, the 26,000 or so recognized local spiritual assemblies.

Q. So, has the Orthodox Baha'i Faith ever represented that it was the Universal House of Justice --

A. I don't know.

Q. -- or the National Spiritual Assembly?

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Q. And you also mentioned that there were beliefs in conflict on the Web site of the Baha'i teaching. And with the exception of the Orthodox Baha'i Faith's teachings about that they believe that Joel Marangella's the Guardian, can you identify any beliefs that are set forth in our -- in the Orthodox Baha'i Faith -- Web sites that has

anything that is in conflict with Baha'i teachings as you know -- understand them?

A. There were -- in the range of Web site material that I've read, there were -- several thematic misrepresentations and factual representations.

The first was that there is an alternate Baha'i faith. There is not. This notion that we are orthodox or true, that we are official, stands in direct conflict to the fundamental principle of the Baha'i faith; which is, the unity of faith.

Anyone is free to believe what they wish. Privately they can enjoy freedom of belief, and they can think of themselves as whatever brings meaning and spiritual cohesion to their lives. But when you begin to present yourself and to present counterclaims as being official or orthodox or more true to an established entity, the Baha'i faith is -- has teachings and laws and principles and structure that make up the faith itself. That provides its cohesion and its integrity.

The -- these Web sites claim to be the orthodox manifestation of that or the official counterpart to that. It's a fundamental conflict in Baha'i belief. It simply does not parse in Baha'i teachings or principles.

Posted at 09:46 AM in Court Action | Permalink

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Enjoy:

28 February 2008

To All National Spiritual Assemblies

Dear Bahá'í Friends,

We have been requested by the World Centre to alert you to the current activities of the Covenant-breaker Martin Lavallee on Facebook.com. This individual administers the "Orthodox Bahá'is" page on Facebook and also has a personal page on the site. There have been recent instances where Bahá'í youth with accounts on Facebook have unwittingly accepted invitations from Lavallee to be a "friend" or to become "members" of the Covenant-breaker page. Further, as a consequence of the Facebook networking scheme, if an individual accepts a direct invitation from Lavallee or any other member of his group, the "Friends" list (with e-mail addresses) of that individual becomes exposed. In this way, those with insincere intentions have the potential to directly contact an increasing number of Bahá'is, interactions that could pose a threat to the spiritual well-being of youth and other believers who are not deepened in the Covenant.

Each National Assembly will need to determine the necessity and most appropriate manner of discreetly informing believers of this situation in consultation and with the assistance of the Counsellors. In doing so it will of course be important to avoid creating undue anxiety or curiosity about the nature of Covenant-breaker material on the Internet..

It is our intention to provide more general guidance in the near future about how online social networks can be constructively and safely used by Bahá'ís.

With loving greetings,

Matt Weinberg
Program Director
Bahá'í Internet Agency

cc: Members of the Continental Boards of Counsellors

You better not go online until the BIA lets us all know how we should behave on online social

networks. What paranoid silliness. Do you mean to tell me that things have become so bad that the Baha'is need to view "Guidelines" before they go internet surfing?

If the Baha'is in your organization are so weak in the Covenant that they cannot withstand receiving an email from Martin (a staunch Canadian believer whose social Facebook pages are strictly his own), then I think you guys better start "deepening" your believers.

I love the tone of this letter, though. To achieve this tone, you need to mix in to your mind a whole bunch of fear and faithlessness, heavy doses of paranoia, and the ridiculous belief that you are serving God by writing silly guidelines of what others should read, do, speak, and hear, for their "own protection." Does it ever occur to the Baha'is who think in this narrow-minded and fearful way, that the Baha'is ought to be able to associate with anyone they want, hear whatever ideas they want, and speak whatever opinions they hold, without a Baha'i administrative agency telling them what is right or wrong? Are they such fragile souls that they are the only adults in the world who need internet supervision? Can anybody explain to me why anyone would put up with this kind of mind control silliness?

This strange idea needs to examined also: How can a person be said to have "*unwittingly accepted invitations from Lavallee to be a "friend" or to become "members" of the"* Facebook page? They make it sound like some kind of deception is taking place. In reality, Martin is just sending people invitations. This is what people do on the social web sites. There is no horrendous conspiracy here.

It would seem to be that if the sans-Guardian Baha'is are the true Faith of Baha'u'llah, as they claim, and that the Orthodox Baha'i Faith is false and cannot be recognized as "Baha'i", then they would not fear the OBF so much. If the OBF is false, then it cannot and will not prevail. So why worry? Are you really trying to protect your members so much as control them? It sounds more like a control question, since if you were worried about protecting them, you would not be so DISCREET about it, but instead you would be out there educating your members about what is true and what is false, so they can make up their own mind. Instead, you try to keep the truth away from them and convince them to avoid certain ideas because you know better.

The BIA is a very sick agency. The sans-Guardian Baha'i Faith, currently occupying Haifa and Wilmette, are bastardized versions of the Baha'i Administration as it was originally intended to be, and they are paranoid about the OBF because they know something is wrong and they have something to hide, and to hide from. This is a sign of spiritual sickness.

If you want to read their paranoid materials, you can find the Bahai Internet Agency Position papers online here:
http://www.abs.org.nz/blog/?p=11
http://www.bcca.org/bia/

Jeffrey

Posted at 09:10 AM | Permalink

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The BIA is a very sick agency. The sans-Guardian Baha'i Faith, currently occupying Haifa and Wilmette, are bastardized versions of the Baha'i Administration as it was originally intended to be, and they are paranoid about the OBF because they know something is wrong and they have something to hide, and to hide from. This is a sign of spiritual sickness.

If you want to read their paranoid materials, you can find the Bahai Internet Agency Position papers online here:
http://www.abs.org.nz/blog/?p=11
http://www.bcca.org/bia/

Jeffrey

Posted at 09:10 AM | Permalink

True Bahá'í

"Baha'i Internet Agency":the dangers of Facebook friends

Watch out, the "legendary" Baha'i Internet Agency (the "BIA")is on the warpath against social web sites such as "Facebook" because you never know what friends you might pick up. Here is an actual BIA email on the subject.

Enjoy:

28 February 2008

To All National Spiritual Assemblies

Dear Bahá'í Friends,

We have been requested by the World Centre to alert you to the current activities of the Covenant-breaker Martin Lavallee on Facebook.com. This individual administers the "Orthodox Bahá'is" page on Facebook and also has a personal page on the site. There have been recent instances where Bahá'í youth with accounts on Facebook have unwittingly accepted invitations from Lavallee to be a "friend" or to become "members" of the Covenant-breaker page. Further, as a consequence of the Facebook networking scheme, if an individual accepts a direct invitation from Lavallee or any other member of his group, the "Friends" list (with e-mail addresses) of that individual becomes exposed. In this way, those with insincere intentions have the potential to directly contact an increasing number of Bahá'is, interactions that could pose a threat to the spiritual well-being of youth and other believers who are not deepened in the Covenant.

Each National Assembly will need to determine the necessity and most appropriate manner of discreetly informing believers of this situation in consultation and with the assistance of the Counsellors. In doing so it will of course be important to avoid creating undue anxiety or curiosity about the nature of Covenant-breaker material on the Internet..

It is our intention to provide more general guidance in the near future about how online social networks can be constructively and safely used by Bahá'ís.

With loving greetings,

Matt Weinberg
Program Director
Bahá'í Internet Agency

cc: Members of the Continental Boards of Counsellors

You better not go online until the BIA lets us all know how we should behave on online social

networks. What paranoid silliness. Do you mean to tell me that things have become so bad that the Baha'is need to view "Guidelines" before they go internet surfing?

If the Baha'is in your organization are so weak in the Covenant that they cannot withstand receiving an email from Martin (a staunch Canadian believer whose social Facebook pages are strictly his own), then I think you guys better start "deepening" your believers.

I love the tone of this letter, though. To achieve this tone, you need to mix in to your mind a whole bunch of fear and faithlessness, heavy doses of paranoia, and the ridiculous belief that you are serving God by writing silly guidelines of what others should read, do, speak, and hear, for their "own protection." Does it ever occur to the Baha'is who think in this narrow-minded and fearful way, that the Baha'is ought to be able to associate with anyone they want, hear whatever ideas they want, and speak whatever opinions they hold, without a Baha'i administrative agency telling them what is right or wrong? Are they such fragile souls that they are the only adults in the world who need internet supervision? Can anybody explain to me why anyone would put up with this kind of mind control silliness?

This strange idea needs to examined also: How can a person be said to have "*unwittingly accepted invitations from Lavallee to be a "friend" or to become "members" of the"* Facebook page? They make it sound like some kind of deception is taking place. In reality, Martin is just sending people invitations. This is what people do on the social web sites. There is no horrendous conspiracy here.

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True Bahá'í

Being an Orthodox Bahá'í

By Megan Kathleen Olsen

It‘s not easy being an Orthodox Bahá'í. I should know. I’ve been one most of my life.

Being an Orthodox Bahá'í means being at odds with the world. It means never fitting in, never belonging. It means losing friends from the time you’re a child. It means losing lovers and loved ones and family members. It means being turned away at churches and shunned by church communities. It means being persecuted not for what you’ve done but for who you are.

Being an Orthodox Bahá'í means being asked to give up food and water for nineteen days once a year no matter how inconvenient or difficult the task; no matter what your schedule is or how dry the climate is where you live. It means having to explain to your coworkers, friends and family why you can’t eat lunch with them. It means strange looks of confusion and pity. It means a hasty conclusion that you are not one of them. It means you are decidedly *different*.

Being an Orthodox Bahá'í means you hesitate to tell people who you are, because you grow tired of the perplexed stares. You become weary of the dismissals of your explanations. You become enervated when your answers almost always dissatisfy questioning people, who suddenly become frightened by the possibility of your words.

For me, being an Orthodox Bahá'í has meant losing friends in every school I went to. It has meant crying myself to sleep at night, because I felt so alone, so unusual. It has meant being a permanent outsider no matter how hard I tried to fit in. It has meant having a Heterodox Bahá'í coworker ask not to be scheduled the same hours as me once she found out who I was. It has meant being excluded from reading a prayer at my own grandmother’s funeral. It has meant assimilating, because I was tired of standing out.

So I ask myself: Why am I an Orthodox Bahá'í?

I’m an Orthodox Bahá'í because my heart tells me I am. Because my soul knows I am. Because I come from a long line of brave, bold people who taught me the fight for the truth is worth the risk of alienation, of isolation, of pain and fear. Because I am a fourth generation warrior for a Faith worth dying for.

Being an Orthodox Bahá'í has meant finding strength when I felt weak; courage when I was scared; faith when I was in doubt, and love when I had anger in my heart. It has meant standing up before an unwelcoming world that does not understand, does not listen, does not care. It has meant standing up and standing alone, no matter how hard the winds of adversity have tried to knock me down.

I am an Orthodox Bahá'í, and I would not have it any other way.

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True Bahá'í

What did he mean by the words "divorced from"?

In the discussions had by the Orthodox Baha'is about the importance of the living Guardianship to the Cause of Baha'u'llah, we often quote various provisions of the writings of Shoghi Effendi to indicate how the first Guardian of the Faith never wavered from his belief that the Guardianship would continue after his death. He alluded to future Guardians. He laid plans for the erection of the Seat of the Guardianship on Mount Carmel.

Somehow the sans-Guardian Baha'is seem to simply ignore it. I am sure they rationalize it by saying that the Guardian just didn't know the Guardianship would end. This is absurd because he would have known that he didn't appoint anyone to the position. If he never appointed anyone to succeed, and if he really was unable to appoint a successor, why was he wasting time on plans for the office of future guardians?

But there is one passage of Shoghi Effendi's writings that is difficult to explain away:

"***Divorced from*** *the institution of the Guardianship the World Order of Bahá'u'lláh would be mutilated and permanently deprived of that hereditary principle which, as 'Abdu'l-Bahá has written, has been invariably upheld by the Law of God. 'In all the Divine Dispensations,' He states, in a Tablet addressed to a follower of the Faith in Persia, 'the eldest son hath been given extraordinary distinctions. Even the station of prophethood hath been his birthright.' Without such an institution the integrity of the Faith would be imperiled, and the stability of the entire fabric would be gravely endangered. Its prestige would suffer, the means required to enable it to take a long, an uninterrupted view over a series of generations would be completely lacking, and the necessary guidance to define the sphere of the legislative action of its elected representatives would be totally withdrawn."* (The World Order of Baha'u'llah, p. 148)(Emphasis added)

Now some of the more creative members of the sans-Guardian organization of violators, remarkably will argue that the Guardianship is not **divorced from** the World Order of Baha'u'llah. They would say that they always have Shoghi Effendi's writings, and therefore the Guardianship has not been **divorced from** the Faith.

Lets consider these words "divorced from". The dictionary definition is simply that it is severed or disunited from. There is no longer a living Guardian holding office in the sans-Guardian organization, and yet they believe the Guardianship has not been severed?

Imagine after your ex-wife wins the lottery, trying to suggest that you are not divorced from your ex-wife --- because why? You still have the wedding ring? You have old love letters? You were once her husband so you are not divorced?

I got to wondering whether Shoghi Effendi ever used the words "**divorced from**" in other contexts, and lo and behold I found some quotations (computers are fantastic). The emphasis in the quotes below were added.

1. Shoghi Effendi, on the Mashriqu'l-Adhkar:

"***Divorced from*** *the social, humanitarian, educational and scientific pursuits centering around the Dependencies of the Mashriqu'l-Adhkar, Bahá'í worship, however exalted in its conception, however passionate in fervor, can never hope to achieve beyond the meagre and often transitory results produced by the contemplations of the ascetic or the communion of the passive worshiper.*" (Baha'i Administration, p. 185)

A pattern seems to be emerging here. I suppose they could say that the Dependencies of the Mashriqu'l-Adhkar are not **divorced from** it because they once had a nursing home for the elderly at the Wilmette Baha'i House of Worship. Never mind the fact that they no longer have any Dependencies.

2. Shoghi Effendi, on the World Order of Baha'u'llah:

"*{T]he Guardian feels the necessity for all teachers to stress the fact that the World Order of Bahá'u'lláh can, under no circumstances, be* ***divorced from*** *the spiritual principles and teachings of the Cause....*" (Directives from the Guardian, p. 67)

Good one. Following their logic, they might argue that they once had spiritual principles and teachings of the Cause, so it is not **divorced from** them, even though everybody knows that there is nothing spiritual about the Baha'i administration of the sans-Guardian variety.

3. Shoghi Effendi, on true religion:

"***Divorced from*** *true religion, morals lose their effectiveness and cease to guide and control man's individual and social life. But when true religion is combined with true ethics, then moral progress becomes a possibility and not a mere ideal.*" (Directives from the Guardian, p. 84)

I think I am getting the hang of this rationalization thing. You just argue that you once had true religion combined with your morals, so moral progress is still a possibility?

4. Shoghi Effendi, on Sohrab (former secretary of Abdul-Baha):

"*What he [Sohrab] teaches at present is so far* ***divorced from*** *our beloved Faith, and so tinged with the doctrines of many "cults" which we see thriving at present, as to be almost unrecognizable.*" (Light of Divine Guidance v I, p. 135)

I get it, but since Sohrab once faithfully followed the teachings, what he teaches is really not **divorced from** the Faith.

5. Shoghi Effendi on the Bab:

"*The Faith of the Báb should not be* ***divorced from*** *that of Bahá'u'lláh.*" (The Unfolding Destiny of the British Baha'i Community, p. 426)

But we could throw it out now because since it was once united with the Faith of Baha'u'llah, its not really **divorced from** it.

6. Shoghi Effendi on the Will and Testament of 'Abdu'l-Bahá:

"*Being the Child of the Covenant -- the Heir of both the Originator and the Interpreter of the Law of God -- the Will and Testament of 'Abdu'l-Bahá can no more be* ***divorced from*** *Him Who supplied the original and motivating impulse than from the One Who ultimately conceived it*." (The World Order of Baha'u'llah, p. 144)

Yes, but we still have the Will and Testament even though we are no longer following it! I see how this rationalization works!

It makes no sense.

Jeffrey

Posted at 10:35 PM | Permalink

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"***Divorced from*** *true religion, morals lose their effectiveness and cease to guide and control man's individual and social life. But when true religion is combined with true ethics, then moral progress becomes a possibility and not a mere ideal.*" (Directives from the Guardian, p. 84)

I think I am getting the hang of this rationalization thing. You just argue that you once had true religion combined with your morals, so moral progress is still a possibility?

4. Shoghi Effendi, on Sohrab (former secretary of Abdul-Baha):

"*What he [Sohrab] teaches at present is so far* ***divorced from*** *our beloved Faith, and so tinged with the doctrines of many "cults" which we see thriving at present, as to be almost unrecognizable.*" (Light of Divine Guidance v I, p. 135)

I get it, but since Sohrab once faithfully followed the teachings, what he teaches is really not **divorced from** the Faith.

5. Shoghi Effendi on the Bab:

"*The Faith of the Báb should not be* ***divorced from*** *that of Bahá'u'lláh.*" (The Unfolding Destiny of the British Baha'i Community, p. 426)

But we could throw it out now because since it was once united with the Faith of Baha'u'llah, its not really **divorced from** it.

6. Shoghi Effendi on the Will and Testament of 'Abdu'l-Bahá:

"*Being the Child of the Covenant -- the Heir of both the Originator and the Interpreter of the Law of God -- the Will and Testament of 'Abdu'l-Bahá can no more be* ***divorced from*** *Him Who supplied the original and motivating impulse than from the One Who ultimately conceived it*." (The World Order of Baha'u'llah, p. 144)

Yes, but we still have the Will and Testament even though we are no longer following it! I see how this rationalization works!

It makes no sense.

Jeffrey

Posted at 10:35 PM | Permalink

True Bahá'í

60 second explanation of the Baha'i Covenant

In this 60-second explanation, Stephen Rhodes, one of the members of the National Council of the Orthodox Baha'is for the United States, covers all anyone needs to know about the Covenant of Baha'u'llah:

Posted at 05:03 PM | Permalink

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True Bahá'í

"Conflict and contention are categorically forbidden"

In the Kitab-i-'Ahd (Book of the Covenant), Bahá'u'lláh says:

"***Conflict and contention are categorically forbidden in His Book. This is a decree of God in this Most Great Revelation. It is divinely preserved from annulment and is invested by Him with the splendour of His confirmation. Verily He is the All-Knowing, the All-Wise.***"

"Conflict and contention are categorically forbidden," and that means conflict and contention are forbidden without exceptions or conditions.

It is absolute, unqualified and unconditional that Bahá'ís may not engage in conflict and contention.

In the Will and Testament of `Abdu'l-Bahá, He says that "**[i]n this sacred Dispensation, conflict and contention are in no wise permitted. Every aggressor deprives himself of God's grace.**"

Conflict and contention are in "no wise" permitted. That is, no way.

I do believe in the rule of law. I do believe that, in civil matters, one sometimes has to resort to the civil courts. Also, I do believe in defending one's self if brought into court. But it is unseemly and wrong for Bahá'í denominations to quarrel with one another in secular courts over the right of each other to publicly exist, each other's use of the Greatest Name, and over matters of faith and belief. Since the aggressor deprives himself of God's grace, it would behoove all of the Bahá'ís, and the various denominations such as they exist, to strictly avoid battling in lawsuits in the secular courts.

Not only is this lawsuit contention forbidden, it is embarrassing. To the public, it appears no different than the religious disputes of other faiths. It is no different. It cannot be different unless and until we obey Bahá'u'lláh.

What is needed is consultation. Brutally honest, frank, and open consultation is what is needed. I have no fear of verbal warfare over the various ideas and beliefs

held by the Bahá'í denominations. Let everyone speak and be heard. Don't hold back on the exchange of ideas. I believe true consultation arrives one at the Truth, and that the Truth will ultimately prevail. We do not want to air our issues before secular judges. The issues that divide us can only be decided in the hearts and minds of Bahá'ís, through the use of consultation, and in obedience to Bahá'u'lláh.

Jeffrey

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Jeffrey

Posted at 11:09 AM | Permalink | Comments (1)

True Bahá'í

Rejection of the Guardianship leads to spiritual death

Before Charles Mason Remey announced to the Bahá'í world that he had been appointed by Shoghi Effendi to be the second Guardian, he made a number of private appeals to the Custodian Hands to patiently explain to them how and why their scheme to elect a Universal House of Justice without the Guardian as its sacred head was a violation of the Master's Will and Testament and to urge them to accept his authority as the President of the International Bahá'í Council, an office that was synonymous with being the second Guardian. Those appeals, which are partially quoted below, can be found here: http://www.bahai-guardian.com/appeals.

First, Mason Remey points out that the life of the Faith results from the outpouring of the Holy Spirit, and spiritual death results from being cut off from this Spirit released in this Day by Bahá'u'lláh:

"*In the teachings of the Bahá'í Faith we are constantly reminded that it is only through the operation of THE HOLY SPIRIT that the divine blessings of the Abhá Kingdom can give mankind spiritual life, In other words that the spiritual life of the Faith depends upon the out-pouring of The Holy Spirit as does the growth and the spread of the Faith. In other words, the very spiritual functioning of the religion of God in all of its appearances here upon earth down through the history of the many divine Dispensations of the past and as it always shall be throughout all those of time to come is through the intermediary of The Holy Spirit. This is the channel or the method of Almighty God through which His greatest blessing, that of the Life Eternal, works for the divinely spiritual uplift and will-being of mankind and woe be to those who cut themselves off from the flow of The Holy Spirit for to be cut off from its flow means spiritual death.*"

Mr. Remey then goes on to state that after Baha'u'llah ascended to the Abhá Kingdom, the channel through which the Holy Spirit appeared, flowing from Baha'u'llah, was ‘Abdu'l-Bahá:

"*After Baha'u'llah, His Beloved Son, the Center of His Covenant ‘Abdu'l-Bahá, became the channel through which The Holy Spirit, coming through from Bahá'u'lláh, was diffused to those who turned to Him (‘Abdu'l-Bahá) while those*

who turned against Him cut themselves off from the Abhá Holy Spirit to find themselves indeed in darkness."

Upon ‘Abdu'l-Bahá's death, the Holy Spirit flows through the office of the Guardianship, the Center of the Cause, according to the provisions of His Will and Testament:

"In *The Will and Testament of the Blessed Master Abdu’l-Bahá, He explicitly establishes the Guardianship as the Center upon this earth about which all should revolve, the Center of Guidance through and from which those of the Bahá’í Faith would be vouchsafed infallible guidance and the source and the only source to the world of Divine Guidance.*

"In other words, the Institution of the Guardianship is the channel and the only channel through which The Holy Spirit can reach the world throughout the centuries to come of this Bahá'í Dispensation. The working out of this Divine Guidance was demonstrated with great clarity in the mission of the first Guardian of the Faith, Shoghi Effendi. Of that the Hands of the Faith are amply aware.

"But now??? In this interregnum between the first and a second Guardian of the Faith, the source of the light of the Faith is in eclipse and the Cause is without infallible direction. The Will and Testament of the Master with the Institution of the Guardianship being transgressed, or in other words, violated so with this conditions The Holy Spirit no longer can reach the Hands of the Faith who for the moment thus lead the Faith blindly the world around and in darkness. In our present state of confusion and dilemma of this departure from the Administration of The Will and Testament, they the Hands of the Faith, have set up a form of Bahá'í government quite different and foreign to anything in The Will and Testament, deceiving themselves and now they are frantically attempting to justify their actions in following this violation by promising to the Bahá’ís at large that they will form a Universal House of Justice in 1963 that will give them infallibility and thus replace any need for the function of the Guardianship, thus they are attempting the impossible and this attempt can only bring added confusion to that which we of the Faith are already suffering."

Our second Guardian was very clear and explicit about this matter. To reject the

Guardianship was to reject the Holy Spirit, "*...the one unforgivable sin, the blasphemy; against The Holy Ghost, of which Christ taught that was not forgiven in this world nor in the worlds to come through all eternity!*"

If you suddenly awaken from your spiritual slumber and realize that you are on the wrong side here, that your sans-Guardian organization is missing the flow of divine guidance that only comes from the Holy Spirit, which in this Day flows from Bahá'u'lláh to the living Guardian of the Cause, then it is not at all too late to retrace your steps. Your first duty is to recognize the validity of the second Guardian so that you can then follow his command to recognize and to obey the third Guardian, the living Guardian, Joel B. Marangella.

The authority of Mason Remey was never complicated, so it just needs to be faced and understood. Nobody else had authority after the passing of Shoghi Effendi, except for Mason Remey:

"*Now since the departure from this world of Shoghi Effendi, the responsibilities of the International Council and everything connected with it are my responsibility – a responsibility such as no other Bahá'í carries or possesses. Mine is now the sole and the exclusive right to handle the affairs of the International Council. Such is the responsibility and call conferred upon me by our Beloved Guardian that went into effect at his death in November 1957.... Therefore I hold that nothing be done by any one or by any ones other than I, myself, toward anything at all that concerns the Bahá'í International Council, and this means the Hands of the Faith are at all times to be under the direction and command of the Guardian of the Faith, and my authority to direct the affairs of the International Council, to direct them of myself, independent of and free from all authority, was conferred upon me by the Beloved Guardian; thus these powers became mine automatically at the death of the first Guardian of the Bahá'í Faith.*"

The Hands arbitraily rejected the authority of Mason Remey and the International Baha'i Council, and arbitrarily asserted their own authority, and to this day the sans-Guardian organization is cut off from the power of the Holy Spirit and will remain so unless and until the Bahá'ís turn to the Guardian and accept his authority.

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Jeffrey

Posted at 05:38 PM | Permalink

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Jeffrey

Posted at 05:38 PM | Permalink

True Bahá'í

Response to Facebook discussion on the Covenant

My dear friend, Martin, who has created his own Orthodox Baha'i group on Facebook sent me the latest discussions about the Covenant and the Orthodox Baha'is, and I thought I would respond here.

Martin:
Dear friends,

Some discussions on the Orthodox Baha'is occur in the group Baha'is on Facebook. I quote here that discussion. Love!

Maher:
I'm not a Baha'i, but I find that this religion is great in it's rules (while I'm not sure if it's true), except one thing, the usual Baha'is and the Orthodox Baha'is don't even talk to each other, just like to know why....thx

Jeffrey:
Not quite true, Maher. The Orthodox Baha'is do not shun the "usual Baha'is" but they shun us. They shun anyone who will even talk to us. They have taken the teachings of the Faith that were meant to protect the Faith from violation and they have twisted them in order to further their own violation. They shun us in an attempt to silence the truth.

Replies
by Adib
We don't shun them as if they do not exist in this world. We can still work with them in regards to business matters and so forth (I need to fnid the quotes for all this).
But Baha'u'llah stated that Covenant Breakers are poison to the Cause of the Baha'i Faith. Not saying that the individuals are hideous or anything, but the concepts they are taught and carry have negative influence on the general Baha'i population.
Anyway, this is my opinion.

I guess we need more information on this one :)

Jeffrey:
You certainly do need more information. If you are going to talk about what Baha'u'llah and Abdu'l-Baha said about covenant breakers, you need to stop and think with your own minds for a minute and ask yourselves how they defined what is a covenant breaker. If you went back and studied this, you would find that it is the so-called "usual Baha'is" who are the covenant breakers and poison to the Cause. Why? Because covenant breaking is opposition to the Center. That is, opposition to Abdu'l-Baha and then to the Guardian of the Cause. Covenant breaking means opposition to the Guardian. After the Hands deposed the Guardian and the original embryonic UHJ established by Shoghi Effendi, they substituted the Center for their own headless UHJ. All of a sudden, the definition of a covenant breaker became one who opposes their illegitimate UHJ. The UHJ of the original teachings had a Guardian as its head, but their UHJ has no Guardian. They are opposed to the true Faith.

by Patsy
Generally a covenant breaker is someone who disputes the authority of the Covenant. Baha'u'llah appointed Abdu'l Baha. With most of His family turning away from that truth (the wheat from the chaff) Abdu'l Baha went about His Fathers business. Later He appointed Shoghi Effendi as the Guardian and the same thing happened. When Shoghi Effendi died, one of the Hands decided he was the next Guardian. The other Hands worked to follow Shoghi Effendi's plans and to establish the Universal House of Justice. In each of these scenarios, someone demanded power and authority. But those who were given that power and authority never once used it for their own good.
I have a feeling "Orthodox" followed Mason Remy, the Hand. I saw it once in the New York phone book when I was a Baha'i of 2 weeks and stuck in NY. My instinct told me it wasn't right. I guess for me it's like drinking coffee while driving, it's a dangerous distraction, and you could get burned.
The scholars on this discussion board have likely found all their quotes by now and will be with you shortly.
(Darn! Whenever I put my tongue in my cheek, I bite it!)

The Will and Testament of Abdul-Baha did not establish merely the

Guardianship of Shoghi Effendi. He established an Institution that is one of the twin pillars of the Baha'i Commonwealth, to be occupied by a living man throughout the Dispensation of Baha'u'llah. He appointed Shoghi Effendi as the first Guardian.

One of the Hands did not decide he was the Guardian. Rather, he announced that Shoghi Effendi had indicated his successor by appointing Mason Remey to be the head of the embryonic UHJ, an office that could only be held by a future Guardian. Upon Shoghi Effendi's death, Mason Remey became the Guardian and the International Baha'i Council, as established by Shoghi Effendi, was activated and the twin pillars began operating as the head of the Faith. The group of renegade Hands, led by Ruhiyyih Khanum would not accept anyone as Guardian after Shoghi Effendi, engineered a coup to declare the Guardianship as ended and they secretly plotted to elect a UHJ without a Guardian as its head. When Mason Remey stood up against the violation of the Faith, they put him out of the Faith, opposing the Guardian and breaking the Covenant.

The ones who "grabbed power and authority" was not Mason Remey and his followers. It was the Hands and all of you who have followed them into violation of the Covenant and opposition to the Guardian of the Cause.

by Sean:
Maher if there's one thing I hope that you know about the Bahai Faith is that it teaches that what the world needs now most is UNITY.

The whole purpose of the Bahai Faith is Unity. Unite all races, religions, creeds, tribes, and peoples together.

To achieve that aim Baha'u'llah made sure to preventive the schism that religions of the past suffered immediately after the founder died.

Baha'u'llah named Abdu'l-Baha as his successor. Abdu'l-Baha in turn named Shoghi Effendi the Guardian of the Bahai Faith in his Will and Testament. Shoghi Effendi in turn laid the stage for the election of the Universal House of Justice

which Baha'u'llah and Abdu'l-Baha had already written about as the head of the Bahai Faith.

In the Will and Testament of Abdu'l-Baha it is stated

O ye beloved of the Lord! It is incumbent upon the guardian of the Cause of God to appoint in his own life-time him that shall become his successor, that differences may not arise after his passing. He that is appointed must manifest in himself detachment from all worldly things, must be the essence of purity, must show in himself the fear of God, knowledge, wisdom and learning. Thus, should the first-born of the guardian of the Cause of God not manifest in himself the truth of the words: -- "The child is the secret essence of its sire," that is, should he not inherit of the spiritual within him (the guardian of the Cause of God) and his glorious lineage not be matched with a goodly character, then must he (the guardian of the Cause of God), choose another branch to succeed him.

(Abdu'l-Baha, Baha'i World Faith - Abdu'l-Baha Section, p. 443)

Unfortunately, Shoghi Effendi died without warning and without naming a successor. The Hands of the Cause of God, unanimously affirmed that Shoghi Effendi had died without leaving behind a successor (they looked very hard!). Even Charles Mason Remey, a later Archbreaker of the Covenant wrote and affirmed that Shoghi Effendi had died without leaving a successor.

Shoghi Effendi called the Hands of the Cause of God "the Chief Stewards of Bahá'u'lláh's embryonic World Commonwealth, who have been invested by the unerring Pen of the Center of His Covenant with the dual function of guarding over the security, and of insuring the propagation, of His Father's Faith."

(Shoghi Effendi, Messages to the Baha'i World - 1950-1957, p. 127)

As such, after the passing of Shoghi Effendi, they held together the faith and continued Shoghi Effendi's plans for the election of the Universal House of Justice in 1963.

Unfortunately, although Charles Mason Remey was a highly praised Bahai, he

fell into pride and arrogantly declared that he was the next Guardian of the Bahai Faith and that the Hands should stop trying to elect the Universal House of Justice.

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They whom God hath endued with insight will readily recognize that the precepts laid down by God constitute the highest means for the

maintenance of order in the world and the security of its peoples. He that turneth away from them, is accounted among the abject and foolish. We, verily, have commanded you to refuse the dictates of your evil passions and corrupt desires, and not to transgress the bounds which the Pen of the Most High hath fixed, for these are the breath of life unto all created things. The seas of Divine wisdom and divine utterance have risen under the breath of the breeze of the All-Merciful. Hasten to drink your fill, O men of understanding! They that have violated the Covenant of God by breaking His commandments, and have turned back on their heels, these have erred grievously in the sight of God, the All-Possessing, the Most High.

O ye peoples of the world! Know assuredly that My commandments are the lamps of My loving providence among My servants, and the keys of My mercy for My creatures. Thus hath it been sent down from the heaven of the Will of your Lord, the Lord of Revelation. Were any man to taste the sweetness of the words which the lips of the All-Merciful have willed to utter, he would, though the treasures of the earth be in his possession, renounce them one and all, that he might vindicate the truth of even one of His commandments, shining above the day spring of His bountiful care and loving-kindness.

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They whom God hath endued with insight will readily recognize that the precepts laid down by God constitute the highest means for the

maintenance of order in the world and the security of its peoples. He that turneth away from them, is accounted among the abject and foolish. We, verily, have commanded you to refuse the dictates of your evil passions and corrupt desires, and not to transgress the bounds which the Pen of the Most High hath fixed, for these are the breath of life unto all created things. The seas of Divine wisdom and divine utterance have risen under the breath of the breeze of the All-Merciful. Hasten to drink your fill, O men of understanding! They that have violated the Covenant of God by breaking His commandments, and have turned back on their heels, these have erred grievously in the sight of God, the All-Possessing, the Most High.

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maintenance of order in the world and the security of its peoples. He that turneth away from them, is accounted among the abject and foolish. We, verily, have commanded you to refuse the dictates of your evil passions and corrupt desires, and not to transgress the bounds which the Pen of the Most High hath fixed, for these are the breath of life unto all created things. The seas of Divine wisdom and divine utterance have risen under the breath of the breeze of the All-Merciful. Hasten to drink your fill, O men of understanding! They that have violated the Covenant of God by breaking His commandments, and have turned back on their heels, these have erred grievously in the sight of God, the All-Possessing, the Most High.

O ye peoples of the world! Know assuredly that My commandments are the lamps of My loving providence among My servants, and the keys of My mercy for My creatures. Thus hath it been sent down from the heaven of the Will of your Lord, the Lord of Revelation. Were any man to taste the sweetness of the words which the lips of the All-Merciful have willed to utter, he would, though the treasures of the earth be in his possession, renounce them one and all, that he might vindicate the truth of even one of His commandments, shining above the day spring of His bountiful care and loving-kindness.

(Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 331)

Regarding why Bahais are not to associate with Covenant Breakers, I hope that the following quote will adequately answer your question.

45 COVENANT BREAKERS (Shun)

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"Also, it has nothing to do with unity in the Cause; if a man cuts a cancer out of his body to preserve his health and very life, no one would suggest that for the sake of unity it should be reintroduced into the otherwise healthy organism. On the contrary, what was once a part of him has so radically changed as to have become a poison."

(Shoghi Effendi, Directives from the Guardian, p. 16)

Let me know if I can be of any more help Maher. Have a great day.

Jeffrey:
I feel like I have been bombarded with distortion and twisted meanings, and the fact that they employ these tactics in order to establish their leadership is proof enough to me that they are false and they have usurped the authority of the true head of the Faith, and then have the audacity to call those of use who have remained faithful to the Guardianship as covenant breakers and poison.

I will respond to each of the points raised in this sickening repudiation of the Guardianship of the Cause.

It is true that the Baha'i Faith is about unity. But you have conveniently forgotten that Abdul-Baha has clearly directed us that unity can only be achieved by obedience to the Guardian: "*The mighty stronghold shall remain impregnable and safe through obedience to him who is the Guardian of the Cause of God. It is incumbent upon the members of the House of Justice, upon all the Aghsan, the Afnan, the Hands of the Cause of God to show their obedience, submissiveness and subordination unto the Guardian of the Cause of God, to turn unto him and be lowly before him. He that opposeth him hath opposed the True One, will make a breach in the Cause of God, will subvert His Word and will become a manifestation of the Center of Sedition. Beware, beware, lest the days after the ascension (of Bahá'u'lláh) be repeated when the Center of Sedition waxed haughty and rebellious and with Divine Unity for his excuse deprived himself*

and perturbed and poisoned others. No doubt every vainglorious one that purposeth dissension and discord will not openly declare his evil purposes, nay rather, even as impure gold, will he seize upon divers measures and various pretexts that he may separate the gathering of the people of Baha." **Will and Testament, pp. 11-12**

Shoghi Effendi did in fact appoint his successor, in his own lifetime, as the Will and Testament required him to do. He appointed Mason Remey to head the IBC, the embyronic UHJ created by Shoghi Effendi in its inactive state. Mason Remey and the other Hands announced that they did not find a will appointing a Guardian. They did not announce there was no Guardian. To the contrary, their decision to abolish the Guardianship was kept a secret at the time. Mason Remey argued against the Hand's violation for two years before he finally publicly denounced their violation.

The Hands did not carry out Shoghi Effendi's wishes. There is nothing in any of the writings of Shoghi Effendi to intimate that the Hands were to seize administrative authority over the Cause, to declare Mason Remey as a covenant breaker and to install a headless UHJ. The Hands usurped their authority, on a weak argument that Shoghi Effendi had referred to them as Chief Stewards. The reality is the Hands had no authority and they violated the Covenant.

The argument that only an Aghsan could be a Guardian is false. This refers to the Sons of Baha'u'llah. It was Abdu'l-Baha who changed the successor of the Cause from the Aghsan to the Guardianship. The Master made it clear that the position was appointed. Nobody can oppose the Guardian's choice of successor. On the pretext that Mason Remey was not qualified to hold office, the Hands rejected the Guardian's choice.

by Maher:
So don't you talk to them as people? or you just don't talk to them abt religion?

I mean if an Orthodox-Baha'i is with you, what do you do?

Anyway I guess that God looks into the person's deeds not religion, I think God knows if we wanna be bad or wanna be good, and usually people don't believe in the same thing, everyone's perfect belief system is different from the other. So we should respect each other, and understand that the only goal most people are going to is the ultimate truth (God).

Jeffrey:
The shunning practiced by the large group of Baha'is is used as a cult like practice to keep people from knowing the truth. If you associate with someone they claim is a covenant breaker, they will threaten to shun you unless you agree to stop associating. They break apart families and they use manipulation and threats to hold on to their authority. I agree that we should all respect each other's right to practice our religion as we see fit. But this group does not agree. In fact they have taken us to Court to try to prevent us from calling ourselves "Baha'i."

Posted at 09:10 PM | Permalink

True Bahá'í

Response to Facebook discussion on the Covenant

My dear friend, Martin, who has created his own Orthodox Baha'i group on Facebook sent me the latest discussions about the Covenant and the Orthodox Baha'is, and I thought I would respond here.

Martin:
Dear friends,

Some discussions on the Orthodox Baha'is occur in the group Baha'is on Facebook. I quote here that discussion. Love!

Maher:
I'm not a Baha'i, but I find that this religion is great in it's rules (while I'm not sure if it's true), except one thing, the usual Baha'is and the Orthodox Baha'is don't even talk to each other, just like to know why....thx

Jeffrey:
Not quite true, Maher. The Orthodox Baha'is do not shun the "usual Baha'is" but they shun us. They shun anyone who will even talk to us. They have taken the teachings of the Faith that were meant to protect the Faith from violation and they have twisted them in order to further their own violation. They shun us in an attempt to silence the truth.

Replies
by Adib
We don't shun them as if they do not exist in this world. We can still work with them in regards to business matters and so forth (I need to fnid the quotes for all this).
But Baha'u'llah stated that Covenant Breakers are poison to the Cause of the Baha'i Faith. Not saying that the individuals are hideous or anything, but the concepts they are taught and carry have negative influence on the general Baha'i population.
Anyway, this is my opinion.

I guess we need more information on this one :)

Jeffrey:
You certainly do need more information. If you are going to talk about what Baha'u'llah and Abdu'l-Baha said about covenant breakers, you need to stop and think with your own minds for a minute and ask yourselves how they defined what is a covenant breaker. If you went back and studied this, you would find that it is the so-called "usual Baha'is" who are the covenant breakers and poison to the Cause. Why? Because covenant breaking is opposition to the Center. That is, opposition to Abdu'l-Baha and then to the Guardian of the Cause. Covenant breaking means opposition to the Guardian. After the Hands deposed the Guardian and the original embryonic UHJ established by Shoghi Effendi, they substituted the Center for their own headless UHJ. All of a sudden, the definition of a covenant breaker became one who opposes their illegitimate UHJ. The UHJ of the original teachings had a Guardian as its head, but their UHJ has no Guardian. They are opposed to the true Faith.

by Patsy
Generally a covenant breaker is someone who disputes the authority of the Covenant. Baha'u'llah appointed Abdu'l Baha. With most of His family turning away from that truth (the wheat from the chaff) Abdu'l Baha went about His Fathers business. Later He appointed Shoghi Effendi as the Guardian and the same thing happened. When Shoghi Effendi died, one of the Hands decided he was the next Guardian. The other Hands worked to follow Shoghi Effendi's plans and to establish the Universal House of Justice. In each of these scenarios, someone demanded power and authority. But those who were given that power and authority never once used it for their own good.
I have a feeling "Orthodox" followed Mason Remy, the Hand. I saw it once in the New York phone book when I was a Baha'i of 2 weeks and stuck in NY. My instinct told me it wasn't right. I guess for me it's like drinking coffee while driving, it's a dangerous distraction, and you could get burned.
The scholars on this discussion board have likely found all their quotes by now and will be with you shortly.
(Darn! Whenever I put my tongue in my cheek, I bite it!)

The Will and Testament of Abdul-Baha did not establish merely the

Guardianship of Shoghi Effendi. He established an Institution that is one of the twin pillars of the Baha'i Commonwealth, to be occupied by a living man throughout the Dispensation of Baha'u'llah. He appointed Shoghi Effendi as the first Guardian.

One of the Hands did not decide he was the Guardian. Rather, he announced that Shoghi Effendi had indicated his successor by appointing Mason Remey to be the head of the embryonic UHJ, an office that could only be held by a future Guardian. Upon Shoghi Effendi's death, Mason Remey became the Guardian and the International Baha'i Council, as established by Shoghi Effendi, was activated and the twin pillars began operating as the head of the Faith. The group of renegade Hands, led by Ruhiyyih Khanum would not accept anyone as Guardian after Shoghi Effendi, engineered a coup to declare the Guardianship as ended and they secretly plotted to elect a UHJ without a Guardian as its head. When Mason Remey stood up against the violation of the Faith, they put him out of the Faith, opposing the Guardian and breaking the Covenant.

The ones who "grabbed power and authority" was not Mason Remey and his followers. It was the Hands and all of you who have followed them into violation of the Covenant and opposition to the Guardian of the Cause.

by Sean:
Maher if there's one thing I hope that you know about the Bahai Faith is that it teaches that what the world needs now most is UNITY.

The whole purpose of the Bahai Faith is Unity. Unite all races, religions, creeds, tribes, and peoples together.

To achieve that aim Baha'u'llah made sure to preventive the schism that religions of the past suffered immediately after the founder died.

Baha'u'llah named Abdu'l-Baha as his successor. Abdu'l-Baha in turn named Shoghi Effendi the Guardian of the Bahai Faith in his Will and Testament. Shoghi Effendi in turn laid the stage for the election of the Universal House of Justice

which Baha'u'llah and Abdu'l-Baha had already written about as the head of the Bahai Faith.

In the Will and Testament of Abdu'l-Baha it is stated

O ye beloved of the Lord! It is incumbent upon the guardian of the Cause of God to appoint in his own life-time him that shall become his successor, that differences may not arise after his passing. He that is appointed must manifest in himself detachment from all worldly things, must be the essence of purity, must show in himself the fear of God, knowledge, wisdom and learning. Thus, should the first-born of the guardian of the Cause of God not manifest in himself the truth of the words: -- "The child is the secret essence of its sire," that is, should he not inherit of the spiritual within him (the guardian of the Cause of God) and his glorious lineage not be matched with a goodly character, then must he (the guardian of the Cause of God), choose another branch to succeed him.

(Abdu'l-Baha, Baha'i World Faith - Abdu'l-Baha Section, p. 443)

Unfortunately, Shoghi Effendi died without warning and without naming a successor. The Hands of the Cause of God, unanimously affirmed that Shoghi Effendi had died without leaving behind a successor (they looked very hard!). Even Charles Mason Remey, a later Archbreaker of the Covenant wrote and affirmed that Shoghi Effendi had died without leaving a successor.

Shoghi Effendi called the Hands of the Cause of God "the Chief Stewards of Bahá'u'lláh's embryonic World Commonwealth, who have been invested by the unerring Pen of the Center of His Covenant with the dual function of guarding over the security, and of insuring the propagation, of His Father's Faith."

(Shoghi Effendi, Messages to the Baha'i World - 1950-1957, p. 127)

As such, after the passing of Shoghi Effendi, they held together the faith and continued Shoghi Effendi's plans for the election of the Universal House of Justice in 1963.

Unfortunately, although Charles Mason Remey was a highly praised Bahai, he

fell into pride and arrogantly declared that he was the next Guardian of the Bahai Faith and that the Hands should stop trying to elect the Universal House of Justice.

Charles Mason Remey never addressed the fact the requirement that a Guardian must be a "branch", a direct descendant of Baha'u'llah. Sometimes Covenant Breakers try to say that a branch does not mean a descendant of Baha'u'llah but this directly contradicts Shoghi Effendi's affirmation (or what we already knew)

1548. The Term 'Afnan' Refers to Believers of the Bab

"The term 'Afnan' means literally small branch, and refers to the relatives of the Báb, both men and women. As the Báb's only son died while in infancy, the former had no direct descendants. The 'Afnan' are, therefore, all indirectly related to the Báb.

"As to 'Aghsan', it also means branch. But is a bigger branch than 'Afnan'. It refers to Bahá'u'lláh's descendants."

(From a letter written on behalf of Shoghi Effendi to an individual believer, September 25, 1934)
(Compilations, Lights of Guidance, p. 470)

Trying to divide the Faith of God is repeatedly referred to as a transgression against Him. One such quote says...

All must be under his shadow and obey his command. Should any, within or without the company of the Hands of the Cause of God disobey and seek division, the wrath of God and His vengeance will be upon him, for he will have caused a breach in the true Faith of God.
(Abdu'l-Baha, The Will and Testament, p. 12)

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maintenance of order in the world and the security of its peoples. He that turneth away from them, is accounted among the abject and foolish. We, verily, have commanded you to refuse the dictates of your evil passions and corrupt desires, and not to transgress the bounds which the Pen of the Most High hath fixed, for these are the breath of life unto all created things. The seas of Divine wisdom and divine utterance have risen under the breath of the breeze of the All-Merciful. Hasten to drink your fill, O men of understanding! They that have violated the Covenant of God by breaking His commandments, and have turned back on their heels, these have erred grievously in the sight of God, the All-Possessing, the Most High.

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9 Erroneous Ideas You Would Have to Believe

In order to accept the claims of the leadership of the sans-Guardian Bahá'ís, you would have to believe the following plainly erroneous ideas. It astounds me that so many Bahá'ís have blindly accepted their leadership without being critical of these radically wrong concepts:

1) Shoghi Effendi was unable to appoint a successor for the reason that (choose all that you wish to believe): a) there was no Aghsán; b) he had no children; c) there was no one in the Holy Family still loyal; d) there were not 9 elected Hands to confirm the appointment. [The correct answer is, of course, none of the above. The Hands were obligated to accept any person the Guardian appointed]

2) The Hands had authority to seize control of the Faith after the passing of Shoghi Effendi (because they were the "Chief Stewards" and since Shoghi Effendi did not leave a Will, they might as well just take over). [Of course, they had no authority whatsoever]

3) The Hands had authority to call for the election of the headless UHJ (because they were supposedly faced with a situation not covered by the explicit Text so they needed a UHJ to ask what they should do). [The correct answer is that Shoghi Effendi had already established the International Bahá'í Council, the embryonic Universal House of Justice. If they needed guidance, then why didn't they consult this body?]

4) The headless UHJ has the authority to interpret the Texts as for example....

a) that there is no way to appoint a second Guardian to succeed Shoghi Effendi;

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c) the UHJ can supervise the Hands in the absence of the Guardian;

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e) that there was no guarantee in the Writings that the Guardianship would never be broken [contrary to the explicit statements made by Shoghi Effendi].

f) that the UHJ can appoint a Continental Board of Counselors to replace the Hands [even though there is no such Institution called for in the Writings]

[By the way, the UHJ has no authority to interpret the Texts under any circumstances; that is the sole province of the living Guardian]

5) The headless UHJ can function properly without a Guardian [despite the fact that Shoghi Effendi clearly stated that it could not].

6) The headless UHJ does not need a Guardian to "define the sphere of legislative action" [despite the fact that the Master's Will says that it is needed].

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8) Covenant breaking means opposing the headless UHJ [even though historically, in the Writings, it meant opposing the Center of the Covenant and later, the Guardians, and this definition was unilaterally changed by the UHJ].

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They say that the Orthodox Bahá'ís claims are far-fetched. But all we ask that you believe is that the teachings of the Faith that existed prior to 1957 continue exactly the same today, and that none of it has been abrogated. I think it is far-fetched to believe the above 9 erroneous statements.

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True Bahá'í

Bahíyyih Khánum's Wisdom on the Center of the Faith

By Janice Franco
Guest Blogger

Bahíyyih Khánum was `Abdu'l-Bahá's sister. She was recently named by Joel B. Marangella as one of the 24 elders seated before God in heaven. Because of this, it is fitting to take a look at what she has to say. Relevent to Orthodox Bahá'ís is how she explained who the center of the Faith was and how important it was to regard him. At the time of `Abdu'l-Bahá's passing Bahíyyih Khánum wrote some letters that clarify this.

On page 141 in a letter following the passing of `Abdu'l-Bahá, she writes:

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Posted at 12:10 AM | Permalink

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Many of the heterodox Bahá'ís believe that Shoghi Effendi was silent about the Guardianship. He was not. In 1954, Shoghi Effendi spoke about the Guardianship.

Here is a question for you:

Where will the Seat of the Guardians be built in this "far flung arc"?

Cable 27 November 1954 (Shoghi Effendi, Messages to the Bahá'í World: 1950-1957):
"*The raising of this Edifice will in turn herald the construction, in the course of successive epochs of the Formative Age of the Faith, of several other structures, which will serve as the administrative seats of such divinely appointed institutions as the Guardianship, the Hands of the Cause, and the Universal House of Justice.*"

Joel B. Marangella wrote:

"*In reviewing this stream of communications to the Bahá'í world that flowed from Shoghi Effendi's pen, one notes that he repeatedly endeavored to give the believers a vision of the future developments in store for the Faith at the World Center as well as throughout the world. If one were to search these communications as well as the other copious writing of Shoghi Effendi concerning the World Order of Bahá'u'lláh, not a single word would be found alluding in the slightest to any possibility that the divine Charters referred to above would, in part, or in their entirety, become null and void.*

"*Quite to the contrary, all his acts and words were focused on their complete implementation and fulfilment. For example, only some three years prior to his passing he clearly wrote of the future edifices that would be raised on Mount Carmel to serve as the administrative seats for the highest institutions of the World Order of Bahá'u'lláh, edifices that included the seat of the Guardianship. Shoghi Effendi took the occasion of a message in which he described the acquisition of a piece of land on the slopes of Mount Carmel for the erection of 'the structure of the International Bahá'í Archives designed by the Hand of the Cause Mason Remey President of the International Bahá'í Council' to speak of the future edifices that would be built 'in the shape of a far-flung arc' surrounding the resting places of the members of the Holy Family of Bahá'u'lláh.*

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administrative seats of such divinely appointed institutions as the Guardianship the Hands of the Cause and the Universal House of Justice.' And Shoghi Effendi went on to say in this message:

" *'The ultimate completion of this stupendous undertaking will mark the culmination of the development of a world-wide divinely-appointed Administrative Order whose beginnings may be traced as far back as the concluding years of the Heroic Age of the Faith.' And in the concluding passages of this message he proclaimed that 'The final establishment of this seat of the future Bahá'í World Commonwealth will signalize at once the proclamation of the sovereignty of the Founder of our Faith and the advent of the Kingdom of the Father repeatedly lauded and promised by Jesus Christ.'* "
(Cable 27 November 1954)*
http://bahai-guardian.com/violation.html

Shoghi Effendi has written:

"*The statement in the Will of `Abdu'l-Bahá does not imply that the Hands of the Cause of God have been given the authority to overrule the Guardian. `Abdu'l-Bahá could not have provided for a conflict of authority in the Faith. This is obvious, in view of His own words, which you will find on page 13 (p. 11 of 1944 U.S. edition) of the Will and Testament of `Abdu'l-Bahá. 'The mighty stronghold shall remain impregnable and safe through obedience to him who is the guardian of the Cause of God. It is incumbent upon...the Hands of the Cause of God to show their obedience, submissiveness and subordination unto the guardian of the Cause of God, to turn unto him and be lowly before him. He that opposeth him hath opposed the True One,' etc.*"
from Bahá'í News: http://www.rt66.com/~obfusa/newspage/288-55.htm

Then in 1956, the first Guardian referred to the interpretative infallibility reserved to the Guardianship:

"*The infallibility of the Guardian is confined to matters which are related strictly to the Cause and interpretations of the Teachings; he is not an infallible authority on other subjects, such as economics, science, etc.*"

"*The Guardian's infallibility covers interpretation of the revealed word, and its application. Likewise any instructions he may issue having to do with the protection of the Faith, or its well-being must be closely obeyed, as he is infallible in the protection of the Faith. He is assured the guidance of both Bahá'u'lláh and the Bab, as the Will and Testament of `Abdu'l-Bahá clearly reveals.*"
American Bahá'í News. Page 2 November 1945

And in 1957:

"*Call upon Hands and National Assemblies, each continent separately, to establish henceforth direct contact and deliberate, whenever feasible, as frequently as possible, to exchange reports to be submitted by their respective Auxiliary Boards and national committees, to exercise unrelaxing vigilance and carry out unflinchingly their sacred, inescapable duties. The security of*

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Shoghi Effendi, Messages to the Baha'i World - 1950-1957

Really, Shoghi Effendi was not silent on the Guardianship!

Posted at 08:35 PM | Permalink | Comments (0)

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" *'The ultimate completion of this stupendous undertaking will mark the culmination of the development of a world-wide divinely-appointed Administrative Order whose beginnings may be traced as far back as the concluding years of the Heroic Age of the Faith.' And in the concluding passages of this message he proclaimed that 'The final establishment of this seat of the future Bahá'í World Commonwealth will signalize at once the proclamation of the sovereignty of the Founder of our Faith and the advent of the Kingdom of the Father repeatedly lauded and promised by Jesus Christ.'* "
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Shoghi Effendi has written:

"*The statement in the Will of `Abdu'l-Bahá does not imply that the Hands of the Cause of God have been given the authority to overrule the Guardian. `Abdu'l-Bahá could not have provided for a conflict of authority in the Faith. This is obvious, in view of His own words, which you will find on page 13 (p. 11 of 1944 U.S. edition) of the Will and Testament of `Abdu'l-Bahá. 'The mighty stronghold shall remain impregnable and safe through obedience to him who is the guardian of the Cause of God. It is incumbent upon...the Hands of the Cause of God to show their obedience, submissiveness and subordination unto the guardian of the Cause of God, to turn unto him and be lowly before him. He that opposeth him hath opposed the True One,' etc.*"
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Then in 1956, the first Guardian referred to the interpretative infallibility reserved to the Guardianship:

"*The infallibility of the Guardian is confined to matters which are related strictly to the Cause and interpretations of the Teachings; he is not an infallible authority on other subjects, such as economics, science, etc.*"

"*The Guardian's infallibility covers interpretation of the revealed word, and its application. Likewise any instructions he may issue having to do with the protection of the Faith, or its well-being must be closely obeyed, as he is infallible in the protection of the Faith. He is assured the guidance of both Bahá'u'lláh and the Bab, as the Will and Testament of `Abdu'l-Bahá clearly reveals.*"
American Bahá'í News. Page 2 November 1945

And in 1957:

"*Call upon Hands and National Assemblies, each continent separately, to establish henceforth direct contact and deliberate, whenever feasible, as frequently as possible, to exchange reports to be submitted by their respective Auxiliary Boards and national committees, to exercise unrelaxing vigilance and carry out unflinchingly their sacred, inescapable duties. The security of*

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Shoghi Effendi, Messages to the Baha'i World - 1950-1957

Really, Shoghi Effendi was not silent on the Guardianship!

Posted at 08:35 PM | Permalink | Comments (0)

True Bahá'í

Really, Shoghi Effendi was not silent on the Guardianship!

By Martin Lavallee
Guest Blogger

Many of the heterodox Bahá'ís believe that Shoghi Effendi was silent about the Guardianship. He was not. In 1954, Shoghi Effendi spoke about the Guardianship.

Here is a question for you:

Where will the Seat of the Guardians be built in this "far flung arc"?

Cable 27 November 1954 (Shoghi Effendi, Messages to the Bahá'í World: 1950-1957):
"*The raising of this Edifice will in turn herald the construction, in the course of successive epochs of the Formative Age of the Faith, of several other structures, which will serve as the administrative seats of such divinely appointed institutions as the Guardianship, the Hands of the Cause, and the Universal House of Justice.*"

Joel B. Marangella wrote:

"*In reviewing this stream of communications to the Bahá'í world that flowed from Shoghi Effendi's pen, one notes that he repeatedly endeavored to give the believers a vision of the future developments in store for the Faith at the World Center as well as throughout the world. If one were to search these communications as well as the other copious writing of Shoghi Effendi concerning the World Order of Bahá'u'lláh, not a single word would be found alluding in the slightest to any possibility that the divine Charters referred to above would, in part, or in their entirety, become null and void.*

"*Quite to the contrary, all his acts and words were focused on their complete implementation and fulfilment. For example, only some three years prior to his passing he clearly wrote of the future edifices that would be raised on Mount Carmel to serve as the administrative seats for the highest institutions of the World Order of Bahá'u'lláh, edifices that included the seat of the Guardianship. Shoghi Effendi took the occasion of a message in which he described the acquisition of a piece of land on the slopes of Mount Carmel for the erection of 'the structure of the International Bahá'í Archives designed by the Hand of the Cause Mason Remey President of the International Bahá'í Council' to speak of the future edifices that would be built 'in the shape of a far-flung arc' surrounding the resting places of the members of the Holy Family of Bahá'u'lláh.*

"*Shoghi Effendi stated:*

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"*The Eternal Covenant of God is the recognition of, and response to, His Ancient Beauty through whomsoever It may be revealed. The complete revelation of that Beauty in the 'Day of God' necessitates the complete response of the whole of mankind and the maintenance of the fullest relation of love towards It, through the Center of that Covenant, Who is appointed to sustain the Balance of truth amid the changing realities of the world.*"

"*Of this one Eternal Covenant all other Covenants form a part, whether that between God and His Messengers allotting each His degree of revelation, or those between His Messengers and the faithful, keeping alive for forgetful mankind the fuller promise to come - the 'Greater Covenant', to accept the next Messenger, and the 'Lesser Covenant', of obedience to the appointed head of the divinely established faith.*"

Reading further: "*...But this life, for man grown adult, is to be established in a unity founded upon a divine structure or organization, reconciling the expression of the individual conscience with the necessary restraint of the basic authority of the Word of God, and collective responsibility for the whole community, under the guidance of God's finger through the Center of His Covenant. For the first time God's representative will be continually associated with men in the work of safeguarding the interests of the whole earth as one entity and one family acknowledging one Father. Bahá'u'lláh, ‘the Blessed Perfection’, the Most Great Beauty through Whom truth shall be distinguished from error and the wisdom of every command shall be tested,’ the complete fulfillment of the age of prophecy, made a provision for the protection of His Cause that was not open to His great Predecessors, for men in those times, our New Testament tells us, were not ready, and could not have borne it. Bahá'u'lláh in unequivocal terms established His own first-born son, `Abdu'l-Bahá, in His written Will, the Book of the Covenant, as the Center of the Covenant of God, and `Abdu'l-Bahá in His turn established Shoghi Effendi, the first Guardian, as the Center of the Covenant of God. They, and all the Guardians who will*

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True Bahá'í

The Guardian announces identity of last 5 of the 24 elders

By Janice Franco
Guest Blogger

Upon reading the Guardian's Ridván, 2008, letter a great announcement brought me much joy. Apparently back in November of 1944, Shoghi Effendi's answer to a letter written by Mrs. George R. True, dated July 22, 1943, was published in the Bahá'í News, No. 171. In it she had asked him about the twenty-four elders mentioned in the Book of Revelation. Shoghi Effendi answered as follows:

"*Regarding the four and twenty elders: The Master in a Tablet, stated that they were the Báb and the eighteen letters of the Living, and five others who would be known in the future. So far, we do not know who these five others are.*"

But now, thanks to this great announcement we do finally know the identity of the other five. They are:

`Abdu'l-Bahá -Center of the Covenant
Bahíyyih Khánum -The Greatest Holy Leaf
Shoghi Effendi -First Guardian of the Cause of God
Charles Mason Remey -Second Guardian of the Cause of God
Martha Root -Prominent Teacher

A reference to the 24 elders can be found in Some Answered Questions, Ch. 11 Commentary on St. John:

"*In each cycle the guardians and holy souls have been twelve. So Jacob had twelve sons; in the time of Moses there were twelve heads or chiefs of the tribes; in the time of Christ there were twelve Apostles; and in the time of Muhammad there were twelve Imams. But in this glorious manifestation there are twenty four, double the number of all the others, for the greatness of this Manifestation requires it. These holy souls are in the presence of God seated on their own thrones; meaning that they reign eternally.*

"These twenty four great persons, thought they are seated on the thrones of

everlasting rule, yet are worshippers of the appearance of the universal Manifestation, and they are humble and submissive saying, 'We give thanks to Thee, O Lord God Almighty, which art and wast and art to come, because Thou hast taken to Thee Thy great power and reigned' that is to say,Thou wilt issue all Thy teachings, Thou wilt gather all the people of the earth under Thy shadow, and Thou wilt bring all men under the shadow of one tent. Although it is the Eternal Kingdom of God, and He always had and has a Kingdom, the Kingdom here means the manifestation of Himself; and He will issue all the laws and teachings which are the spirit of the world of humanity, and everlasting life. And that universal Manifestation will subdue the world by spiritual power, not by war and combat; he will do it with peace and tranquillity, not by the sword and arms; He will establish this Heavenly Kingdom by true love, and not by power of war. He will promote these divine teachings by kindness and righteousness and not by weapons and harshness. He will so educate the nations and people that notwithstanding their various conditions, their different customs and characters, and their diverse religions and races, they will, as it is said in the Bible, like the wolf and the lamb, the leopard and the kid, the sucking child and the serpent, become comarades, friends and companions. The contentions of races, the differences of religions, and the barriers between nations will be completely removed, and all will attain perfect union and reconciliation under the shadow of the Blessed Tree."

Further reading in Chapter 11 of Some Answered Questions reveals the importance of the Covenant and the Will and Testament.

" '*And there was seen in His temple the ark of His Testament.' That is to say, the Book of His Testament will appear in His Jerusalem, the Epistle of the Covenant will be established, and the meaning of the Testament and of the Covenant will become evident. The renown of God will overspread the East and West, and the proclamation of the Cause of God will fill the world.*

The violators of the Covenant will be degraded and dispersed, and the faithful cherished and glorified, for they cling to the Book of the Testament, and are firm and steadfast in the Covenant.'

'And there were lightnings and voices, and thunderings and an earthquake and great hail,' meaning that after the appearance of the Book of the Testament there

will be a great storm, and the lightnings of the anger and wrath of God will flash, the noise of the thunder of the violation of the Covenant will resound, the earthquake of doubts will take place, the hail of torments will beat upon the violators of the Covenant, and even those who profess belief will fall into trials and temptations."

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Posted at 11:17 AM | Permalink

True Bahá'í

The Guardian announces identity of last 5 of the 24 elders

By Janice Franco
Guest Blogger

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A reference to the 24 elders can be found in Some Answered Questions, Ch. 11 Commentary on St. John:

"*In each cycle the guardians and holy souls have been twelve. So Jacob had twelve sons; in the time of Moses there were twelve heads or chiefs of the tribes; in the time of Christ there were twelve Apostles; and in the time of Muhammad there were twelve Imams. But in this glorious manifestation there are twenty four, double the number of all the others, for the greatness of this Manifestation requires it. These holy souls are in the presence of God seated on their own thrones; meaning that they reign eternally.*

"These twenty four great persons, thought they are seated on the thrones of

everlasting rule, yet are worshippers of the appearance of the universal Manifestation, and they are humble and submissive saying, 'We give thanks to Thee, O Lord God Almighty, which art and wast and art to come, because Thou hast taken to Thee Thy great power and reigned' that is to say,Thou wilt issue all Thy teachings, Thou wilt gather all the people of the earth under Thy shadow, and Thou wilt bring all men under the shadow of one tent. Although it is the Eternal Kingdom of God, and He always had and has a Kingdom, the Kingdom here means the manifestation of Himself; and He will issue all the laws and teachings which are the spirit of the world of humanity, and everlasting life. And that universal Manifestation will subdue the world by spiritual power, not by war and combat; he will do it with peace and tranquillity, not by the sword and arms; He will establish this Heavenly Kingdom by true love, and not by power of war. He will promote these divine teachings by kindness and righteousness and not by weapons and harshness. He will so educate the nations and people that notwithstanding their various conditions, their different customs and characters, and their diverse religions and races, they will, as it is said in the Bible, like the wolf and the lamb, the leopard and the kid, the sucking child and the serpent, become comarades, friends and companions. The contentions of races, the differences of religions, and the barriers between nations will be completely removed, and all will attain perfect union and reconciliation under the shadow of the Blessed Tree."

Further reading in Chapter 11 of Some Answered Questions reveals the importance of the Covenant and the Will and Testament.

" '*And there was seen in His temple the ark of His Testament.' That is to say, the Book of His Testament will appear in His Jerusalem, the Epistle of the Covenant will be established, and the meaning of the Testament and of the Covenant will become evident. The renown of God will overspread the East and West, and the proclamation of the Cause of God will fill the world.*

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For heaven's sake, think for yourself!

"*Whenever you find that you are on the side of the majority, it is time to reform.*" Mark Twain - Notebook, 1904

I always thought the above quote was an astute observation. If you find yourself in the grip of group-think, believing things and following along because everybody else does, then I think it is time to pause and reflect upon whether it is time for reform. Group-think allows people to feel safe holding opinions that are just plain wrong and eliminating the need to examine one's beliefs or opinions. "Everybody knows that...." is the refuge of fools.

"Everybody knows that" the Guardian must be an Aghsán.

"Everybody knows that" the Guardian must be able to speak Arabic or Persian.

"Everybody knows that" there was no promise that the Guardianship would continue into the future.

"Everybody knows that" the Hands, after the passing of Shoghi Effendi, acted in good faith to take leadership of the Faith until the UHJ could be elected.

"Everybody knows that" the Hands had an elevated spiritual station and therefore it would be absurd to believe that their actions violated the Covenant.

I don't know these things so I don't think that "everybody knows" them. I think that upon examination these statements are proved to be false, that they are not consistent with the fundamental verities of the Faith as identified by Shoghi Effendi in *The Dispensation of Bahá'u'lláh*. The fact that many people believe them is not relevant to me. Nobody has been able to satisfy me that these are the correct teachings of the Faith.

The principle of independent investigation of truth means that you make your own inquiries before you accept any statement as true. Think for yourself. It is one of the principles revealed by Bahá'u'lláh for living in this Day.

"*Hain't we got all the fools in town on our side? And ain't that a big enough majority in any town?*" Mark Twain - The Adventures of Huckleberry Finn

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What happened to the independent investigation of truth?

By Janet Steele
Guest Blogger

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Read the *"Tablet to the True Seeker", "The Will and Testament of Abdul Baha*" and the one and *onl y Proclamation of Shoghi Effendi*.

The search for Truth does not end when we find the Faith, it begins.

I pray that the friends are fearless and brave in their quest for Divine Truth and that your search be fruitful.

Posted at 08:52 PM | Permalink | Comments (0)

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Mason Remey, the second Guardian, wrote in his Second Encyclical Letter:

"*The way of the Bahá'í Faith is difficult. At all times one must be awake to its perils, and particularly so in times of crisis such as the one in which the Faith now finds itself; for, at this present time, the very existence and the future of the Faith upon earth hangs in the balance. Should the Guardianship of the Faith lapse and the line be allowed to break (as these violators are making every effort to accomplish), the line of Guardianship will be broken, infallibility will be lost to the Faith, and all hopes will be lost for the Kingdom of God upon Earth.*

"Such a condition we must not allow to happen. Even though we be but a mere handful – a very small number of followers faithful to the Covenant and the Administration of the Guardianship – we, with all the world in violation against us, must stand together and support the Guardianship.

"We must stand in firmness for the Guardianship, that is, the Administration of our Faith. Not only must we do this for our own sakes and for the present existence of our Faith; but it must be done for the Faith in the ages to come, for if we fail now and allow the Guardianship to pass out of existence and this spiritual line of heritage to become extinct, future generations will have no Cause. All infallible divine guidance will be at an end.

"Therefore, Friends of the Bahá'í Faith, arise and maintain the life center – the heart and the soul of the Abhá Kingdom upon earth that is the Guardianship – for only by our so doing will the Cause of El Abhá be saved for this world. Even though all the rest of the world be against us, nothing can destroy this Cause so long as even a small few believers stand in support of the Guardian and the continued Guardianship of the Bahá'í Faith."

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POSTED ON BEHALF OF THE GUARDIAN OF THE BAHÁ'Í FAITH (Orthodox)

BAHÁ'U'LLÁH PROMISES IMPERISHABLE ACCESS TO A LIVING INTERPRETER THROUGHOUT HIS DISPENSATION

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(Emphasis added)

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Guardian of the Baha'i Faith

July, 2008

Web: http://www.Bahai-Guardian.com

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Chad, an Orthodox Bahá'í in another deep discussion had at last June's Orthodox Bahá'í conference.

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`Abdu'l-Bahá (as set forth in The Promulgation of Universal Peace):

"*Just as in the world of politics there is need for free thought, likewise in the world of religion ther e should be the right of unrestricted individual belief. Consider what a vast difference exists between modern democracy and the old forms of despotism. Under an autocratic government the opinions of men are not free, and development is stifled, whereas in democracy, because thought and speech are not restricted, the greatest progress is witnessed. It is likewise true in the world of religion. When freedom of conscience, liberty of thought and right of speech prevail -- that is to say, when every man according to his own idealization may give expression to his beliefs -- development and growth are inevitable....*" [Emphasis added]

In considering this comment, it seems to me that `Abdu'l-Bahá is championing the right of this web site (http://www.truebahai.com) to exist. This is my personal web site and in it I publish my religious views. That is, I give expression to my beliefs according to my own idealization. Yet the National Spiritual Assembly of the Bahá'ís of the United States took legal action against the Orthodox Bahá'í Faith to try (among other things) to have my web site shut down. Doesn't it seem strange to you that the leaders of an organization that purports to revere and follow `Abdu'l-Bahá would take this kind of action against me in light of the Master's clear views on religious liberty and the freedom to express one's beliefs? The NSA would probably respond as they did in the court papers, to allege that this site causes confusion in the minds of the public as to its source. Really? Is there anybody out there who visits my site really confused about whether I am a supporter or not of the NSA? Come on. There is not a single article on this web site that I don't make abundantly clear my contempt for and opposition to the NSA. If anybody is confused, they are simply not reading the site.

"*The divine religion is reality, and reality is not multiple; it is one. Therefore, the foundations of the religious systems are one because all proceed from the indivisible reality; but the followers of these systems have disagreed; discord, strife and warfare have arisen among them, for they have forsaken the foundation and held to that which is but imitation and semblance. Inasmuch as imitations differ, enmity and dissension have resulted....*"

In this part of His speech,`Abdu'l-Bahá opines about the reason for disunity in religion. He says that discord and strife among religions is because the followers of the religions have abandoned the foundation of their faith and have followed imitation. In other words, it is the failure of religious persons to independently investigate the truth of the matter that is the cause of disunity. Instead of investigating for themselves, they follow the opinions of others including their leadership. But is

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"*If Christians of all denominations and divisions should investigate reality, the foundations of Christ will unite them. No enmity or hatred will remain, for they will all be under the one guidance of reality itself. Likewise, in the wider field if all the existing religious systems will turn away from ancestral imitations and investigate reality, seeking the real meanings of the Holy Books, they will unite and agree upon the same foundation, reality itself. As long as they follow counterfeit doctrines or imitations instead of reality, animosity and discord will exist and increase.*"

Almost 100 years ago, the Master here sets forth the prescription for overcoming religious animosity and discord: not to follow counterfeit docrines or imitations instead of reality. All I can say to the Bahá'ís who follow the NSA, has it ever occurred to you that the abandonment of the Guardianship and with it many of the verities of the Faith, and the embrace of a headless so-called Universal House of Justice in place of the one described in the Will and Testament of `Abdu'l-Bahá is precisely to follow COUNTERFEIT DOCTRINES AND IMITATIONS. This is common sense my friends. Attempting to silence us in the courts is not the method of attaining unity prescribed by the Master. How far will you allow your leadership to stray from the clear teachings of the Faith before you abandon its COUNTERFEIT DOCTRINES AND IMITATIONS?

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We are "Orthodox" because we hold to the original teachings of our Faith. That is, that unity is achieved in obedience to the Guardian, and not to the views of the majority vote. Yes, there is such a thing as an Orthodox Bahá'í, and there is no manner of shunning, coercion, denial or court proceeding that will change that fact.

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Why not religious tolerance?

The heterodox Bahá'ís, those whose UHJ has no Guardian at its head, have taken legal action against the Orthodox Bahá'ís seeking to prevent us from calling ourselves Bahá'í in our name and on our web sites. This amazing display of religious intolerance by the Bahá'ís runs directly contrary to the statements they make about human rights in the official halls of governments and diplomacy.

A prime example of this is the statement submitted to the 48th session of the United Nations Commission on Human Rights Geneva, Switzerland, dated 10 February 1992, from the Bahá'í International Community, entitled: "Creating a Climate of Religious Tolerance" in which is stated:

"The most powerful remedy for religious superstition and contention is an examination of the original teachings of the founders of the world's great faiths. No student of comparative religion can fail to be struck by the extraordinary degree of harmony to be found in these original scriptures. Certainly, a fair-minded examination of these principal sources for the civilizing of human nature will reveal nothing to support the animosities that pit one religious community against another."

Is that not what the Orthodox Bahá'ís have been doing? Examination of the original teachings? Why does this threaten you so?

The Bahá'í International Community went on to state:

"Lamentably, some sectarian leaders discourage investigation of other beliefs and even dissuade their followers from fully investigating the truth of their own religious teachings. Such attitudes foster prejudice, and lead, all too often, to violent attacks on believers of other faiths. Indeed, one of the strangest and saddest features of the current outbreak of religious fanaticism is the extent to which, in each case, it is undermining not only the spiritual values which are conducive to the unity of mankind but also those unique moral victories won by the particular religion it purports to serve."

I agree that it is lamentable that the leaders of the heterodox Bahá'ís discourage investigation of our beliefs and even that they dissuade their followers from fully investigating the truth of their own religious teachings. By their own words do they condemn themselves.

Even after they lost their court battle in the U.S. District Court, the NSA has appealed their loss to the Court of Appeals for the Seventh Circuit which is now pending. Is it not the height of hypocrisy for the NSA to constantly talk about religious liberty and tolerance, but it is incapable itself of affording the Orthodox Bahá'ís that same consideration?

For more information on the court action, go to: http://www.truebahai.com/court_case.html

Jeffrey

Posted at 03:33 PM | Permalink | Comments (0)

True Bahá'í

Most of those who call themselves Bahá'í are NOT

The National Spiritual Assembly of the Bahá'ís of the United States ("NSA") took legal action against the Orthodox Bahá'í Faith ("OBF") in the United States District Court in Chicago, Illinois, seeking to prevent the OBF from using the word "Bahá'í" in its name and on its web sites (with the absurd claim of a trademark on the name). Although the OBF won that action after an evidentiary hearing, the NSA has appealed that decision which appeal is presently pending in the Court of Appeals for the Seventh Circuit in Chicago. For details on that legal action, go here: http://www.truebahai.com/court_case.html.

But has anyone stopped to think by what right does the NSA have to call itself Bahá'í? If you were to look at the statement of the first Guardian, Shoghi Effendi, on what it means to be a Bahá'í, you would find that a person cannot be considered a Bahá'í unless he or she believes the following:

"Full recognition of the station of the Forerunner, the Author, and the True Exemplar of the Bahá'í Cause, as set forth in 'Abdu'l-Bahá's Testament; unreserved acceptance of, and submission to, whatsoever has been revealed by their Pen; loyal and steadfast adherence to every clause of our Beloved's sacred Will; and close association with the spirit as well as the form of the present day Bahá'í administration throughout the world..."

That is a direct quote by Shoghi Effendi, and it is published in books over which the NSA claims a copyright including the Declaration of Trust of the NSA that originally established it. Lets break that down. "Unreserved acceptance" means without qualification or restriction; "Submission to" or in other words obedient and willing; and "steadfast adherence" or fixed, resolute and unwavering support or fidelity to "every clause" of the Will and Testament of `Abdu'l-Bahá, including but not limited to that clause that provides for a continuing succession of Guardians who are to be the sacred head for life of the Universal House of Justice. Also Shoghi Effendi states that one must have "close association with spirit and form of the present day Bahá'í administration." That present day was in 1925 when Shoghi Effendi was teaching that the form of Bahá'í administration had a guardian as the head of the Faith and Center of the Cause.

How then can the NSA, and all of the followers of that headless UHJ now sitting upon Mount Carmel, call themselves Bahá'í? They do not follow "every clause" of the Master's Will nor do they display "unreserved acceptance" or "submission to" or "steadfast adherence" to "every clause" of the Master's Will. Therefore, by their own definition, set forth in their founding documents and out of the mouth of the first Guardian whom they revere, they themselves are not Bahá'í.

They should not be worried, however, that we will haul them into a court of the United States. No, we do not think it is appropriate. It will be much better, and justice will most assuredly be done, when we file a lawsuit in the Holy Court of Bahá'u'lláh, asking for declaratory relief finding that they are indeed, NOT Bahá'ís at all, but instead they are usurpers and faithless opponents of the one true Faith.

Jeffrey

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True Bahá'í

New definition for the Covenant of Bahá'u'lláh

Those who come into contact with Bahá'ís will find that all of them,regardless of the name those believers go by (e.g., Orthodox Bahá'ís), willmake reference to the Bahá'í Covenant, and if they are asked, all of them, without exception, will maintain that they are faithful to the Covenant.

Unfortunately, what has happened following the death of the first Guardian of the Faith, Shoghi Effendi, in 1957 is that the organization representing most of the believers changed the definition of the Covenant. A clear example of the way in which the changed definition was applied by the heterodox Bahá'í (i.e., sans-Guardian) organization can be seen in the following descriptions by John Ferraby in different editions of his book All Things Made New. The earlier edition was printed in 1957 prior to Shoghi Effendi's death; the later edition was printed in 1975.

The description **BEFORE** the passing of Shoghi Effendi read:

"The Covenant of Bahá'u'lláh has already given to mankind 'Abdu'l-Bahá, the Centre of the Covenant, and [through Him] Shoghi Effendi, the first Guardian of the Cause of God, and has provided for other Guardians to follow" [for the duration of the Bahá'í Dispensation]. (Page 247 -- 1957 edition)

The revised description **AFTER** the passing of Shoghi Effendi reads:

"The power of the Covenant has already brought into being the Bahá'í Administrative Order whose yearly growth it sustains; it has enabled the Cause of God to overcome every obstacle..." (p. 148, 1975 edition)

"Although there could have been a series of Guardians, there is nowhere in the writings any promise or guarantee that the line of Guardians would not be broken but would endure forever. When Shoghi Effendi passed on, the conditions laid down by 'Abdu'l-Bahá in His Will and Testament for further succession could not be fulfilled." (Page 246 of later edition)

From Some Basic Facts Related to the Baha'i Covenant
http://www.rt66.com/~obfusa/facts.htm

Posted at 05:31 PM | Permalink

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True Bahá'í

Why not religious tolerance?

The heterodox Bahá'ís, those whose UHJ has no Guardian at its head, have taken legal action against the Orthodox Bahá'ís seeking to prevent us from calling ourselves Bahá'í in our name and on our web sites. This amazing display of religious intolerance by the Bahá'ís runs directly contrary to the statements they make about human rights in the official halls of governments and diplomacy.

A prime example of this is the statement submitted to the 48th session of the United Nations Commission on Human Rights Geneva, Switzerland, dated 10 February 1992, from the Bahá'í International Community, entitled: "Creating a Climate of Religious Tolerance" in which is stated:

"The most powerful remedy for religious superstition and contention is an examination of the original teachings of the founders of the world's great faiths. No student of comparative religion can fail to be struck by the extraordinary degree of harmony to be found in these original scriptures. Certainly, a fair-minded examination of these principal sources for the civilizing of human nature will reveal nothing to support the animosities that pit one religious community against another."

Is that not what the Orthodox Bahá'ís have been doing? Examination of the original teachings? Why does this threaten you so?

The Bahá'í International Community went on to state:

"Lamentably, some sectarian leaders discourage investigation of other beliefs and even dissuade their followers from fully investigating the truth of their own religious teachings. Such attitudes foster prejudice, and lead, all too often, to violent attacks on believers of other faiths. Indeed, one of the strangest and saddest features of the current outbreak of religious fanaticism is the extent to which, in each case, it is undermining not only the spiritual values which are conducive to the unity of mankind but also those unique moral victories won by the particular religion it purports to serve."

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Jeffrey

Posted at 03:33 PM | Permalink

True Bahá'í

Where is the missing Mashriqu'l-Adhkár?

Those Bahá'ís loyal to the sans-Guardian UHJ have built wonderful buildings and gardens upon Mount Carmel. But there is one building missing. Where is the missing Mashriqu'l-Adhkár? That is, the Bahá'í House of Worship (literally: "Dawning-Point of God's Remembrance"). We know that `Abdu'l-Bahá Himself predicted that Mason Remey would be the architect of the structure:

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True Bahá'í

Still they refuse to consult

Bahá'u'lláh: "*The Great Being saith: The heaven of divine wisdom is illumined with the two luminaries of consultation and compassion. Take ye counsel together in all matters, inasmuch as consultation is the lamp of guidance which leadeth the way, and is the bestower of understanding.*" Tablets, p. 168.

All Bahá'ís know that consultation is one of the great laws of the Administrative Order of Bahá'u'lláh. It seems like a simple concept. It simply means we are to talk things over for unity's sake. To have a frank, free, and unfettered discussion of all viewpoints on a matter, so that the truth will be revealed. Each person sets forth his own views with courtesy and care, and nobody insists upon their opinion or belittles the opinion of others. All relevant facts and ideas are submitted and placed on the table for consideration. When a consensus is reached, or if that is not possible and the majority have decided, then all parties involved must strictly obey and follow the decision reached in unity. This is the method of decision-making, problem-solving and dispute resolution set forth in the Writings.

The present split between those who have abandoned the living Guardianship and rejected all of the Guardians after Shoghi Effendi, and those who remain faithful to the living Guardians of the Cause, was caused because the Bahá'ís have refused and continue to refuse to consult about the question of Shoghi Effendi's appointment of his successor. The Hands of the Cause did hastily meet in secret conclave after the death of Shoghi Effendi to verify that he did not leave a Will and to decide what to do next. The only existing account of those proceedings written by Mason Remey, and never refuted by anyone else who was present, was that the decision that the Guardianship was Badah (that God had changed His mind) and that there would be no more Guardians at least until the next Manifestation of God, was made without discussion. The Persian Hands and Shoghi Effendi's widow Rúhíyyih Khánum violated the principles of consultation by pre-arranging this decision and making a plan to introduce and vote on the question without discussion. After the Hands hastily adopted this decision, Mason Remey repeatedly attempted to re-open this question but was ruled "out of order" time and again because the Hands had already decided the question. After that, whenever any Bahá'ís would publicly discuss the question, the Hands took swift and decisive action to get them to stop discussing the question or to remove them from the Faith. In this way, the question of Shoghi Effendi's successor was never consulted upon. The Bahá'ís have refused to consult on this issue for over 40 years, and to this day they continue to refuse to consult or consider the question.

Consultation is the road to unity and to the discovery of the truth. To refuse to consult is to reject the lamp of guidance given to us by Bahá'u'lláh, so that the shining spark of truth might come forth:

"*The members thereof* [Spiritual Assembly] *must take counsel together in such wise that no occasion for ill-feeling or discord may arise. This can be attained when every member expresseth with absolute freedom his own opinion and setteth forth his argument. Should anyone oppose, he must on no account feel hurt for not until matters are fully discussed can the right way be revealed. The shining spark of truth cometh forth only after the clash of differing opinions. If after discussion, a decision be carried unanimously well and good; but if, the Lord forbid, differences of opinion should arise, a majority of voices must prevail.*" Selections from the Writings of `Abdu'l-Bahá, p. 87.

Jeffrey

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True Bahá'í

Why is the Bahá'í world spiritually withering and dying?

From time to time, members of the organization loyal to the sans-Guardian "Universal House of Justice" write to me in response to articles posted on the Internet. Most of these responses are negative and critical of my words. This is OK with me because I think it is good to have a dialog and to consult on these important issues, even if the sans-Guardian Bahá'ís make nasty and critical remarks.

The most common criticism I have received from these members is the notion that I am stuck in the past, dwelling upon the Guardianship, and that I and my fellow Orthodox Bahá'ís are not adequately concentrating upon the broader Message of Bahá'u'lláh, and all of the wonderful teachings for humanity in this Day set forth in His Revelation.

This is my response:

The reality is that the Holy Spirit appeared in the Person of Bahá'u'lláh (the Ancient Root), and in His Revelation there was instituted a Covenant for this Spirit to continue to provide divine guidance to humanity after Bahá'u'lláh, through the Center of the Covenant, `Abdu'l-Bahá (Most Mighty Branch), and after Him through the Institution of the Guardianship (youthful branches or twigs) created by Him in His Will and Testament. It is a fundamental and central truth of the Bahá'í Revelation that the Cause of God can be regarded as a Tree of Life (sprung from the Ancient Root) to those who have accepted this Revelation who are the leaves and fruits of this glorious Tree and from which they derive their spiritual sustenance. To be severed from this Tree is to spiritually wither and die.

"*From the above analogy it becomes clear that through the instrumentality first of the Most Great Branch, and then in the continuity of the Guardianship of the Faith throughout the duration of the Bahá'í Dispensation in which these lesser or subordinate branches carry on uninterruptedly, the interpretive authority of the Word of God, the Tree of the Cause of Bahá'u'lláh is forever protected and shielded from man-made corruption. These Guardians of the Faith (each of whom is appointed by his predecessor in his lifetime in accordance with the explicit provisions of the Will and Testament of 'Abdu'l-Bahá) – these offshoots of the Primal Branch of the Tree of the Covenant, as faithful ministers to this Covenant, will assure that the spiritual nourishment and sustenance that flows from the Ancient Root is safeguarded throughout the Dispensation of Bahá'u'lláh from the introduction of man-made substances (interpretations, institutions, etc.) such as those which have caused the decay of the Tree of the Cause of God in past Dispensations. It may now be understood why those professed believers who cease to be faithful to the Covenant (for example: rebel against the Guardian of the Faith), cut themselves off from this Tree and become fallen leaves whose inevitable fate is to spiritually wither and die.*" Joel B. Marangella The Tree of the Covenant.

Thus it can be seen that the "Guardian issue" is not some historical dispute or controversy from which I should move on, but is a matter that goes to the spiritual heart of the Faith. Without understanding and addressing this matter properly, the Bahá'í world cannot spread the Message of Bahá'u'lláh or promote His Cause because it finds itself spiritually cut off from the Source.

Jeffrey

Posted at 12:43 PM | Permalink

True Bahá'í

All Bahá'ís are Brothers and Sisters in the Faith

From: http://mybahaifaith.blogspot.com/

Question: Do you believe then that these Bahá'ís who have been led astray and are now under the leadership of the Haifa organization will forever consider the provisions of the Will and Testament of `Abdu'l-Bahá pertaining to the institution of the Guardianship no longer applicable?

Answer: No. If those Bahá'ís who were formerly ardent and faithful believers during the Guardianship of Shoghi Effendi and have now been led to believe that the Guardianship ended with his passing as well as those Bahá'íss who have accepted the Faith following his passing would investigate fairly, sincerely and without bias the overwhelming evidence attesting to the continuation of the Guardianship found on our several web sites, they would inevitably perceive that the provisions of the divinely-conceived and sacred provisions of the Will and Testament of `Abdu'l-Bahá pertaining to the Guardianship have remained valid and unalterable and that the first Guardian faithfully fulfilled his obligation to appoint his successor according to its sacred Mandate. Accordingly, I invite and implore all the Bahá'í friends to investigate independently and sincerely the truth and accept the "Will and Testament of `Abdu'l-Bahá" as immutable documentary evidence that has undeniably insured the continuity of the Guardianship.... READ MORE

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True Bahá'í

Shoghi Effendi: Bahá'í Faith would be imperiled without the Guardian

From the National Bahá'í Council of India (of the Orthodox Bahá'ís):

The First Guardian of the Bahá'í Faith, Shoghi Effendi, warned to the Bahá'íis in his Spiritual Testament "The Administrative Order of The Dispensation of Baha'u'llah" that the Faith would be imperiled, and the stability of entire fabric would be gravely endangered without the Guardian. Therefore Bahá'ís should obey his commandments and search for the living Guardian of Baha'i Faith.

He wrote:
"*An attempt, I feel, should at the present juncture be made to explain the character and functions of the twin pillars that support this mighty Administrative Structure—the institutions of the Guardianship and of the Universal House of Justice. To describe in their entirety the diverse elements that function in conjunction with these institutions is beyond the scope and purpose of this general exposition of the fundamental...."*

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True Bahá'í

Shoghi Effendi: Bahá'í Faith would be imperiled without the Guardian

From the National Bahá'í Council of India (of the Orthodox Bahá'ís):

The First Guardian of the Bahá'í Faith, Shoghi Effendi, warned to the Bahá'íis in his Spiritual Testament "The Administrative Order of The Dispensation of Baha'u'llah" that the Faith would be imperiled, and the stability of entire fabric would be gravely endangered without the Guardian. Therefore Bahá'ís should obey his commandments and search for the living Guardian of Baha'i Faith.

He wrote:
"*An attempt, I feel, should at the present juncture be made to explain the character and functions of the twin pillars that support this mighty Administrative Structure—the institutions of the Guardianship and of the Universal House of Justice. To describe in their entirety the diverse elements that function in conjunction with these institutions is beyond the scope and purpose of this general exposition of the fundamental...."*

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a collective pseudo-Guardianship

They [the Hands after the death of Shoghi Effendi and after searching in vain for a will] then appointed an illegitimate body under the title of "Custodians of the Bahá'í World Faith," comprised of nine Hands, clearly outside of the provisions of the Will and Testament of 'Abdu'l-Bahá, and relegated the International Bahá'í Council (the embryonic Universal House of Justice) that Shoghi Effendi had appointed in his Proclamation of 9 January 1951, prior to the appointment of their own institution, as the "first embryonic International Institution" to an insignificant role subordinate to this body. This body then illicitly and presumptuously took on the role of a collective pseudo-Guardianship of the Faith that blatantly assumed supreme administrative jurisdiction over national and local Bahá'í assemblies and the believers throughout the world for a period of some five years until the ill-gotten authority that they had seized was, in turn, passed on at Ridván 1963 to an elected. equally illegitimate, headless, and deformed body identified by them, notwithstanding this gross deformity, as the Universal House of Justice, in which the Guardian of the Faith did not preside, as its "sacred head," as clearly required under the explicit terms of the Will and Testament of 'Abdu'l-Bahá.

Joel B. Marangella
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Joel B. Marangella
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True Bahá'í

A Kingdom is lead by an individual person

The Kingdom of God will not be a democracy. It will, rather, resemble a kingdom, if we are to believe what was instructed and is recited by the Christians. Why does humanity recite countless times daily the word kingdom and not likewise prepare their hearts and minds for the acceptance of a (just) form of kingdom? Likewise, why have not the
Baha'is conditioned themselves to the reality of a kingdom on earth, with a singular voice of authority for the leadership of that kingdom?

A kingdom is always directed by a single person, not by a collective. A kingdom has to have a king, a single person. It is not a convenient collection of men who pretend to be, and act as if they were, that person. A king is but one person at a time, who obtains his office through some sort of hereditary inheritance or appointment. A cursory review of but the most basic of the Baha'i Holy Writ, and by Holy Writ I mean writings penned by the Three Central figures, should determine that the Baha'i Faith will not be akin to any other form of government ever established on earth, including a democracy. Shoghi Effendi clearly explained that.

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A Kingdom is lead by an individual person. In the case of the promised Kingdom, that person will direct humans through the offices of the Institution of the Guardianship such that they will comply with the mirrored Will of God.

David Maxwell
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True Bahá'í

faithful believers never entertained any doubt....

And when he [Shoghi Effendi] passed to Abha Kingdom In 1957 his body was laid to rest as the first Guardian of the Bahá'í Faith

"The flowers were removed from the casket, revealing an engraved tablet on which was written:

Shoghi Effendi Rabbani

First Guardian of the Bahá'í Faith

March 3rd, 1896-November 4th, 1957" (Ruhiyyih Khanum, The Passing of Shoghi Effendi, p. 22)

At that time the question was: Who is the second Guardian? Not, had the first Guardian appointed his successor? Because faithful believers never entertained any doubt or question that Shoghi Effendi would fail to faithfully fulfill his most important obligation, under the terms of the Will and Testament of 'Abdu'l-Baha. But obviously one person was determined to adopt and nourish this inappropriate question and project a negative conclusion, and hatched a plot to draw the attention of the Bahá'ís away from the proper recognition of the International Bahá'í Council and attract their attention instead to the Hands of the Cause, so Ruhiyyih Khanum sent the following cablegrams:

"...URGE BELIEVERS REMAIN STEADFAST *CLING INSTITUTION HANDS LOVINGLY* REARED RECENTLY REINFORCED EMPHASIZED BY BELOVED GUARDIAN..." (Ruhiyyih Khanum, The Passing of Shoghi Effendi, p. 11)

"...FUNERAL OUR BELOVED GUARDIAN SATURDAY LONDON HANDS ASSEMBLY BOARD MEMBERS INVITED ATTEND ANY PRESS RELEASE SHOULD STATE MEETING *HANDS SHORTLY HAIFA WILL MAKE ARRANGEMENT TO BAHAI WORLD REGARDING FUTURE PLANS* STOP URGE HOLD MEMORIAL MEETINGS SATURDAY." (Ruhiyyih Khanum, The Passing of Shoghi Effendi, p. 13)

(In the Ministry of the Custodians, instead of "ARRANGEMENT" is written "ANNOUNCEMENT")

Nosrat'u'llah Bahremand
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True Bahá'í

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True Bahá'í

"As it is in heaven"

"AS IT IS IN HEAVEN"

Every practicing Christian, if asked, would be able to insert the words that precede the above quoted phrase in "The Lord's Prayer" and would be able to inform you that the completed quotation is a supplication to God to establish the Kingdom of God on earth "AS IT IS IN HEAVEN."

Will the Kingdom of God that is established on earth in response to this supplication be one that has been imperfectly fashioned by the minds of men, who possess no knowledge of the features of that heavenly Kingdom, or must it possess only those divinely-appointed features that have been uniquely revealed by the Manifestation of God in this long-awaited "Day of God?"

In the "Dispensation of Bahá'u'lláh" penned by Shoghi Effendi one finds the following wonderful description of the manner in which the Bahá'í Administrative Order has been divinely-conceived in accordance with the above criteria and formally delineated by the Center of the Covenant, 'Abdu'l-Bahá, in His sacred and immutable Will and Testament:

"The creative energies released by the Law of Bahá'u'lláh, permeating and evolving within the mind of 'Abdu'l-Bahá, have by their very impact and close interaction, given birth to an Instrument which may be viewed as the Charter of the New World Order which is at once the glory and the promise of this most great Dispensation. The Will may thus be acclaimed as the inevitable offspring resulting from the mystic intercourse between Him Who communicated the generating influence of His divine Purpose and the One Who was its vehicle and chosen recipient. Being the Child of the Covenant-the Heir of both the Originator and the Interpreter of the Law of God-the Will and Testament of 'Abdu'l-Bahá can no more be divorced from Him Who supplied the original and motivating impulse than from the One Who ultimately conceived it."

In the light of the foregoing explanation, it becomes crystal clear that the Will and Testament of 'Abdu'l-Bahá is actually the Will of Bahá'u'lláh, as well, and for this reason Shoghi Effendi has referred to it elsewhere in his writings as "their Will." Furthermore, as evidence of the sacredness and immutability of every provision of this Document, Shoghi Effendi has further emphasized that the Will and Testament of 'Abdu'l-Bahá "together with the Kitab-i-Aqdas [Bahá'u'lláh's Most Holy Book] . . . .are not only complementary but that they mutually confirm one another and are inseparable parts of one complete unit" and that the divinely-conceived Administrative Order delineated in that Document is "God's immutable Purpose for mankind in this day."

Joel B. Marangella
http://bahai-guardian.com/onearth.html

Posted at 09:59 AM | Permalink

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"As the Bab has assured us that *'God in truth keepeth watch over all things'* and as Shoghi Effendi has stated that *'the bedrock on which this Administrative Order is founded is God's immutable Purpose for mankind in this day,'* how much longer will the members of the illegitimate and headless so-called Universal House of Justice continue to delude themselves into believing that they can continue to defy God's immutable Purpose with impunity and that the man-made corrupted administrative system that that they have nefariously substituted for the divinely-conceived System delineated in the Will and Testament of 'Abdu'l-Bahá will continue to survive as a substitute for the divine Order delineated in the sacred and immortal provisions of that Will, emphasized by Shoghi Effendi to be nothing less than an expression, as well, of Bahá'u'lláh's Will, and therefore actually *'their Will?'* "

-Joel B. Marangella http://bahai-guardian.com/keepeth.html

Posted at 10:18 AM | Permalink

True Bahá'í

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Posted at 10:18 AM | Permalink

True Bahá'í

...blatantly ignoring God's Purpose....

In Shoghi Effendi's seminal work, first published in 1934, titled: "The Dispensation of Bahá'u'lláh" and considered by him to be his spiritual testament, he states that "The bedrock on which this Administrative Order is founded is God's immutable Purpose for mankind in this day."

Yet, notwithstanding the above clear statement, those so-called Bahá'ís who have abandoned the Guardianship of the Cause of God, still count themselves faithful to the Covenant of Bahá'u'lláh, while blatantly ignoring God's Purpose and accepting as the supreme authority in the Faith, a headless and an undeniably illegitimate body, calling itself the Universal House of Justice, although patently nothing more than a humanly created caricature of the divinely-conceived body called for under the sacred and immortal provisions of the Will and Testament of 'Abdu'l-Bahá, over which the Guardian of the Cause of God - the "Center of the Cause" - also presides, not as a figure head, but as its essential "sacred head and the distinguished member for life."

Joel B. Marangella
http://www.bahai-guardian.com/purpose.html

Posted at 07:56 AM | Permalink

True Bahá'í

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Posted at 07:56 AM | Permalink

True Bahá'í

Father, forgive them...

"FATHER, FORGIVE THEM, FOR THEY KNOW NOT WHAT THEY DO" - JESUS CHRIST

The above words uttered by Jesus Christ on the cross at the hour of His crucifixion may aptly be applied to the equally despicable spiritual crucifixion by the Hands of the Cause of Mason Remey, following the issuance of his Proclamation to the Baha'í World at Ridván 1960, as the second Guardian of the Cause of God.

Can we forgive, however, the inexplicable spiritual blindness and loss of faith in the indestructible Covenant of Bahá'u'lláh and the Will and Testament of 'Abdu'l-Bahá-the sacred and immortal "Child of the Covenant"-exhibited by his fellow-Hands, who had but recently attained their spiritual rank. For, in the hasty and unwarranted decision they would make to declare the Guardianship at an end upon the passing of Shoghi Effendi in 1957, they would destroy not only the "Center of the Cause" but, as well, the institution of the Hands of the Cause (who are solely appointed by the Guardian) and the Universal House of Justice, over which only the Guardian presides for life as its "sacred head" under the terms of the Will and Testament of 'Abdu'l-Bahá. And thus, they would shamefully dismantle "the machinery of its highest institutions" and "the supreme organs of its unfolding Order" that Shoghi Effendi had "at long last" erected "in their embryonic form" at "the World Center of the Faith" as announced in his message of 30 June 1952 to the Baha'í World.

Joel B. Marangella
http://bahai-guardian.com/forgive.html

Posted at 05:02 PM | Permalink

True Bahá'í

I don't think so!

Does it seem at all reasonable to suppose that Shoghi Effendi, knowing the circumstances of his position, should fail to fulfill that trust placed in him by `Abdu'l-Bahá? Would he not know of the sacrifice that had been made for his birth? When he was chosen by `Abdu'l-Bahá as the first in a line of future Guardians, very explicitly outlined in the Will and Testament of `Abdu'l-Bahá, would he then have chosen to pass to that same celestial garden NOT having chosen his successor, and NOT having fulfilled the duty placed on him by `Abdu'l-Bahá?

I don't think so!

Marilyn Meyer
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Posted at 09:05 AM | Permalink

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Joel B. Marangella
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Joel B. Marangella
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True Bahá'í

Is it not a blatant paradox...

During the ministry of Shoghi Effendi all Bahá'ís knew that one of the essential conditions that had been prescribed by Shoghi Effendi for being accepted as an enrolled believer was faithful adherence to every clause of the Will and Testament of 'Abdu'l-Bahá-"the Center of the Covenant"-and believed that fidelity on the part of the believer to the Covenant of Bahá'u'lláh required nothing less than faithful, complete and steadfast adherence to every clause of this "Charter of the New World Order."

Is it not a blatant paradox that, since the passing of Shoghi Effendi, that the sans-Guardian, and therefore headless, illegitimate and so-called Universal House of Justice has now so perverted the meaning of fidelity to the Covenant of Bahá'u'lláh that they now ludicrously label as Covenant-breakers those believers who have continued to faithfully and steadfastly adhere to every clause of 'Abdu'l-Bahá's divinely-conceived, sacred and immortal Will and Testament-a part of the explicit Holy Text-whereas, in marked contrast, it is they, who in their abandonment of the Guardianship, have thereby faithlessly declared major clauses of this Will and Testament null and void and have, in consequence, undeniably become themselves the arch-breakers of the Covenant of Bahá'u'lláh?

Joel B. Marangella
http://www.bahai-guardian.com/paradox.html

Posted at 08:33 AM | Permalink

True Bahá'í

...no more than pseudo Bahá'ís

Shoghi Effendi... has stipulated that one of the essential requirements that must be fulfilled to be accepted as a Bahá'í is: "Steadfast adherence to every clause of 'Abdu'l-Bahá's sacred Will."

This Will calls for an unbroken line of Guardians of the Cause of God as long as the Dispensation of Bahá'u'lláh endures, each of whom, following the appointment of the first Guardian, Shoghi Effendi, by 'Abdu'l-Bahá, inherits the Guardianship solely through an appointment made by his predecessor "in his own life-time." (i.e., not by testamentary document)

This Will states that "The mighty stronghold shall remain impregnable and safe through obedience to him who is the guardian of the Cause of God." and enjoins all "to show their obedience, submissiveness and subordination unto the guardian of the Cause of God, to turn unto him and be lowly before him."

Moreover, this Will stipulates that the Guardian of the Cause of God presides as "the sacred head and the distinguished member for life" of the Universal House of Justice" and provides him with the sole authority to appoint Hands of the Cause.

In the light of the foregoing, it is crystal clear that those individuals who identify themselves as Bahá'ís but belong to an organization that does not have a living Guardian of the Cause of God as the Head of the Faith-"the Center of the Cause"-and the "sacred head" of its Universal House of Justice, as stipulated under the provisions of the Will and Testament of 'Abdu'l-Bahá, are seriously deluded and, however blindly, are blatantly misrepresenting themselves as Bahá'ís, who, undeniably, at best, are no more than pseudo Bahá'ís.

Joel B. Marangella
http://www.bahai-guardian.com/pseudo.html

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http://www.bahai-guardian.com/pseudo.html

Posted at 08:47 AM | Permalink

True Bahá'í

The true Faith has the Guardian at its head

There is an apparent ambiguity: does "branch" refer only to the Sons of Bahá'u'lláh, or to any of the members of His family, or does is it refer spiritually to any faithful believer whom the Guardian is divinely guided to appoint as his successor (the one in which is found "the fear of God, knowledge, wisdom and learning")?

The Orthodox Bahá'ís assert that the passage is not ambiguous or open to interpretation but the Will clearly allows the Guardian to appoint a successor of his choosing in any manner of his choosing as long as it occurs during his lifetime.

Bahá'u'lláh says: "Know thou that the passages that We have called "ambiguous" appear as such only in the eyes of them that have failed to soar above the horizon of guidance and to reach the heights of knowledge in the retreats of grace. For otherwise, unto them that have recognized the Repositories of divine Revelation and beheld through His inspiration the mysteries of divine authority, all the verses of God are perspicuous and all His allusions are clear. Such men discern the inner mysteries that have been clothed in the garment of words as clearly as ye perceive the heat of the sun or the wetness of water, nay even more distinctly. Immeasurably exalted is God above our praise of His loved ones, and beyond their praise of Him!" Gems of Divine Mysteries, p. 25

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Jeffrey
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True Bahá'í

Since almost 1700 years ago, and continuing today...

By Guest Blogger
Hand of the Cause of God Ross Campbell

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History is repeating itself. Shoghi Effendi, the first of our Bahá'í Guardians taught that the Guardianship of the Bahá'í continues by power of the "hereditary principle" of the Bahá'í Faith, which generates a succession of Guardians throughout this Millennium, which
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Posted at 08:46 AM | Permalink | Comments (0)

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When one looks objectively at the conditions of rampant poverty, war, destruction and total chaos in today's world versus the promises of God's Plan as described in the Writings of all the Manifestations, with its theme of continuation through the Baha'i Faith, how could the peaceful promises be realized without the full cooperation of that God? God's cooperation will only happen within the following of `Abdu'l-Bahá's definition of the Covenant, and the explicit directions of Shoghi Effendi.

In the meantime, the UHJ's humanly-conceived plan continues with the only realistic outcome to be that of frustration and non-accomplishment of salvation for the world.

David Maxwell
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The forgotten promise found in Isaiah 9

"For to us a child is born, to us a son is given; and the government will be upon His shoulder."

All Bahá'ís believe that this quotation from the Book of Isaiah refers to Bahá'u'llah and that the promise that in this "Day of God" the government of the world "will be upon His shoulder," shall be fulfilled when the World Order of Bahá'u'llah is ultimately established in all of its perfection and glory.

This promise has been forgotten, following the passing of Shoghi Effendi, when twenty-six of the twenty-seven Hands of the Cause, who, ignoring the fact that Shoghi Effendi had been enjoined by the provisions of the Will and Testament of 'Abdu'l-Bahá, to appoint his successor "in his own life-time," looked for a will and testament making this appointment, and upon not finding such a conventional testamentary document, immediately and tragicsally lost faith in the Covenant of Bahá'u'llah and in the immortality of the divinely-conceived and sacred "Child of the Covenant" --the Will and Testament of 'Abdu'l-Bahá-- that clearly provides for a succession of Guardians as long as the Dispensation of Bahá'u'llah endures.

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Moreover, these new Bahá'ís would certainly also have no knowledge of the highly significant promise enshrined in 'Abdu'l-Bahá's Tablet to Mason Remey, as recorded in the "Star of the West" (Vol. V, No. 19, March 2, 1915) that was fulfilled exactly 36 years later on the date of March 2, 1951.That promise was that: "ERE LONG, THY LORD SHALL MAKE THEE A SIGN OF GUIDANCE AMONG MANKIND." It was on March 2, 1951 that Shoghi Effendi identified Mason Remey in a message to the Bahá'í world, as the President of the International Bahá'í Council, whose establishment "at long last" as "the first embryonic International Institution" he had proclaimed two months earlier on 9 January 1951, and he had extolled as an "historic decision marking the most significant milestone in the evolution of the Administrative Order of the Faith of Bahá'u'lláh" since its inception thirty years earlier upon the Ascension of 'Abdu'l-Bahá and had acclaimed as an event "which history will acclaim as the greatest event shedding luster upon the second epoch of the Formative Age of the Bahá'í Dispensation . . . ranking second only to the glorious immortal events associated with the Ministries of the Three Central Figures of the Faith."

It should be glaringly obvious from the foregoing discussion that the Guardianship of the Cause of God is unquestionably an institution of this world and that this essential and indispensable institution was therefore certainly not taken by Shoghi Effendi to the next world nor was it an institution that was meant to come to a premature end upon the passing of Shoghi Effendi, only thirty-six years following the inception of the Bahá'í Administrative Order.

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...in defiance of and undeniably contrary to "God's immutable Purpose"

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"...they hastily tragically concluded that the Guardianship of the Cause of God had come to a premature end only 36 years after the inception of the Administrative Order in November, 1921 upon the Ascension of 'Abdu'l-Bahá. They then took it upon themselves to appoint an illegitimate body from their number comprised of nine Hands, to which they gave the title: "Custodians of the Bahá'í World Faith" and to which they incredulously assigned the rights and functions of the Guardianship. This now illicitly formed supreme body remained unaware and ignorant of the continuing Guardianship, as well, and stubbornly refused, despite the many insistent appeals, as subsequently reported by one of its members who had made them, to reconsider the tragic conclusion and decision reached by the Hands in their first conclave that the Guardianship had come to an end. This body, with its seat in Haifa reigned over the Faith for some six years until its demise and replacement with the so-called Universal House of Justice, elected during Ridván,1963. This equally illicitly formed body and its successor elected bodies have also stubbornly refused to examine the facts, that have been presented by the believers under the Guardianship, that were obviously overlooked by the Hands, immediately following the passing of Shoghi Effendi, which undeniably provide evidence that he faithfully and unquestionably insured the continuation of the Guardianship. In turn, this body has influenced the great mass of believers to avoid any contact with those believers who have accepted the living Guardian of the Faith or to read any of the material they have published, using the diabolic argument that in doing so they would be consorting with those believers whom they have labeled, under their distorted interpretation, as Covenant-breakers, although these believers, unlike themselves, continue to faithfully adhere to every clause of the sacred and immutable provisions of the divinely-conceived Will and Testament of 'Abdu'l-Bahá.

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True Bahá'í

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"...they hastily tragically concluded that the Guardianship of the Cause of God had come to a premature end only 36 years after the inception of the Administrative Order in November, 1921 upon the Ascension of 'Abdu'l-Bahá. They then took it upon themselves to appoint an illegitimate body from their number comprised of nine Hands, to which they gave the title: "Custodians of the Bahá'í World Faith" and to which they incredulously assigned the rights and functions of the Guardianship. This now illicitly formed supreme body remained unaware and ignorant of the continuing Guardianship, as well, and stubbornly refused, despite the many insistent appeals, as subsequently reported by one of its members who had made them, to reconsider the tragic conclusion and decision reached by the Hands in their first conclave that the Guardianship had come to an end. This body, with its seat in Haifa reigned over the Faith for some six years until its demise and replacement with the so-called Universal House of Justice, elected during Ridván,1963. This equally illicitly formed body and its successor elected bodies have also stubbornly refused to examine the facts, that have been presented by the believers under the Guardianship, that were obviously overlooked by the Hands, immediately following the passing of Shoghi Effendi, which undeniably provide evidence that he faithfully and unquestionably insured the continuation of the Guardianship. In turn, this body has influenced the great mass of believers to avoid any contact with those believers who have accepted the living Guardian of the Faith or to read any of the material they have published, using the diabolic argument that in doing so they would be consorting with those believers whom they have labeled, under their distorted interpretation, as Covenant-breakers, although these believers, unlike themselves, continue to faithfully adhere to every clause of the sacred and immutable provisions of the divinely-conceived Will and Testament of 'Abdu'l-Bahá.

Joel B. Marangella
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Posted at 07:51 AM | Permalink

True Bahá'í

True to his word....

"Everything that is written in the Will and Testament [of 'Abdu'l-Bahá] will be fulfilled. The Bahá'ís must not be anxious about this."

The above quoted words of Shoghi Effendi are extracted from the Haifa Notes of Gayle Woolson, (Feb. 16-25, 1956) renowned pioneer to Latin America whose outstandingly successful teaching efforts in several countries throughout Latin America were chronicled at the time in many issues of the Bahá'í Newsletter of the United States. She was subsequently elected to the first Regional Spiritual Assembly of South America. Her credibility is therefore of the highest order.

True to his word, Shoghi Effendi unquestionably provided for the continuation of the Guardianship.

Joel B. Marangella
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Posted at 08:44 AM | Permalink

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Posted at 08:44 AM | Permalink

True Bahá'í

Wrong on all counts

"A message addressed to those Bahá'ís who maintain the following beliefs:"

1. That the Guardianship of the Faith ended with the passing of Shoghi Effendi because he was restricted under the terms of the Will and Testament of 'Abdu'l-Bahá to the appointment of an Aghsán as his successor --- WRONG.

2. The choice of "another branch" to be his successor, in the event that the Guardian does not have a son worthy of inheriting the Guardianship, refers to an Aghsán --- WRONG.

3. That the term Aghsán referred to all of the male relatives of Bahá'u'lláh --- WRONG.

4. That Shoghi Effendi died unexpectedly --- WRONG.

5. That Shoghi Effendi made no provision for a successor --- WRONG.

READ ARTICLE

Joel B. Marangella

Posted at 09:05 AM | Permalink

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True Bahá'í

a giant leap of faith

To believe that the present Universal House of Justice is infallible requires a giant leap of faith. To follow the present UHJ in Haifa one must first leap over many clauses in 'Abdu'l-Baha's Will and Testament, and then leap over the prescribed path to the UHJ established by Shoghi Effendi. The establishment of the Baha'i Administrative Order may not be likened to a children's game of leap frog. This is the era of the maturing of the human race, and we are required to act like adults in our activities.

By David Maxwell

READ ARTICLE

Posted at 08:12 AM | Permalink

True Bahá'í

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True Bahá'í

a prime example of the wicked intentions of the authors

The following insidious expression found on page 54 of The Ruhi manuscript, The Covenant, Unit 2, is a prime example of the wicked intentions of the authors of the Ruhi manuscript, mentioned above:

“The Will and Testament of `Abdu'l-Bahá establishes the institution of the Guardianship. It explicitly names Shoghi Effendi as the Guardian, allows for the possibility of other Guardians succeeding him,…”

Would it be any more deceitful for someone to write:

‘Constitutional Law in the United States of America allows for the possibility of democratic elections of Presidents.’?

I doubt that anyone has ever written a more deceptive and inappropriate statement since the founding of the American nation, not even any elementary school student writing an assignment. Constitutional Law in the United States REQUIRES democratic elections of Presidents.

Similarly, all of the sacred instructions and institutions delineated by `Abdu'l-Bahá in His Will and Testament, and also all of the official statements written by the first Guardian of the Bahá'í Faith, Shoghi Effendi, use imperatives concerning the Guardianship and future Guardians of the Bahá'í Faith, and include prefatory commands such as these: “It is incumbent,” and “must”, to the extent that there is no excuse for any woman or man claiming to be Bahá'í to endorse or support the following ridiculous and utterly false statement by the Ruhi manuscript authors that ‘Abdu’l-Baha’s Will allows only for the POSSIBILITY of future Guardians after Shoghi Effendi:“The Will and Testament of `Abdu'l-Bahá…allows for the possibility of other Guardians succeeding him.…”

By Ross Campbell

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Posted at 07:10 AM | Permalink

True Bahá'í

a steward is never captain of a ship

Some eleven months following the establishment of the International Bahá'í Council, and significantly one month prior to his appointment of the first contingent of twelve living Hands of the Cause, Shoghi Effendi addressed a letter to the Bahá'í world, under date of 23 November 1951 in which he would refer to the International Bahá'í Council as "The Central Body," an unfamiliar term not noted elsewhere in either his prior or later writings or messages, the apparent reason for which will be discussed in due course below. This letter also most importantly confirmed the ominous prediction of his early passing, although again a prediction that had been disguised in such a way that he knew it would remain unperceived by the believers at the time. This letter was subsequently incorporated in a pamphlet published in January 1952 by the National Spiritual Assembly of the United States under the title of "World Order Unfolds."

Shoghi Effendi had not yet completed the erection of the international institutions of the Faith at the World Center. Therefore, on 24 December 1951, he appointed the first contingent of twelve Hands of the Cause that, incidentally, included Mason Remey. This contingent would be followed by his appointment of successive contingents bringing the total to twenty-seven, with the final contingent appointed in his last message to the Bahá'í world in October 1957, a month prior to his passing. It was in this last message that he referred to the Hands of the Cause for the only time as "The Chief Stewards of the embryonic World Commonwealth of Bahá'u'lláh," an appellation that they would erroneously interpret following the passing of Shoghi Effendi to confer upon them a primacy that was not theirs (inexcusably oblivious of the fact that a steward is never captain of a ship).

By Joel B. Marangella

READ ARTICLE

Posted at 08:17 AM | Permalink

True Bahá'í

And how tragic it is....

And how tragic it is that the vast majority of the Bahá'í's today have been led far astray from the Covenant of Bahá'u'lláh by the leaders that they follow and possess no knowledge of the facts briefly discussed above, and consequently have accepted a seriously flawed, man-made and flagrantly corrupted so-called Bahá'í administrative order illegitimately and ignominiously set up by the heterodox organization, following the passing of Shoghi Effendi, as a hideously deformed and misguided substitute for the divinely-conceived System bequeathed to us by the "Center of the Covenant" 'Abdu'l-Bahá.

Joel B. Marangella

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Posted at 11:28 AM | Permalink

True Bahá'í

...and whose members ARE NOT "submissive" to a living Guardian as instructed by the Master

...it became necessary for the headless Heterodox UHJ to infringe on the "sacred and prescribed" domain of the Guardianship of the Bahá'í Faith by developing a substitute and parallel institution, their Board of Continental Counsellors, whose members a living Guardian of the Bahá'í Faith DID NOT "appoint" as instructed infallibly by the Master, and whose members ARE NOT "submissive" to a living Guardian as instructed by the Master, and whose members a living Guardian of the Bahá'í Faith DOES NOT "continually urge", as infallibly instructed by the Master in His sacred and immutable Will and Testament.

Ross Campbell
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True Bahá'í

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True Bahá'í

another edifice will gradually be erected

Shoghi Effendi:

"In the neighbourhood of these two stately edifices, and two mighty Institutions (ie. the Archives Building and the edifice for the House of Justice), another edifice will gradually be erected which will be the seat of the Guardianship, the centre which will interpret, expound and prepare commentaries on explicitly revealed laws, and will reinforce and supplement the legislative body."
(Shoghi Effendi, letter in Persian to the Bahá'ís of the East, quoted on page 323 of The Bahá'í World, 1976-1979)

When Shoghi Effendi, the first Bahá'í Guardian, wrote those words in 1954, less than three years before his death, would any Bahá'í believer have even thought of saying that Shoghi Effendi was wrong, in error, that 'there is no need for the Guardianship to "reinforce and supplement the legislative body" ', and 'there is no need for the Guardianship to "interpret, expound and prepare commentaries on explicitly revealed laws" ', and that 'we can effectively and successfully bring God's Kingdom to Earth ourselves without anyone to interpret the Most Holy Book of Laws or the Master's Charter of the New world Order.'

By Hand of the Cause of God Ross Campbell

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True Bahá'í

Did Shoghi Effendi foresee his early passing?

UNEQUIVOCALLY AND UNDENIABLY YES!

The question as to whether Shoghi Effendi had foreseen his early passing is asked by those Bahá'ís who, in their lack of faith in the indestructibility of the Covenant of Bahá'u'lláh and the immutability of the Will and Testament of `Abdu'l-Bahá, have inexcusably never taken the time or made the effort to search for an affirmative answer, which, otherwise, they would have been certain they would find, if they were to undertake a thorough review of the actions taken by Shoghi Effendi and particularly of the historic messages he had dispatched to the Bahá'í World during the latter years of his ministry. Had they retained an unwavering faith in the Covenant and complete assurance that Shoghi Effendi would have remained faithful to every clause of the Will and Testament of `Abdu'l-Bahá, their earnest search would have been rewarded and they would have not only unquestionably and conclusively found a clear and undeniable answer to this question but in the process have discovered even more importantly the identity of his successor and realized that he had chosen to obscure his identity at the time for the very reason that he had known that his passing was imminent and that it was essential that this frightful prospect be veiled from the believers (and so well, as it tragically turned out, that, upon his passing, the Bahá'í World, not only failed to recognize his successor but came to incredibly believe that the Guardianship of the Cause of God had come to a premature end).

http://www.bahai-guardian.com/worldorder.html

On the other hand, their research need have gone no further than to read Shoghi Effendi's message, dated 23 November 1951, issued some eleven months following the issuance of his one and only Proclamation of 9 January of the same year in which he had proclaimed in glowing and unprecedented terms his "historic decision marking the most significant milestone in the evolution of the Administrative Order" in constituting "at long last" the International Bahá'í Council -- "this first embryonic International Institution" -- (an initial and provisional designation in his projected four-fold stage of evolution of this embryonic Universal House of Justice).

He had then subsequently and significantly identified, in his message of 2 March 1951, the identity of the permanent President thereof, the eminently distinguished believer, Mason Remey, whose exemplary devotion to the Covenant, and outstanding and unique record of manifold and unsurpassed services to the Cause of God for more than half a century had been repeatedly eulogized by `Abdu'l-Bahá during His ministry (as recorded and published at the time in The Star of the West).

http://www.bahai-guardian.com/eulogy.html

All Bahá'ís are certainly still familiar with the fact that Shoghi Effendi had initiated a Ten Year Global Crusade that took place between Ridvan 1953 and Ridvan 1963 in implementation of the Tablets of the Divine Plan of 'Abdu'l-Baha that involved establishment of the Faith throughout all virgin areas of the world and in which he had assigned specific goals for each of the existing National Spiritual Assemblies to achieve. Whereas the opening years of this Crusade would be carried out under the direction of Shoghi Effendi, himself, his message of 23 November 1951, cited above, significantly stated that this "Master Plan designed by 'Abdu'l-Baha will embrace all the continents of the earth, and will bring the Central body [i.e. the International Bahá'í Council] directing these widely ramified operations into direct contact with all the National Assemblies of the Bahá'í world . . . " now, for the first time, an

active role for this supreme body that had been previously retained, of necessity, in an inactively functioning status during the concluding years of Shoghi Effendi's ministry, for the President of the Universal House of Justice, under the provisions of the Will and Testament of `Abdu'l-Bahá, even in its initial embryonic form, could be none other than the second Guardian-to-be (for as `Abdu'l-Bahá has affirmed: "the embryo possesses from the first all perfections . . . in one word, all the powers . . . " (BWF p.313). With the International Bahá'í Council now performing this projected active role, Mason Remey would, as the President--"the sacred head"-- of this embryonic Universal House of Justice appointed by Shoghi Effendi, automatically, unquestionably and rightfully inherit the Guardianship. Shoghi Effendi, therefore had clearly prophesied that his passing would take place during the period of the Ten Year Global Crusade which, in fact, it did at midpoint, on 4 November 1957.

The further fact that in Shoghi Effendi's appointment of a believer who was almost a quarter of a century older than himself, and notwithstanding was destined to become his successor is further definite evidence that he knew that his passing was near at hand.

Joel Bray Marangella

Guardian of the Bahá'í Faith

December 2008

Posted at 08:12 AM | Permalink

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True Bahá'í

how spiritually blind they remain

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Indeed, how spiritually blind they remain in their persistent failure to realize, that they have ignominiously betrayed Shoghi Effendi, and have shamelessly repudiated the Will and Testament of 'Abdu'l-Bahá. While these leaders, in their glaring perversity, falsely accuse those faithful Bahá'ís who believe that every phrase of the Will and Testament is sacrosanct and immutable, of being Covenant-breakers, it is they, who have nefariously consigned the Guardianship of the Cause of God to oblivion, that are obviously the real Covenant-breakers and transparently guilty of the most flagrant and appalling violation of the Covenant of Bahá'u'lláh in the history of our precious Faith.

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True Bahá'í

“the embryo possesses from the first all perfections . . . "

More than two years prior to the establishment of the International Bahá’í Council, Shoghi Effendi had addressed a letter to the United Nations Special Palestine Committee in July 1947 and, in discussing the Bahá’í Administrative Order, he had referred to his plans to establish this International Council in stating that: “the foundations are now being laid by the national and local councils” and are “paving the way for the constitution of the World Council, to be designated as the Universal House of Justice, which, in conjunction with me, as its appointed Head and the authorized interpreter of the Bahá’í teachings, must coordinate and direct the affairs of the Bahá’í community . . .”

‘Abdu’l-Bahá has clearly pointed out that “the embryo possesses from the first all perfections . . . in one word, all the powers–but they are not visible, and become so only by degrees.” (p. 313, BWF) Therefore, it should be crystal clear and undeniable that these two embryonic institutions and “supreme organs” of the Bahá’í Administrative Order, that had, “at long last,” been erected by Shoghi Effendi, during the closing years of his ministry, were not provisional, transitory or incomplete institutions that would later be replaced, but were unquestionably completely whole, and perfect institutions “from the first” that he had established in faithful compliance with the terms of the sacred and immutable provisions of the Will and Testament of ‘Abdu’l-Bahá. Only the functions of these two “supreme organs” would be progressively and appropriately expanded during the course of their future development. As an example, Shoghi Effendi, in his message of 25 April 1951, stated that the International Bahá’í Council would become, in its second stage of development, an International Bahá’í Court, a stage that he emphasized would be an “essential prelude to the institution of the Universal House of Justice.” This International Court would then exercise jurisdiction over “six national Bahá’í Courts in the chief cities of the Islamic East,” (Tihrán, Cairo, Baghdád, New Delhi, Karachi, Kabul) whose establishment, as stated in his message of 8 October 1952, would be one of the goals of the “decade-long, world-embracing Spiritual Crusade” that would commence at Ridván 1953.

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True Bahá'í

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"The Charter which called into being, outlined the features and set in motion the processes of, this Administrative Order is none other than the Will and Testament of 'Abdu'l-Bahá, His greatest legacy to posterity, the brightest emanation of His mind and the mightiest instrument forged to insure the continuity of the three ages which constitute the component parts of His Father's Dispensation."

Ross Campbell

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True Bahá'í

no spiritual "lustre"

The sans-Guardian UHJ certainly has no spiritual "lustre", because its members, neither individually nor as a group in session have any trace of power or authority to interpret Bahá'í Holy writ and Holy Text, and therefore that body shines no more spiritual light or lustre than any Christian church or other religious body on Earth.

The sans-Guardian UHJ collects money that it is not entitled to (Huqúqu'llah), as do many banks (instant electronic fines where no service is provided and no funds released from the bank,) but that shameful activity certainly sheds no "lustre" upon the "second epoch (of) Formative Age (of) Bahá'í Dispensation"

In what sense, then, could the sans-Guardian UHJ on Mt. Carmel be considered to be fulfilling what Shoghi Effendi foretold with the words: "... history will acclaim (as the) greatest event shedding lustre (upon) second epoch (of) Formative Age (of) Bahá'í Dispensation..."?

Spiritually, the heterodox Bahá'í UHJ currently on Mt. Carmel is indistinguishable from the many worldly religious and commercial organizations around the Earth.

By Ross Campbell

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True Bahá'í

nothing more than a headless caricature

AN ILLEGITMATE NONDESCRIPT ADMINISTRATIVE BODY PRETENDING TO BE THE UNIVERSAL HOUSE OF JUSTICE OF THE BAHÁ'Í FAITH

And nothing more than a headless caricature of the divinely-conceived and immortal institution bequeathed to us by the "Center of the Covenant."

Certainly this body is not the Universal House of Justice delineated in the divinely-conceived, sacred and immutable provisions of the Will and Testament of 'Abdu'l-Bahá, with "the Guardian of the Cause of God" presiding "as its sacred head and the distinguished member for life" and which, under its explicit terms, as the highest administrative Institution of the Faith, "enacteth all ordinances and regulations that are not to be found in the explicit Holy Text."

Certainly, in the permanent absence of the Guardian of the Cause of God, this body lacks the discretionary authority that he alone is granted, under the terms of the Will and Testament of 'Abdu'l-Bahá, to expel "any of the members" of the Universal House of Justice who may "commit a sin injurious to the common weal."

Certainly this is not the body in which the Guardian of the Faith, as its "sacred head" exercises the following essential and unique functions, as outlined by Shoghi Effendi in The Dispensation of Bahá'u'lláh and in God Passes By:

* "The necessary guidance to define the sphere of the legislative action of its elected representatives."

* "The right "to insist upon a reconsideration by them of any enactment he conscientiously believes to conflict with the meaning and to depart from the spirit of Bahá'u'lláh's revealed utterances."

*""The right of exclusive interpretation of Bahá'í Holy Writ."

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True Bahá'í

“The Charter of the New World Order” is obsolete/invalid?

The second paragraph on page 72 betrays their evil designs:

“You know, of course, what came to pass historically. The Bahá'í world had the bounty of being guided by Shoghi Effendi—that wondrous, unique and priceless pearl—as the guardian of the Cause from 1921 to 1957, during which time the Universal House of Justice did not exist. [A patently untrue statement, for it did exist, from the moment Shoghi Effendi established that sacred Institution in its embryonic form as the “International Bahá'í Council,” in his only Proclamation, issued in his cablegram, of January 9th, 1951 and in which he significantly referred to it as “this first embryonic International Institution.”] Five and a half years after his passing, on 21 April 1963, that promised institution came into being. Shoghi Effendi had been unable to name a successor who would fulfill the conditions set so explicitly by `Abdu'l-Bahá in the Will and Testament. Whether or not there were means to appoint another Guardian, and how the Universal House of Justice would organize its work in the absence of a living Guardian, were questions that could only be addressed by the House of Justice itself, since all obscure matters, not explicit in the sacred Text were left for it to decide. And, indeed, soon after its election, the House of Justice advised the Bahá'í world that it found no way “to appoint or to legislate to make it possible to appoint a second Guardian to succeed Shoghi Effendi.”

Thus it is clear that the authors of The Covenant, Unit 2 are, in effect, saying that PART ONE of the Master’s sacred and immutable Will and Testament, “The Child of the Covenant”, “The Charter of the New world Order” is obsolete/invalid. Yes, they are teaching that their headless UHJ will function alone in the New World, devoid of the
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True Bahá'í

“the embryo possesses from the first all perfections . . . "

More than two years prior to the establishment of the International Bahá’í Council, Shoghi Effendi had addressed a letter to the United Nations Special Palestine Committee in July 1947 and, in discussing the Bahá’í Administrative Order, he had referred to his plans to establish this International Council in stating that: “the foundations are now being laid by the national and local councils” and are “paving the way for the constitution of the World Council, to be designated as the Universal House of Justice, which, in conjunction with me, as its appointed Head and the authorized interpreter of the Bahá’í teachings, must coordinate and direct the affairs of the Bahá’í community . . .”

‘Abdu’l-Bahá has clearly pointed out that “the embryo possesses from the first all perfections . . . in one word, all the powers–but they are not visible, and become so only by degrees.” (p. 313, BWF) Therefore, it should be crystal clear and undeniable that these two embryonic institutions and “supreme organs” of the Bahá’í Administrative Order, that had, “at long last,” been erected by Shoghi Effendi, during the closing years of his ministry, were not provisional, transitory or incomplete institutions that would later be replaced, but were unquestionably completely whole, and perfect institutions “from the first” that he had established in faithful compliance with the terms of the sacred and immutable provisions of the Will and Testament of ‘Abdu’l-Bahá. Only the functions of these two “supreme organs” would be progressively and appropriately expanded during the course of their future development. As an example, Shoghi Effendi, in his message of 25 April 1951, stated that the International Bahá’í Council would become, in its second stage of development, an International Bahá’í Court, a stage that he emphasized would be an “essential prelude to the institution of the Universal House of Justice.” This International Court would then exercise jurisdiction over “six national Bahá’í Courts in the chief cities of the Islamic East,” (Tihrán, Cairo, Baghdád, New Delhi, Karachi, Kabul) whose establishment, as stated in his message of 8 October 1952, would be one of the goals of the “decade-long, world-embracing Spiritual Crusade” that would commence at Ridván 1953.

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True Bahá'í

the enormity of their failure and their betrayal

Although Bahá'ís, who should now realize that they were tragically duped to believe that the Guardianship had ended with Shoghi Effendi, having been provided with overwhelming and incontrovertible evidence, as discussed above, that Shoghi Effendi had clearly and undeniably provided for the continuance of the Guardianship in faithful compliance with the provisions of the divinely-conceived and sacred Will and Testament of 'Abdu'l-Bahá, they incredibly, no longer seem to care. They will perhaps care very much indeed, when they enter the next world and there come face to face with Shoghi Effendi and attempt to explain their loss of faith in the indestructibility of the Covenant of Bahá'u'lláh, their ready acceptance of the repudiation of major provisions of the Will and Testament of 'Abdu'l-Bahá and their inexcusable and complete disregard and indifference to the cogent arguments and explanations that have been presented to them that have conclusively provided proof of his continuance of the Guardianship of the Cause of God in complete fidelity to the Will and Testament of 'Abdu'l-Bahá. Inevitably they will then come to realize the enormity of their failure and their betrayal of Shoghi Effendi and assuredly suffer a painful remorse from which there will be no surcease for all eternity, in the knowledge that they had blindly and shamefully participated in the attempted destruction of the World Order of Bahá'u'lláh and had been guilty of a flagrant and reprehensible violation of His mighty Covenant.

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True Bahá'í

the glory and promise of this most great Dispensation

If you are a Bahá'í faithful to the Covenant of Bahá'u'lláh and its immortal "Child"-the Will and Testament of 'Abdu'l-Bahá-and therefore faithful to the institution of the Guardianship, you will certainly say "yes" that you accept, without qualification, everything that Shoghi Effendi has written about the Covenant of Bahá'u'lláh, the Will and Testament of 'Abdu'l-Bahá and the Bahá'í Administrative Order and unquestionably believe in the validity of all of his pronouncements, acts and decisions, including those announced in his messages to the Bahá'í world, often communicated in cablegram form, and the absolute essentiality of faithfully complying, without reservation and to the best of our ability, with such instructions and goals as may be set forth in his communications.

In the light of the above, you will say "yes," I accept the validity of the following statements made by Shoghi Effendi:

* That "The creative energies released by the Law of Bahá'u'lláh, permeating and evolving within the mind of 'Abdu'l-Bahá, have by their impact and close interaction, given birth to an Instrument [The Will and Testament of 'Abdu'l-Bahá] which may be viewed as the Charter of the New World Order which is at once the glory and promise of this most great Dispensation."

* That "The Will [of 'Abdu'l-Bahá] may thus be acclaimed as the inevitable offspring resulting from that mystic intercourse between Him....

By Joel B. Marangella

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True Bahá'í

the Guardianship is the spiritual heart of the Faith

The truth of the matter is that the Guardianship is the spiritual heart of the Faith and without it the Faith cannot be. With all the talk about their Administration, the sans-Guardian organization cannot be the channel through which the Holy Spirit appears because the channel for this is the Guardianship itself, an Institution that exists in that organization only as an historical artifact. To believe otherwise is to disregard the teachings of the Center of the Covenant. The living faith is the Orthodox Bahá'í Faith, with the Holy Spirit's divine guidance flowing directly through the Guardianship, a divine office presently occupied by Joel B. Marangella, to that small band of faithful believers around the world still loyal to the Guardian.

Jeffrey

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True Bahá'í

the OTHER realm of Divine guidance

The insidious manner by which the authors of the manuscript, The Covenant, Unit 2, have perpetrated the occulting of the above stated truth is evident by the manner by which they routinely in their manuscript quote the very passages from Bahá'í Holy Writings which clearly separate the two distinct realms of Divine guidance, while at the very same time presenting again and again and again the Universal House of Justice as the only “continuous source of guidance” for humanity without ever once mentioning the vital, absolute necessity of infallible interpretation of Bahá'í Holy Writ and Holy Text, the OTHER realm of Divine guidance, by which Divine guidance the sacred Laws of the Lord of this Age will become accurately applied by the Administration of the New World Order.

Here follow some examples of the treachery of the authors of the manuscript, as mentioned above:....

Ross Campbell

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Make no mistake about it, they knew they were taking over the authority of the Guardian. They went on to take actions that only a Guardian had been empowered to do: to demand loyalty oaths from all of the National Spiritual Assemblies, to dissolve the French NSA after it recognize....

Jeffrey

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True Bahá'í

They then promulgated their insidious doctrine that God had changed His Plan.

Flushed with the brilliant successes won during the Ten Year Global Crusade pursued under the direction of a Guardian whose ministry showed every promise of continuing for many years to come, the Bahá'ís were ill-prepared for the tragic, sudden and completely unexpected passing of Shoghi Effendi at the mid-point of the Crusade. Dismayed, shocked and grieved as they were by this terrible loss, the believers sustained a further shock when the Hands of the Cause announced to the Bahá'í World in a Proclamation some three weeks following the passing of Shoghi Effendi (at the conclusion of a conclave they had held at the World Center) that Shoghi Effendi had not appointed a successor as no will and testament had been found and he had left no heir.

As the Hands of the Cause led by Rúhíyyih Khánum had taken charge of affairs in the Faith upon Shoghi Effendi's passing and convened a conclave in 'Accá for the purpose of determining the Guardian's successor (although no such conclave is called for under the terms of 'Abdu'l-Bahá's Will and Testament, nor is it necessary as there is no interregnum in the Guardianship) the believers quite understandably turned to these Hands for guidance and direction when they were informed that there was no successor. The Hands of the Cause (with a single notable exception) mistakenly believing that the Faith had been left without a Guardian quickly seized upon the appellation that Shoghi Effendi had given them as "Chief Stewards" and construed this to mean that they should assume authority for the direction of the affairs of the Faith. They then promulgated their insidious doctrine that God had changed His Plan (i.e. had ended the Guardianship) which meant, although not admitted by them, that the World Order of Bahá'u'lláh would be deprived not only of the Guardian but its supreme administrative institution as well and therefore could never become a reality. Only the President of the International Bahá'í Council (whose supreme station in The Faith no one recognized) refused to accept this doctrine (known as "BADA") and endeavored over some two and a half years until the issuance of his own Proclamation to get them to reconsider their stand against the continuity of the Guardianship, to no avail).

The Hands, at this stage, relegated the International Bahá'í Council to an insignificant role subordinate to themselves but....

Joel B. Marangella

READ ARTICLE

Posted at 09:21 AM | Permalink

True Bahá'í

What could be a greater repudiation?

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[Mason Remey ("MR"):] It is not possible for me to tell this Court what the Hands were thinking, other than to give you my own understanding of their reaction and responses to my appeals.

[Thornton Chase, prosecutor (TC"):] Please do tell the Court.

[MR:] I had thought a great deal about this subject of Covenant-breaking, as you can well imagine. From a historical perspective, such as the recounting by Shoghi Effendi of the actions of the early Covenant-breakers in his book, God Passes By. The ambitions and desires of those Covenant-breakers who opposed 'Abdu'l-Bahá were evil. They seemed bent upon achieving a position of glory or power, even when their actions were blatantly destructive of the Faith, even violent and murderous.

[TC:] Is it your testimony that the Hands were Covenant-breakers in the historical sense?

[MR:] We had the Will and Testament of 'Abdu'l-Bahá that clearly pointed out the essentiality of the Guardian as "the Center of the Cause" and the "sacred head" of the Universal House of Justice and the extensive writings and highly significant messages of Shoghi Effendi which had obviously been ignored in the hasty decision to end the Guardianship, and, which if they had been examined closely and their implications taken into account, may have prevented their establishment of a sans-Guardian organization in place of the divinely-conceived and immortal Administrative Order bequeathed to us by 'Abdu'l-Bahá in His Will and Testament, a Document that Shoghi Effendi had equated in its sacredness and immutability with Bahá'u'lláh's Most Holy Book, the Kitáb-i-Aqdas. They were in error and they lost faith in the Covenant. There is no question in my mind about that. Some excuse for this failure by the Hands may be attributed to Shoghi Effendi's sudden and unexpected passing and the fact that we had become so used to Shoghi Effendi as our leader, that we could not even imagine going on without him. This entire situation -the untimely death of Shoghi Effendi, and the lack of any direct advice or instructions from him about the situation- had been suddenly foisted upon us by events.

[TC:] Were the Hands not Covenant-breakers?

[MR:] Of course they were, and with disastrous results to the Cause of God. And that was the most frustrating thing about it.... how this spirit of violation seemed to descend upon the Hands.

[TC:] Can you give me an example of this spirit descending upon them?

[MR:] First of all, quite obviously, there was this plot by the Hands to abandon the Guardianship, but not to be straightforward about it. This whole notion of Badah, that God had changed His Mind about such a fundamental and distinguishing characteristic of the Faith-the basic Institutions of the Divine Government established by Bahá'u'lláh and `Abdu'l-Bahá - was so pernicious.... it threatened to destroy the Faith, and how strange it was that all of the Hands over time came to embrace this concept. It was such a blatant violation but they could not see it.

[TC:] Yes, but what specific examples can you relate that these Hands were violators?

[MR:] I guess from the start, it seemed like they wanted to have nothing to do with a second Guardian. In any Kingdom, when a highly esteemed and just King dies and there is no heir apparent to inherit the throne, what do his nobles do? Do they set out to destroy what had been a well-established and functioning government and replace it with a purely democratic system? That would be sedition.

[TC:] Yes. But is the Universal House of Justice that they established a purely democratic institution?

[MR:] Of course it is. As Shoghi Effendi has clearly explained in his writings, it is the elected Local and National Spiritual Assemblies, which in turn elect the International Assembly, a body that will be designated in its final stage of development as the Universal House of Justice, that constitutes the democratic element in the Bahá'í Spiritual World Government. When formed and in working order these institutions will be the voice of the rank and file of the believers. The royal element in the Faith is the Guardianship together with the institution of the Hands, The democratically elected members of the Universal House of Justice constitute only one part of the Universal House of Justice. The Guardian in his dual role as both the "Center of the Cause" and the "sacred head" for life of the UHJ, together with the Hands appointed by him, represent the nobility. The Hands, in doing away with the Guardianship, have done away with the nobility, including their own Institution as well, as future Hands can only be appointed by the Guardian and therefore they have turned the Faith over exclusively to the rank and file. Consequently, they have destroyed the divinely-appointed System given to us in the Will and Testament and replaced it with something of their own concoction. What could be a greater repudiation of the Master's Will than this? What else but the evil spirit of violation could bring the Hands to do these things?

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[TC:] What did the Hands decide to do next?

[MR:] That was about the time we drew up the Proclamation of the Hands in which we announced that Shoghi Effendi had not left a Will appointing his successor.

[TC:] Do you recall when that was?

[MR:] This was on November 25th just following our conclave.

[TC:] Mr. Remey, before we discuss the proclamation made by the Hands, I would like to know a little more about this secret conclave of the Hands. How did this meeting come about?

[MR:] After we confirmed that Shoghi Effendi had not left behind a Will or instructions in his office, we really did not know what to do next. You can imagine how we felt. The entire Bahá'í world was looking to us for guidance. As you know, I am sure, during Shoghi's entire ministry, there were many rumors about an heir, a son, who had been placed into hiding for his protection. I think most Bahá'ís were waiting to hear from us about the identity of the second Guardian...

[TC:] Of course, he had no son....

[MR:] Of course, so what were we supposed to do? I think the Hands had no choice but to hold a meeting to discuss how to proceed, although such a meeting is not called for in the Will and Testament of 'Abdu'l-Bahá.

[TC:] Why was the meeting held in secret?

[MR:] It was very unwise, but Ruyiyyih Khanum insisted upon it- that no minutes or notes were to leave the meeting. She felt that disunity might result unless we all agreed to keep it secret. So I went along with it, as did all of the others....

[TC:] Is there anything in the Writings of the Faith or in the Will and Testament of 'Abdu'l-Bahá to support the need for the Hands to meet in secret conclave on any occasion?

[MR:] Of course not. Indeed, there is really only one meeting of the Hands called for in the Writings, and that would be in the Master's Will and Testament where it calls for an election by the Hands of nine of us to carry out the work of the Guardian in the Holy Land. Incidentally, this body of nine Hands was

never called into being by Shoghi Effendi during his ministry. Certainly, I know of nothing in the Writings to require any meetings to be held in secret, especially a meeting of this importance.

[TC:] Why, then, did you consent to it?

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True Bahá'í

ye have made it a den of thieves

"O YE THAT ARE FOOLISH , YET HAVE A NAME TO BE WISE! Wherefore do ye wear the guise of shepherds, when inwardly ye have become wolves, intent upon My flock? Ye are even as the star, which riseth ere the dawn, and which, though it seem radiant and luminous, leadeth the wayfarers of my city astray into the paths of perdition."

I have no authoritative ability to interpret/explain Bahá'í Holy Writ because I am not a Guardian of the Bahá'í Faith. Nevertheless, I am strongly suspicious that the wolves referred to in the above quote are dwelling behind the marble columns on Mt. Carmel.

His Holiness the Christ chased the money changers out of God's Temple during His Ministry, saying to them: "Is it not written, My house shall be called of all the nations the house of prayer, but ye have made it a den of thieves." (Mark chapter 11, verse 17)

The thieves are certainly back in the Temple again, stealing the Huququ'llah, despite the third Guardian's clear explanations of their error having been published openly for all to examine for many years.

Are those thieves who are stealing the Huququ'llah, the Right of God, the same "wolves" referred to in the Hidden Words quoted above?

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Posted at 07:52 AM | Permalink

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Joel B. Marangella
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Posted at 04:57 AM | Permalink | Comments (0)

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There are many such parallels between the time of Jeremiah and the disobedience of ancient Israelites to their Covenant with Almighty God and the current disobedience towards `Abdu'l-Bahá, the Center of the Covenant of Bahá'u'lláh, by the renegade UHJ currently on Mt. Carmel and their Heterodox Bahá'í adherents around the Earth. During a similar time span of years as Jeremiah's prophesying against the waywardness and unfaithfulness of the ancient Israelites (647-617 B.C.E.), Joel B. Marangella, the third Guardian of the Bahá'í Faith has been constantly exposing the false visions heralded by the headless heterodox Bahá'í UHJ on Mt. Carmel, and its other many violations of the Covenant of our Lord Bahá'u'lláh. The third Guardian's message has also included warnings with similarities to the warnings contained in Jeremiah's message to disobedient Israelites.

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Inexplicably, and surprisingly I found that this message had been omitted from the well known book titled: MESSAGES TO THE BAHA’I WORLD 1950-1957 by Shoghi Effendi which it had always been my impression contained all of the important messages written in English that had been dispatched to the Bahá’í world by Shoghi Effendi during the seven closing years of his ministry.

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Deluded as they now were in this belief of their supreme authority, the Hands had the temerity to announce to the Bahá'í World in the Proclamation cited above, that they were "the supreme body of the Bahá'í World Community and yet, in the very same Proclamation, they surrendered most, if not all, of their authority in their announced appointment of an illicit body of nine Hands from their number to which they gave the appellation: "Custodians of the Bahá'í World Faith," a body completely outside the provisions of the Will and Testament of 'Abdu'l-Bahá. This illicitly formed body then ignominiously proceeded not only to flagrantly usurp the functions that should have been rightfully exercised by an actively functioning International Council, as Shoghi Effendi had planned, but, as announced in this same Proclamation, to shamelessly assume all of the "functions, rights and powers in succession to the Guardian of the Bahá'í Faith." Thus, this illicitly established bogus body disregarded Shoghi Effendi's projected plans for the International Council, made it subordinate to themselves, and blatantly usurped its functions as they took over direction of the National Assemblies in their prosecution of the remaining goals of the Ten Year Global Crusade.

In their further plans, the Hands announced that the body of the Custodians in which they had invested such great authority would cease to exist after its brief reign of some six years with the election of the Universal House of Justice during Ridván in 1963. Although it would be a body minus its "sacred head"-the Guardian of the Faith-and therefore a headless, fallible and illegitimate body, they nevertheless would pretend that it was nothiing less than "that Supreme body" unmindful of the further fact that its election at this stage in the evolution of the Faith was far too premature, as Shoghi Effendi's plans, embodied in the goals of the Ten Year Global Crusade had not envisaged the evolution of the International Bahá'í Council beyond its second essential stage as an International Bahá'í Court by Ridván 1963 and even then it's establishment as an International Court would be contingent upon the establishment of six national Bahá'í Courts "in the chief cities of the Islamic East" which he had named. Although, the demise of the ill-named body of the "Custodians of the Bahá'í World Faith" would, according to their plans, take place coincident with the election of their headless Universal House of Justice at Ridván 1963, they made no mention about the assumption by that illegitimate body of the "functions rights and powers in succession to the Guardian" previously usurped by these Custodians. It may have been inferred that the Hands intended that these function, rights and powers be assumed by their so-called Universal House of Justice, even though interpretation of the sacred Writings is a right reserved solely to the Guardian of the Faith according to the Will and Testament of 'Abdu'l-Bahá.

Joel B. Marangella
READ ENTIRE ARTICLE

Posted at 04:57 AM | Permalink

True Bahá'í

Does not that give one pause?

Did Shoghi Effendi ever discuss that a Universal House of Justice would evolve into an entity that would lack any of the Institutions prescribed by 'Abdu'l-Baha? He did not. Just by that fact alone one should be suspect of any organization claiming lineage to the Will and Testament that lacks every one of the Institutions named by 'Abdu'l-Baha. Oh, they call themselves one of the named Institutions, the Universal House of Justice, but in fact it is not a UHJ as defined by 'Abdu'l-Baha, since it lacks at its head a guardian, the only individual named by 'Abdu'l-Baha to have a mantle of infallibility. So, on what basis do they claim to be infallible? The organization posturing itself as the UHJ has to downplay the words of 'Abdu'l-Baha and Shoghi Effendi in order to remain in business, for in fact, Shoghi Effendi spent his ministry touting the Will and Testament and promoting its clauses. It can be honestly stated that he reinforced 'Abdu'l-Baha's directions and never once questioned or rescinded any of them. Does not that give one pause?

David Maxwell
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Posted at 06:49 AM | Permalink

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How to assume the reins of authority?

Fact:

Rúhíyyih Khánum confessed in her book, Ministry of the Custodians,that she and the other Hands of the Cause had no scriptural/legitimate authority for their actions related to the formation of the body of Custodians and their headless UHJ:

"...we were faced with problems of inconceivable magnitude. How to assume the reins of authority, with no document to support us, other than the general theological statements about the Hands?"

Fact:

The sans-Guardian UHJ currently on Mt. Carmel is impotent to interpret Bahá'í Holy Writ and Holy Text, and therefore it is by bogus authority that it has diverted the payment of the Right of God, the Huqúqu'lláh, to itself rather than to the one delineated in the sacred Will and Testament of `Abdu'l-Bahá to receive it, namely the Guardian of the Cause of God.

Fact:

Shoghi Effendi never authorized the formation of a headless UHJ either by his spoken word or officially in his writings , nor even in pilgrims' notes.

By Ross Campbell

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Posted at 08:06 PM | Permalink

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True Bahá'í

I have never understood the logic....

I have never understood the logic of the bogus Universal House of Justice that justifies their position of not having a living guardian, yet claiming to be the central authority of the Bahá'í Faith. They use a segment of the Most Holy Book, the Kitáb-i-Aqdas, to give credence to their position. The line of the Aghsán (Bahá'u'lláh's sons; page 239 "God Passes By") had ended, and were thus not available for succession. But that possibility had been addressed by 'Abdu'l-Bahá (with Bahá'u'lláh's co-authorship) in His Will and Testament in His discussion of guardianship succession. He provided that another branch, with specific spiritual attributes, would be appropriate should an Aghsán not be available. The Will mentions nothing about endowments dedicated to charity among the requirements for succession. Nor does it address that a Universal House of Justice may be formed without a living guardian, and then assume the guardianship responsibilities.

The Will stipulates the manner in which a proper Universal House of Justice must be organized in order for it to comply with the Mind of Bahá'u'lláh. It additionally tells of the essentiality of the guardian of the Cause of God to provide its proper leadership in the conduct of its responsibilities. The Kitáb-i-Aqdas discusses the mechanics of neither of them. The Will does that quite adequately. Nowhere in any of the Holy Writings does it discuss that a Universal House of Justice may exist absent a living guardian, nor that the Bahá'í Faith may exist without his presence as the Center of the Covenant.

The Kitáb-i-Aqdas does indeed refer to endowments dedicated to charity as well as the Huqúq'u'lláh, the fixed money offering (the Right of God.) However, it discusses them separately, only with reference to their handling. The Huqúq'u'lláh, is to be managed within the offices of the guardian of the Cause, while endowments dedicated to charity resides with the UHJ. The two were to be managed separately, yet the bogus UHJ handles both. Neither was intended to be a vehicle for guardianship succession.

David Maxwell

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Posted at 01:19 PM | Permalink

True Bahá'í

If there were any remaining doubt...

If there were any remaining doubt that Shoghi Effendi had, in fact, erected the embryonic Universal House of Justice, they had only to read his message of 30 June 1952 dispatched some six months following his appointent of the first contingent of the living Hands of the Cause on 25 December 1951, thereby establishing the Institution of the Hands of the Cause. For this message stated: ***"At the World Center of the Faith, where at long last the machinery of its highest institutions has been erected, and around whose most holy shrines the supreme organs of its unfolding Order, are in their embryonic form, unfolding***."

Incredulous as it may now seem, the decision made by the Hands of the Cause in their first conclave held in ‘Akka, subsequent to the passing of Shoghi Effendi, would clearly reveal that in spite of the unprecedented importance and significance Shoghi Effendi had placed upon the appointment of the International Bahá’í Council as the first of the ***"supreme organs"*** of Bahá’u’lláh’s ***"unfolding Order,"*** they inexcusably overlooked the importance and significance of these messages and their bearing on the question of the continuance of the Guardianship, for they never realized that Shoghi Effendi had, in fact, created the embryonic Universal House of Justice and understood that it was unquestionably a complete and perfect Institution ***"from the first."*** Moreover, they failed to realize, as did all of the believers at the time, the momentous implication to be found in Shoghi Effendi’s appointment of Mason Remey as the permanent and irremovable **Head** of this Institution (an appointment confirmed in his message of 2 March 1951), who, by virtue of his appointment, as its President, would become, according to the sacred and immutable provisions of ‘Abdu’l-Bahá’s Will and Testament, at such time as he presided over this body as an actively functioning Institution, none other than the Guardian of the Faith. The other eight members appointed by Shoghi Effendi to this **body**, although provisionally appointed at its inception, would be, as Shoghi Effendi outlined in his Proclamation of 9 January 1951, elected to this body in due course.

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In their further plans, the Hands announced that the body of the Custodians in which they had invested such great authority would cease to exist after its brief reign of some six years with the election of the Universal House of Justice during Ridván in 1963. Although it would be a body minus its "sacred head"-the Guardian of the Faith-and therefore a headless, fallible and illegitimate body, they nevertheless would pretend that it was nothiing less than "that Supreme body" unmindful of the further fact that its election at this stage in the evolution of the Faith was far too premature, as Shoghi Effendi's plans, embodied in the goals of the Ten Year Global Crusade had not envisaged the evolution of the International Bahá'í Council beyond its second essential stage as an International Bahá'í Court by Ridván 1963 and even then it's establishment as an International Court would be contingent upon the establishment of six national Bahá'í Courts "in the chief cities of the Islamic East" which he had named. Although, the demise of the ill-named body of the "Custodians of the Bahá'í World Faith" would, according to their plans, take place coincident with the election of their headless Universal House of Justice at Ridván 1963, they made no mention about the assumption by that illegitimate body of the "functions rights and powers in succession to the Guardian" previously usurped by these Custodians. It may have been inferred that the Hands intended that these function, rights and powers be assumed by their so-called Universal House of Justice, even though interpretation of the sacred Writings is a right reserved solely to the Guardian of the Faith according to the Will and Testament of 'Abdu'l-Bahá.

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Joel B. Marangella
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Posted at 04:57 AM | Permalink | Comments (0)

True Bahá'í

My fervent prayer and resolve for 2009

Sometimes I get discouraged over the fact that the Great Violation of the Covenant of Bahá'u'lláh has continued for about 50 years now, with no apparent end in sight as the faithless sans-Guardian Bahá'ís continue their legal assault against the small faithful band of believers who insist upon believing that Bahá'u'lláh, `Abdu'l-Bahá, and Shoghi Effendi meant what they said about the Covenant and the divine Institutions of Bahá'u'lláh's wondrous System.

But when I consider the fact that this faithless covenant-breaking on the part of most of the Baha'is of the world today really should not have come as a surprise, and that rebellion against God and His leadership has been the hallmark of religious history since the beginning of time, then it does not seem so discouraging. The faithlessness and waywardness of humanity is just part of the great battle between the Army of Light and the forces of darkness that is now upon us.

`Abdu'l-Bahá has said: "O thou who art firm in the Covenant! ...[T]he hearts are afflicted by the murky breaths of the Covenant-breakers and harmony hath decreased among the friends. Gracious God! A hundred times it hath been foretold that the violators are lying in ambush and by every means desire to cause dissension among the friends so that this dissension may end in violation of the Covenant. How is it that, notwithstanding this warning, the friends have neglected this explicit statement?" (Selections, p. 211)

Jeffrey

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Posted at 06:23 AM | Permalink

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Response to Jeffrey's post: that "luminous person and heavenly man"

Dear Jeffrey,

We know that there are many, many highly intelligent women and men amongst our separated sans-Guardian Bahá'í sisters and brothers. Why can they not discern the contrast between the true and legitimate authority of `Abdu'l-Bahá and Shoghi Effendi who wrote the following two statements, and the non-existent authority of Hands of the Cause who formed their own International Bahá'í Council to replace the legitimate Body formed by Shoghi Effendi?:

"ERE LONG, THY LORD SHALL MAKE THEE A SIGN OF GUIDANCE AMONGMANKIND" (`Abdu'l-Bahá writing to (Charles Mason Remey)

"most significant milestone in the evolution of the Administrative Order of the Faith of Bahá'u'lláh in the course of the last thirty years." and "the greatest event shedding lustre upon the second epoch of the Formative Age of the Bahá´í Dispensation potentially unsurpassed by any enterprise undertaken since the inception of the Administrative Order of the Faith on the morrow of 'Abdu'l-Bahá's Ascension, ranking second only to the glorious events associated with the Ministries of the Three Central Figures of the Faith . . ." (Shoghi Effendi, writing about his decision to form the embryonic Uiversal House of Justice, January 9th, 1951)

The IBC formed by the Hands after they illegally dismissed the President of the Council formed by the first Guardian was assigned to greet visitors to the Holy Shrines and other relatively insignificant duties,--certainly not "the greatest event shedding lustre upon the second epoch of the Formative Age of the Bahá´í Dispensation", and certainly not "...unsurpassed by any enterprise undertaken since the inception of the Administrative Order of the Faith on the morrow of 'Abdu'l-Bahá's Ascension, ranking second only to the glorious events associated with the Ministries of the Three Central Figures of the Faith . . .", and definitely not "...ranking second only to the glorious events associated with the Ministries of the Three Central Figures of the Faith . . ."

Cannot our intelligent separated sisters and brothers clearly see that a legitimate Universal House of Justice could not "evolve" out of duties such as greeting visitors to our Holy Shrines? A Universal House of Justice is a Universal Court and a legislative Body, and was officially and infallibly delineated by the first of our Guardians, Shoghi Effendi, to evolve out of an International Bahá'í Court, a stage officially identified by Shoghi Effendi to be "a necessary prelude" to efflorescence as a Universal House of Justice.

Hands of the Cause have no authority in the Bahá'í Faith, unless specifically assigned authority by a living Guardian, and the body of 'greeters' which they established was certainly not a "necessary prelude" to the efflorescence of the highest Legislative Body of the Bahá'í Faith, and the body which they established briefly was certainly not the body delineated by Shoghi Effendi to evolve to become the Legitimate Universal House of Justice complete with a "sacred head" as delineated by the Master in His sacred and immutable Will and Testament in paragraph #25. Hands of the Cause had no authority to

form an International Bahá'í Council in the manner that Shoghi Effendi did. Yes, he had that true authority in the Bahá'í Faith. The Hands had none.

The fact is that a legitimate Universal House of Justice could not and did not evolve out of that band of 'greeters' formed by the renegade Hands of the Cause. The sans-Guardian Hands of the Cause even usurped authority to make their rule that Hands of the Cause could no become elected to their sans-Guardian Universal House of Justice. Hands of the Cause have no authority in the Bahá'í Faith to make rules, not to mention rules related to membership in the Highest Legislative body of the Faith.

The fact is that their bogus/headless UHJ did not "evolve" out of anything. The sans-Guardian Hands illegally, without authority to do so, simply called for the election of their illegitimate UHJ. Those elected members of that illegitimate body had no personal experience as members of an International Bahá'í Court, no body of previous legislation and experiences to draw wisdom from, no "sacred head" able to to "...insist upon a reconsideration by them of any enactment he conscientiously believes to conflict with the meaning and to depart from the spirit of Baha'u'llah's revealed utterances." in the manner
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Surely, many of our intelligent separated sisters and brothers, as soon as they see those facts articulated for them, as Orthodox Bahá'ís have been doing for decades, will quickly discern that it is obvious why Shoghi Effendi did not take the Presidency of the embryonic
Universal House of Justice for himself, but rather assigned that Station to Charles Mason Remey with the clear intention that the very International Bahá'í Council which he himself formed should, by the same stages that he himself infallibly delineated, evolve to eventually effloresce as the legitimate Universal House of Justice complete with a "sacred head" as delineated by the Master, which "sacred head" can be no other person except a living Guardian of the Bahá'í Faith. Surely they will readily understand that Shoghi Effendi neither authorized nor planned nor intended that the Body which he established should be dissolved by mutineers, its President/Head exiled, defamed and denigrated and that a bogus/headless and unguided body should be substituted in its place.

The website of the living Guardian of the Bahá'í Faith:
http://www.Bahai-Guardian.com

By Ross Campbell

Posted at 06:41 AM | Permalink | Comments (0)

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Surely, many of our intelligent separated sisters and brothers, as soon as they see those facts articulated for them, as Orthodox Bahá'ís have been doing for decades, will quickly discern that it is obvious why Shoghi Effendi did not take the Presidency of the embryonic
Universal House of Justice for himself, but rather assigned that Station to Charles Mason Remey with the clear intention that the very International Bahá'í Council which he himself formed should, by the same stages that he himself infallibly delineated, evolve to eventually effloresce as the legitimate Universal House of Justice complete with a "sacred head" as delineated by the Master, which "sacred head" can be no other person except a living Guardian of the Bahá'í Faith. Surely they will readily understand that Shoghi Effendi neither authorized nor planned nor intended that the Body which he established should be dissolved by mutineers, its President/Head exiled, defamed and denigrated and that a bogus/headless and unguided body should be substituted in its place.

The website of the living Guardian of the Bahá'í Faith:
http://www.Bahai-Guardian.com

By Ross Campbell

Posted at 06:41 AM | Permalink

True Bahá'í

Response to Jeffrey's post: that "luminous person and heavenly man"

Dear Jeffrey,

We know that there are many, many highly intelligent women and men amongst our separated sans-Guardian Bahá'í sisters and brothers. Why can they not discern the contrast between the true and legitimate authority of `Abdu'l-Bahá and Shoghi Effendi who wrote the following two statements, and the non-existent authority of Hands of the Cause who formed their own International Bahá'í Council to replace the legitimate Body formed by Shoghi Effendi?:

"ERE LONG, THY LORD SHALL MAKE THEE A SIGN OF GUIDANCE AMONGMANKIND" (`Abdu'l-Bahá writing to (Charles Mason Remey)

"most significant milestone in the evolution of the Administrative Order of the Faith of Bahá'u'lláh in the course of the last thirty years." and "the greatest event shedding lustre upon the second epoch of the Formative Age of the Bahá´í Dispensation potentially unsurpassed by any enterprise undertaken since the inception of the Administrative Order of the Faith on the morrow of 'Abdu'l-Bahá's Ascension, ranking second only to the glorious events associated with the Ministries of the Three Central Figures of the Faith . . ." (Shoghi Effendi, writing about his decision to form the embryonic Uiversal House of Justice, January 9th, 1951)

The IBC formed by the Hands after they illegally dismissed the President of the Council formed by the first Guardian was assigned to greet visitors to the Holy Shrines and other relatively insignificant duties,--certainly not "the greatest event shedding lustre upon the second epoch of the Formative Age of the Bahá´í Dispensation", and certainly not "...unsurpassed by any enterprise undertaken since the inception of the Administrative Order of the Faith on the morrow of 'Abdu'l-Bahá's Ascension, ranking second only to the glorious events associated with the Ministries of the Three Central Figures of the Faith . . .", and definitely not "...ranking second only to the glorious events associated with the Ministries of the Three Central Figures of the Faith . . ."

Cannot our intelligent separated sisters and brothers clearly see that a legitimate Universal House of Justice could not "evolve" out of duties such as greeting visitors to our Holy Shrines? A Universal House of Justice is a Universal Court and a legislative Body, and was officially and infallibly delineated by the first of our Guardians, Shoghi Effendi, to evolve out of an International Bahá'í Court, a stage officially identified by Shoghi Effendi to be "a necessary prelude" to efflorescence as a Universal House of Justice.

Hands of the Cause have no authority in the Bahá'í Faith, unless specifically assigned authority by a living Guardian, and the body of 'greeters' which they established was certainly not a "necessary prelude" to the efflorescence of the highest Legislative Body of the Bahá'í Faith, and the body which they established briefly was certainly not the body delineated by Shoghi Effendi to evolve to become the Legitimate Universal House of Justice complete with a "sacred head" as delineated by the Master in His sacred and immutable Will and Testament in paragraph #25. Hands of the Cause had no authority to

form an International Bahá'í Council in the manner that Shoghi Effendi did. Yes, he had that true authority in the Bahá'í Faith. The Hands had none.

The fact is that a legitimate Universal House of Justice could not and did not evolve out of that band of 'greeters' formed by the renegade Hands of the Cause. The sans-Guardian Hands of the Cause even usurped authority to make their rule that Hands of the Cause could no become elected to their sans-Guardian Universal House of Justice. Hands of the Cause have no authority in the Bahá'í Faith to make rules, not to mention rules related to membership in the Highest Legislative body of the Faith.

The fact is that their bogus/headless UHJ did not "evolve" out of anything. The sans-Guardian Hands illegally, without authority to do so, simply called for the election of their illegitimate UHJ. Those elected members of that illegitimate body had no personal experience as members of an International Bahá'í Court, no body of previous legislation and experiences to draw wisdom from, no "sacred head" able to to "...insist upon a reconsideration by them of any enactment he conscientiously believes to conflict with the meaning and to depart from the spirit of Baha'u'llah's revealed utterances." in the manner
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Surely, many of our intelligent separated sisters and brothers, as soon as they see those facts articulated for them, as Orthodox Bahá'ís have been doing for decades, will quickly discern that it is obvious why Shoghi Effendi did not take the Presidency of the embryonic
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The website of the living Guardian of the Bahá'í Faith:
http://www.Bahai-Guardian.com

By Ross Campbell

Posted at 06:41 AM | Permalink

True Bahá'í

that "luminous person and heavenly man"....

"ERE LONG, THY LORD SHALL MAKE THEE A SIGN OF GUIDANCE AMONG MANKIND"

The above quotation has been extracted from a Tablet addressed to Mason Remey and may be found in the publication "Star of the West" (Vol. V, No. 19, March 2, 1915). In addition to this brilliant and unique promise made to him by ‘Abdu’l-Bahá, he was frequently eulogized by Him in other Tablets that are recorded in various issues of the "Star of the West" where, for example, He has addressed him as: "O thou enlightened beloved son," has extolled him as that "luminous person and heavenly man," and referred to "the loftiness of thy nature, the strength of thy effort and the purity of thy intentions." Moreover, He expressed His infinite love for him, stated he was confirmed "in service to the Kingdom," and informed him that his devoted labours for the Faith were "a magnet of the confirmations of the Abha Kingdom." Moreover, during ‘Abdu’l-Bahá’s visit to Philadelphia on June 8-10, 1912, this significant account is recorded in the "Star of the West":

"Mr. William Remey came in about this time and when Abdul-Baha saw him, he greeted him most warmly" and said to him, "Your brother [Mason] mentioned your name to me. You are greatly blessed by having such a brother. At present you do not know how greatly you are blessed but you will see this with your own eyes. Your whole family will be glorified; they will be proud that they have such sons as Mr. Remey and yourself."

Mason Remey’s accomplishments in his outstanding service to the Faith over a period of more than half a century were unique, manifold, marked by exemplary devotion to the Covenant, as attested by ‘Abdu’l-Bahá and recognized by Shoghi Effendi, and certainly remain unparalleled by any other male believer in the Faith to this day and include the following, to enumerate the most notable:....

Joel B. Marangella
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Posted at 06:26 AM | Permalink

True Bahá'í

that "luminous person and heavenly man"....

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Joel B. Marangella
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Posted at 06:26 AM | Permalink

True Bahá'í

The false actions of the sans-Guardian UHJ expose their false interpretations

In Jeffrey's post entitled: “the embryo possesses from the first all perfections . . . " he has quoted a message from the third Guardian which discusses a letter written by Shoghi Effendi:

"Shoghi Effendi had addressed a letter to the United Nations Special Palestine Committee in July 1947 and, in discussing the Bahá’í Administrative Order, he had referred to his plans to establish this International Council in stating that: “the foundations are now being laid by the national and local councils” and are “paving the way for the constitution of the World Council, to be designated as the Universal House of Justice, which, in conjunction with me, as its appointed Head and the authorized interpreter of the Bahá’í teachings, must coordinate and direct the affairs of the Bahá’í community . . .”

We all know well the common proverbial expression: "Actions speak louder than words."

Here, as quoted, are the words of Shoghi Effendi:

“the foundations are now being laid by the national and local councils” and are “paving the way for the constitution of the World Council, to be designated as the Universal House of Justice, which, in conjunction with me, as its appointed Head and the authorized interpreter of the Bahá’í teachings, must coordinate and direct the affairs of the Bahá’í community . . .”

And here are decades of actions by the sans-Guardian/heterodox Bahá’í administration of Mt.Carmel/ Wilmette:

'the foundations are now being laid by the national and local councils' and are 'paving the way for the constitution of the World Council, to be designated as **the Universal House of Justice,** which, without me, as its appointed Head and without an authorized interpreter of the Bahá’í teachings, must, alone, coordinate and direct the affairs of the Bahá’í community . . .'

Take note that the double quotation marks enclosing Shoghi Effendi's exact official teaching have been replaced by single quotation marks in the version which expresses the bogus UHJ's false interpretation by its actions, which false interpretation of those vital words of the first of our Guardians, the illegitimate UHJ on Mt. Carmel has been foisting upon the Bahá’í world for more than forty years.

Clearly, as observed in Shoghi Effendi's official 1947 letter to the United Nations Special Palestine Committee, he foresaw and taught that an authorized interpreter of the Bahá’í teachings would be necessary to "coordinate and direct the affairs of the Bahá’í community . . .” while a legitimate Universal House of Justice is operational.

That official statement by Shoghi Effendi, the first of our Bahá’í Guardians, exposes to be utter nonsense and abject error the comment often written and spoken by heterodox Bahá’ís that the interpretations of the Bahá’í Writings made by Shoghi Effendi before he died are sufficient/adequate to guide Bahá’ís and humankind during all of the remaining centuries of this Holy Bahá’í Dispensation.

And that foolish comment has been repeated so many, many times by heterodox Bahá'í believers that it is impossible that their leaders and bogus UHJ members could deny knowledge of that commonly held view amongst their adherents/followers, and yet they conspicuously neglect to rebuke that utterly foolish and spiritually dangerous comment which is so totally in violation and conflict with the official teaching of the first of our Guardians quoted above.

And by their very actions they have continuously supported that false comment.

Such negligence which has been consistently displayed by the bogus UHJ currently on Mt. Carmel for decades is the very essence of apostasy.

The website of the living Guardian of the Bahá'í Faith:
http://www.Bahai-Guardian.com

Ross Campbell

Posted at 02:07 PM | Permalink

True Bahá'í

their appalling and inexcusable ignorance

Every Bahá’í who has read the writings of Shoghi Effendi in the Dispensation of Bahá’u’lláh will have noted that he has referred to the Will and Testament of ‘Abdu’l-Bahá as "the Child of the Covenant—the Heir of both the Originator and Interpreter of the Law of God" and that, in view of this spiritual relationship, this sacred and divinely-conceived Document is to be regarded, not only as the Will of ‘Abdu’l-Bahá but that of Bahá’u’lláh, as well, and therefore, as Shoghi Effendi has emphasized, should actually be considered as "their Will." Would such a divinely-conceived Document become null and void thirty-six years after the inception of the Administrative Order to which it gave birth?

Furthermore, Shoghi Effendi has equated the Will and Testament of ‘Abdu’l-Bahá, in its sacredness and immutability, with Bahá’u’lláh’s Most Holy Book, the Kitáb-i-Aqdas, in stating that these two "sacred documents" are "not only complementary" but "they mutually confirm one another and are inseparable parts of one complete unit." In view of that statement, it should be crystal clear that the terms of ‘Abdu’l-Bahá’s Will are as immutable and as inviolate as the laws of Bahá’u’lláh in the Kitáb-i-Aqdas, and are accordingly destined to endure and remain unchanged as long as the Dispensation of Bahá’u’lláh endures. Moreover, Shoghi Effendi has consistently and repeatedly emphasized in his writings the essentiality and indispensability of the institution of the Guardianship to the establishment of the World Order of Bahá’u’lláh.

In the light of the sacredness and immutability of the Will and Testament of ‘Abdu’l-Bahá, as emphasized by Shoghi Effendi in the above quoted statements, it is incomprehensible that the Hands of the Cause, the last contingent of whom had been appointed by Shoghi Effendi in the very last cablegram he dispatched to the Bahá’í World in October 1957, would have not only completely ignored these writings during the conclave they convened in ‘Akká, following Shoghi Effendi’s passing in London, England on 4 November 1957 but would have revealed, as well, their appalling and inexcusable ignorance of the provisions of ‘Abdu’l-Bahá’s Will and Testament....

Joel B. Marangella
READ ENTIRE ARTICLE

Posted at 07:30 AM | Permalink

True Bahá'í

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Joel B. Marangella
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Posted at 07:30 AM | Permalink

True Bahá'í

there was no mention whatsoever that ‘Abdu’l-Bahá was the divinely-inspired Architect

Recently a magazine has been placed in my hands titled: “THE BAHÁ’ÍS” published by the “Office of Public Information of the Bahá’í International Community” of the heterodox Bahá’í organization and distributed by the heterodox Bahá’í Publishing Trust of the United States. It was published initially in 1992 and reprinted in 1999 and undoubtedly has since been reprinted.

It is an attractive 80 page magazine obviously designed primarily to appeal to the non-Bahá’í reader containing nine principal articles on various aspects of the Faith and many photographs in colour of ‘Abdu’l-Bahá, Shoghi Effendi, former Hands of the Cause, the members of the first illegitimate Universal House of Justice, the holy Shrines, the several Bahá’í Temples, and various Bahá’í groups.

The article that has particularly caught my attention is one titled: *“A System for Global Governance”* with the subtitle, *“The Bahá’í Administrative Order”* comprising some three pages interspersed with several photographs. Perhaps I should not have been shocked, upon reading this article, written to inform the non-Bahá’í reader about the Bahá’í Administrative Order of the Faith, although I was, when I noted that that there was no mention whatsoever that ‘Abdu’l-Bahá was the divinely-inspired Architect of that Order.

However, as the articles in this publication are all written by heterodox Bahá’ís who believe that the Guardianship ended with the passing of Shoghi Effendi, it should have come as no surprise that they would omit any reference to the Will and Testament of ‘Abdu’l-Bahá for fear that if that sacred and divinely-conceived Document were to be reviewed by the same readers, they would inevitably perceive the essentiality and indispensability of the Institution of the Guardianship to the World Order of Bahá’u’lláh. For they would discover that ‘Abdu’l-Bahá had made the Guardian of the Cause of God not only the ***“Center of the Cause,”*** assisted by Hands of the Cause appointed solely by him, but had been endowed with the exclusive right of interpreting Bahá’í Holy Writ and been made the ***“sacred head”*** of the supreme administrative body of the Faith—the Universal House of Justice— which under their administrative organization was now a headless body.

Joel B. Marangella

READ ENTIRE ARTICLE

Posted at 08:34 AM | Permalink

True Bahá'í

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Joel B. Marangella

READ ENTIRE ARTICLE

Posted at 08:34 AM | Permalink

True Bahá'í

They hung on to any flimsy straw that they could

Rúhíyyih Khánum and the former Hands who followed her in violation of the Covenant, as well as the headless and spiritually dead body that they created, all followed a common pattern in which they projected a picture of Shoghi Effendi, the first Guardian of the Cause of God, as a weak, irresponsible and careless person who was unfaithful to the
Will and Testament of `Abdu'l-Bahá, and without being vouchsafed divine guidance, inspiration, and the protection of God.

They hung on to any flimsy straw that they could to say that he did not fulfill his divine obligation of appointing his successor during his own lifetime. This is in contradiction to many of the writings of Ruhiyyih Khanum and the former Hands and those who now run the bogus UHJ, who, on the one hand, attest to his spirituality, preeminence, precision, hard working and undoubted faithfulness to the provisions of the Will and Testament, while, on the other, they ignore the fact that Shoghi Effendi had, in strict and faithful accordance with that sacred Document appointed "in his own lifetime him that shall become his successor."

Nosrat

READ ENTIRE ARTICLE

Posted at 06:09 AM | Permalink

True Bahá'í

"[they] who have named ignorance knowledge, and called oppression justice"

"Those words uttered by the Luminaries of Truth must needs be pondered, and should their significance be not grasped, enlightenment should be sought from the Trustees of the depositories of Knowledge, that these may expound their meaning, and unravel their mystery. For it behooveth no man to interpret the holy words according to his own imperfect understanding, nor having found them to be contrary to his inclination and desires to reject and repudiate their truth. For such, today, is the manner of the divines and doctors of the age, who occupy the seats of knowledge and learning, and who have named ignorance knowledge, and called oppression justice." Kitáb-i-Iqán (p.182)

Similarly to Muhammad Who, in referring to the Imams who were destined to succeed Him and be the sole interpreters of His word, stated in the Qu'ran: "Ask ye therefore, of them that have the custody of the Scriptures, if ye know it not." Bahá'u'lláh has likewise cautioned "no man to interpret the holy words according to his own imperfect understanding..." or "contrary to his inclination and desires..." and has enjoined those who do not grasp the significance of the revealed Word to seek enlightenment from the "Trustees of the depositories of Knowledge" (the depositories of Knowledge being their revealed Writings).

It is obvious that these Trustees (note the plurality) must be living to provide this sole source of interpretation as long as the Dispensation of Bahá'u'lláh endures. Is it not clear, therefore, that Bahá'u'lláh promised that there would be this continued source of interpretation following the Ascension of `Abdu'l-Bahá? And, therefore, `Abdu'l-Bahá provided for this continuing source of interpretation in the Institution of the Guardianship in His Will and Testament, a sacred Document that should actually be considered a part of the immutable explicit holy Text and nothing less than "Their Will" for, as Shoghi Effendi has explained in his work God Passes By : "This Instrument can, if we would correctly appraise it, no more be divorced from the One Who provided the motivating impulse for its creation than from Him Who directly conceived it."

Yet, in complete disregard of the foregoing, this divinely-conceived, co-authored, immutable and sacred Document has been shamefully and inexplicably repudiated by those who contend that the Guardianship of the Cause of God has come to and end only thirty-six years after the inception of the Administrative Order "fashioned by the hand of its perfect Architect" in which the Guardian has been designated both the Head of the Faith and the "sacred head for life" of its supreme legislative Organ.

Joel B. Marangella
READ ENTIRE ARTICLE

Posted at 07:44 AM | Permalink

True Bahá'í

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Joel B. Marangella
READ ENTIRE ARTICLE

Posted at 07:44 AM | Permalink

True Bahá'í

those words of the first Guardian all count

Yes, as Bahá'ís, we might expect Christians to make such a statement or other religionists or their leaders. However, could any true Bahá'í expect her/his fellow Bahá'ís to make or to endorse/support such a statement or attitude of negation and contradiction towards the official written words of the first of our Guardians, Shoghi Effendi?

Concerning those quoted words of Shoghi Effendi recorded in God Passes By, " the most brilliant and wondrous tale of a century that has ever been told", of which history Rúhíyyih Khánum wrote :

"...every word counts"

"...each design perfect in itself",

Orthodox Bahá'ís certainly believe his words.

Evidently Rúhíyyih Khánum believed neither Shoghi Effendi's words, nor even her own words which she wrote concerning his words recorded in God Passes By. He wrote very specificaly about the hereditary Guardianship of the Bahá'í Faith and its accompanying power and authority to interpret "the words of God", which " must and will, in a manner unparalleled in any previous religion, safeguard from schism the Faith from which it has sprung."

Othodox Bahá'ís believe that those words of the first Guardian all count.

Heterodox Bahá'ís demonstrate by their words and actions that they believe that his words do not count.

Ross Campbell

READ ENTIRE ARTICLE

Posted at 07:38 AM | Permalink

True Bahá'í

Appellate Briefs and Oral Argument Available Online

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Posted at 11:34 AM | Permalink

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Jeffrey

Posted at 09:57 AM | Permalink

True Bahá'í

The true colors of Wilmette NSA come out under questioning by Court of Appeals

The oral arguments of the Wilmette NSA's appeal of Judge St. Eve's decision favoring the Orthodox Baha'is was held on 20 February 2009 in Chicago Illinois. For more information about this court case, brought by the Wilmette NSA against the Orthodox Baha'is, go here: http://www.truebahai.com/court_case.html

Here is a transcript of part of the exchange between Mr. Handelman, the attorney for the NSA, and a couple of the Judges of the Court of Appeals. No matter how hard he tried to obfuscate the outrageous position of the NSA, the Judges carefully questioned him and exposed the oppressive and fascist nature of the NSA's position, and it is here for all the world to see.

Here is part of the oral argument. Enjoy:

Jeffery A. Handelman, for Defendant-Appellant National Spiritual Assembly of the Baha'is of the United States: The principle we are here advancing today has been adopted by other courts of appeals and that is that a-- while the general rule is that a nonparty cannot be bound by an injunction issued in a case in which it wasn't named as a party, there are -- there is an important exception to that general rule and that is a nonparty is bound by an injunction if he is legally identified with the defendant corporation...

Judge William J. Bauer: Do you know of any case involving that particular rule that you enunciated to us in a civil rights case?

Handelman: Your honor, there are a couple of cases on point, the Federal Circuit in Additive Controls addressed this question of what do you do in applying an injunction when the corporate defendant has been dissolved.

Judge Bauer: That had to do with a patent infringement case?

Handelman: That is correct.

Judge Bauer: Other than a patent infringement case, do you have anything besides-- civil rights cases that involve that theory that you just enunciated?

Handelman: The two cases we rely on-- one is a patent infringement case Additive Controls. The other one is a trademark infringement case

Judge Bauer: Also from the Circuit?

Handelman: That is from the First Circuit

Judge Bauer: The First Circuit?

Handelman: Correct. Both of these cases draw on, first of all, the fact that Rule 65d codified the common law in this regard and so Justice Jackson in the Regal Knitwear case summarized Rule 65d: "is derived from the common law doctrine that a decree of injunction not only binds the parties defendant but also those identified with them in interest."

Judge Bauer: Let me intrude myself again. Was the original injunction a consent decree or was it a fought out battle?

Handelman: No the scenario leading to the injunction, the...

Judge Bauer: No, all I ask is a very simple question. Did Judge Austin formulate this decree himself or was it a consent decree?

Handelman: It was not a consent decree.

Judge Bauer: OK

Handelman: There were findings of fact and conclusions of law...

Judge Bauer: Based on a contested argument before, and presentation of evidence before Judge Austin?

Handelman: The... my understanding is that the NSA...

Judge Bauer: See you weren't around in those days. I was.

Handelman: But your Honor Judge Austin.. Bare in mind this was the counterclaim, the original was, was against the NSA. The trademark infringement claim was brought by way of a counterclaim. So they started it. We responded and there was a findings of fact and
conclusions of law entered by Judge Aspen.

Judge Bauer: After a hearing?

Handelman: I do not know if there was testimony at the hearing. I do not believe there was testimony given at the hearing by both sides but Judge Austin...

Judge Bauer: What was the predicate for the decision? Stipulation of facts?

Handelman: No, there was no stipulation, the NSA...

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Jeffrey

Posted at 09:57 AM | Permalink

True Bahá'í

They shamelessly interpret passages of Bahá'í Holy Writ

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Yet, it was Rúhíyyih Khánum who became the Hand's de facto anointed leader during their meetings after Shoghi Effendi's death. Appropriate leadership should have been by the President of the IBC, Mason Remey, but the majority of them did not want that. In reading Shoghi Effendi's instructions, it is clear that Mason Remey was the only one who had been given authority to convene the International Bahá'í Council, yet that was never allowed to happen. The Hands dissolved Shoghi Effendi's IBC and *elected* one of their own, which had no God-given authority whatsoever. This signaled the beginning of the end, when they finally removed the invisible thread of Infallibility from their midst. Shoghi Effendi's instructions were never followed, and it was eventually Mason Remey who was belittled and banished by them. Upon leaving, Mason Remey took the invisible thread of Infallibility with him, leaving them naked. Up until then, they had that unacknowledged and hidden invisible thread in their midst; but now it was gone.

By David Maxwell

READ ENTIRE ARTICLE

Posted at 09:30 PM | Permalink

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By David Maxwell

READ ENTIRE ARTICLE

Posted at 09:30 PM | Permalink

True Bahá'í

ATTENTION MISLED BAHA'IS!!

POSTED ON BEHALF OF THE GUARDIAN OF THE BAHA'I FAITH

Tragically overlooked by the Hands of the Cause following the passing of Shoghi Effendi on 4 November 1957, and long since forgotten, is his message addressed to the Baha'i World on 23 November 1952, that resulted in serious and enduring consequences with an almost fatal impact on the continuance of the divinely-conceived Baha'i Administrative Order bequeathed to us by the infallible Pen of 'Abdu'l-Baha in His sacred Will and Testament, an Order acclaimed by Shoghi Effendi in his work: "The Dispensation of Baha'u'llah" as nothing less than "God's immutable Purpose for mankind in this day."

It was in this message that Shoghi Effendi, significantly and undeniably forecast his early passing, albeit in an indirect manner, while at the same time clearly and unmistakably projecting the essential continuance of the Guardianship, whose living incumbent is the irreplaceable "Center of the Cause" and "the sacred head and distinguished member for life" of the Universal House of Justice.

It was in this same message that he referred to the International Baha'i Council that he had appointed in his Proclamation of 9 January 1951 as "The Central Body," the one and only time he had ever used this term, so as to leave no doubt of the primacy of this institution and furthermore clearly assigned its future role. Yet, upon his passing, this International Council--nothing less than the embryonic Universal House of Justice --would be shamelessly relegated by the Hands of the Cause to a subordinate position to their own in their nefarious seizure of control over the affairs of Faith and illegitimate reign of some five years.

For details see:

http://www.Bahai-Guardian.com

Posted at 10:54 PM | Permalink

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True Bahá'í

...changing key passage in many of the Bahá'í books.

Another key issue for Baha'is is that a contributing factor to the neutralizing of the Faith by the bogus UHJ is their pattern of not only ignoring the original Writings in their activities, but actually changing key passage in many of the Bahá'í books. It should be understood by all Bahá'ís that its Publishing Trust has published books that contains text modified from the original of some of the books available from them since the passing of the First Guardian. Additionally, when perusing the listing of references immediately following the ITC study, many of those references cite the writings of the present Universal House of Justice for the justification of their existence. The reason for them doing so comes into question when in every instance they could have used topical Writings penned by the Three Central Figures of the Faith, Writings that are considered Holy Writ and the very foundational elements of the Bahá'í Faith. As a result, Orthodox Baha'is, and others who are concerned with authenticity should rely only on those books copyrighted and printed prior to 1957. In all cases of such modification, the author's original intent has been compromised. I will cite one such example of modification from "Bahá'u'lláh and the New Era," by J.E. Esslemont, a book that Shoghi Effendi said was one of the three most important for teaching the Bahá'í seeker.

By David Maxwell

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Posted at 09:44 AM | Permalink

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True Bahá'í

Do not become despondent, neither be thou sad....

At long last, it had now become evident, that the Master's portentous and highly revealing prophecy to Mason Remey concerning his future role contained in a Tablet addressed to him as long ago as 1915 had been fulfilled:

"Verily I beseech God to make thee confirmed under all circumstances. Do not become despondent, neither be thou sad. ERE LONG, THY LORD SHALL MAKE THEE A SIGN OF GUIDANCE AMONG MANKIND." (Star of the West - Vol.V, No. 19, March 2, 1915).

Let us now consider the latter part of the passage quoted from your book on the first page of this letter. You have said that you were only able to survive the Guardian's death *"because I could not abandon him and his precious work . . ."* This sentiment is certainly understandable in view of your great love for him and appreciation, more than any of us, due to your closeness to him, of his devoted, untiring, and magnificent labors during his 36 year ministry for the triumph of the Faith and the erection of the Institutions of the Administrative Order of Bahá'u'lláh, as delineated in the Will and Testament of `Abdu'l-Bahá. I find a great paradox in your statement, for, notwithstanding this sentiment, you have acquiesced in, if not presided over, the dismantlement of the very international institutions of the Faith whose final establishment during the concluding years of his ministry represented the crowning achievement of Shoghi Effendi's long, arduous, and dedicated labors to erect the administrative machinery of the Faith. Were not these achievements hailed by him in a veritable deluge of momentous and historic cablegrams to the Bahá'í world (as found in the book: MESSAGES TO THE BAHÁ'Í WORLD, 1950-1957) extolling the fact that these international institutions had finally been established? For example, in his message of 30 June 1952 (some 5 months before our pilgrimage) he stated:

"At the World Center of the Faith, where, at long last the machinery of its highest institutions has been erected, and around whose most holy shrines the supreme organs of its unfolding Order, are, in their embryonic form, unfolding . . ."

Were not these ***"highest institutions"*** and ***"supreme organs"*** that had at long last been erected in their embryonic form none other than the Universal House of Justice (i.e. the International Bahá'í Council) and the institution of the Hands of the Cause? Small wonder, then, that Shoghi Effendi could joyfully announce to the Bahá'í world that the ***"embryonic World Commonwealth of Bahá'u'lláh"*** had been established in all of its perfection and glory and he could as his ministry drew to its conclusion derive the greatest satisfaction and joy in the knowledge that he had faithfully discharged, with the erection of these institutions, and in the planning and inauguration of the Ten Year Global Crusade, every mandate bequeathed to us by the Master.

By Joel B. Marangella

READ ENTIRE ARTICLE:

Second Unanswered Letter to Rúhíyyih Khánum

Posted at 12:57 PM | Permalink

True Bahá'í

If they truly believed....

During this month of fasting, Bahá'ís refrain from food and drink each day during the hours between sunrise and sunset in obedience to Bahá'u'lláh's law. They do this because they truly believe that Bahá'u'lláh is the Manifestation of God for this age, and that He has revealed the laws necessary for human growth, peace, justice and tranquility. Bahá'ís believe there is a power in this Revelation, and that God firmly rules this creation, so that the ultimate victory of the Cause of God is assured. "All the kingdoms of heaven and earth and whatever is between them are God's, and His power is supreme over all things." [From the Báb, protection prayer] "Never be depressed. The more ye are stirred by violation, the more deepen ye in firmness and steadfastness, and be assured that the divine hosts shall conquer, for they are assured of the victory of the Abha Kingdom." [From Selections from the Writings of `Abdu'l-Bahá, p. 211]

So if we are assured of the victory of the Cause of God over violators and other enemies, what is there to fear from them? If one is truly faithful, and truly believes that one is firm in the Covenant, there is nothing to fear from those who oppose the Faith.

But the actions of the National Spiritual Assembly of the Bahá'ís of the United States headquartered in Wilmette, Illinois ("NSA") lead me to question whether all Bahá'ís truly believe in the ultimate victory of the Cause, or that they have faith of their own firmness in the Covenant.

If they truly believed, they would not be so concerned about increasing their numbers, constantly seeking to proselytize the Faith, seeking fresh recruits to the organization, and frequently requesting more and more funds from their members to fund the organization's growth. If one is assured of victory, then one must believe that one's duty is to merely inform the world of the Teachings, making the Teachings available, and then rely upon God to awaken to the Truth those whom God sees fit to bring in to His Cause.

If they truly believed, they would not seek to silence the Orthodox Bahá'ís and others who challenge the legitimacy of their leadership, and who seek to inform the world about the Truth of the Covenant of Bahá'u'lláh, to the point of taking them to federal court and appealing their loss to the Court of Appeals in Chicago, seeking to topple the legal traditions of the United States for religious freedom. Using a legal technicality (arguing that a final Judgment cannot be attacked no matter how unlawful it is) and obfuscating their true position (that the only people who can call themselves Bahá'ís are those authorized by their sans-Guardian UHJ) from the appeals court. If one is assured of victory, and that one's position is correct, there is no reason to run from argument or to obfuscate one's position. They should confidently assert their claim for leadership and allow Bahá'ís everywhere to fully consult upon and discuss the legitimacy of their leadership, allowing the Truth to prevail, and allowing the matter to be decided in the hearts of the Bahá'ís instead of attempting to enforce their leadership by having a secular judge decide the question.

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If they truly believed, they would not squelch dissent and discussion within their own ranks. They would allow freedom of the members to independently investigate the truth for themselves. They would not attempt to dictate the actions and thoughts of their members by coercion, shunning, sanctions, and threats. Instead, they would allow all matters to be freely consulted upon.

Where there is fear, there one finds a lack of faith.

So ask yourself why the leadership of the sans-Guardian organization, with all of its money, power, and influence, and with its claims of religious legitimacy, is so afraid of a tiny band of persons faithful to the living Guardian?

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Jeffrey

Posted at 08:56 AM | Permalink

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Posted at 09:30 PM | Permalink | Comments (0)

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True Bahá'í

...just as you suspected, that two plus two equals four, rather than five?

While the Guardian relies upon the entire context and scope of the available information, the bogus UHJ has to pick and choose among available segments for whatever they believe will justify their position on any issue at any particular time. The process that the bogus UHJ demands of their believers, and it is my understanding that demand is the correct word, smacks in the face of one of the basic principles of the Faith, *the independent investigation of truth.* Humans are commanded by Bahá'u'lláh to search Holy Writ themselves (such Writings as written by the Three Central Figures of the Faith) to become educated in the ways and precepts of their Faith. Gleaning from the fount of knowledge of Holy Writ, being continually in its presentation and acting in conformance with that is the only manner in which a mature civilization may optimally function. How confusing to a believer it must be when an answer she receives may not fit with what she reads from the Writings the very next day. Is that not like being taught that two plus two equals five, then finding information in the Writings that postulates, just as you suspected, that two plus two equals four, rather than five?

By David Maxwell

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Posted at 05:31 PM | Permalink

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something is very disastrously in error...

Each successor Guardian is simultaneously one of the "chosen ministers" of the Covenant of Bahá'u'lláh as defined by Shoghi Effendi. The Guardians are His "chosen ministers".

Elected individuals in the Bahá'í Faith are in no way directly connected to that hereditary principle of the Bahá'í Faith which principle ensures that an unscrupulous man will never become head of the Bahá'í Faith. Elected individuals do not and cannot carry forward
the hereditary principle of the Bahá'í Faith. For that very reason, we quickly perceive that something is very disastrously in error when we read these words recorded on page 397 of the Heterodox Bahá'í publication, The Bahá'í World 1954-1963:

"The members of all the National and Regional Spiritual Assemblies of the Bahá'í world, duly constituted in Ridván 1960, will take part in a postal ballot to elect nine members to the International Council. This International Bahá'í Council is to work under the direction and supervision of the Hands of the Cause residing in the Holy Land..."

True seekers and all sincere Bahá'ís will take careful note of that gross distortion of the Master's sacred Instructions which distortion eliminates the hereditary principle of the Bahá'í Faith, replacing the chosen and appointed head of the legitimate International Bahá'í Council, appointed by the first Guardian, with totally elected membership.

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The current Court aggression... to stifle the freedom of speech of Orthodox Bahá'ís

Are those elected individuals of the Heterodox/sans-Guardian Bahá'í leadership so pathetically ignorant about history that they are unaware that faithful followers of all Holy Manifestations of God since Adam have never permitted mere humans to revoke their missions, forcing them to disobey the Holy Prophets in Whom they placed their
Faith and to Whom they gave their hearts?

Faithful Bahá'ís do not permit mere women and men to muzzle them, preventing them from obediently sharing their precious faith with other women and men who need to hear their Message.

The current Court aggression intended to stifle the freedom of speech of Orthodox Bahá'ís exposes such ignorance on the part of that Heterodox leadership on Mt. Carmel and in Wilmette, which leaders evidently fail to understand the concept of faithfulness to Almighty God's Holy Prophets.

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THEIR DEFIANCE OF "GOD'S IMMUTABLE PURPOSE."

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Who is guilty of blatantly defying God's immutable Purpose?

Shoghi Effendi writing in his spiritual Testament--The Dispensation of Baha¹u¹llah--states: "The bedrock on which this Administrative Order is founded is God's immutable Purpose for mankind in this day."

A sans-Guardian and hence headless body with its seat in Haifa exercises its ill-gotten authority over the most of the Baha'i world and despite this glaring deformity and undeniable illegitimacy, falsely and shamelessly represents itself as the Universal House of Justice delineated in the Will and Testament of 'Abdu'l-Baha whose provisions stipulate that the Guardian of the Cause of God presides over its deliberations as "the sacred and
distinguished member for life."

It should be crystal clear that this imperfect and illegitimate body that is not an Organ of the divinely-conceived Administrative Order, delineated under the provisions of the divinely-conceived provisions of the Will and Testament of 'Abdu'l-Baha, and has been blatantly established contrary to its sacred provisions, but yet exercises its illegitimate authority over most of the Baha'i world, is flagrantly doing so in complete defiance of
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Joel B. Marangella

Guardian of the Baha'i Faith

Naw-Ruz 2009

WEB: http://www.Bahai-Guardian.com

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And to force such disobedience/injustice upon Bahá'ís around the Earth in order to produce unity is rank tyranny, no different than the tyranny imposed upon women and men throughout history by totalitarian regimes.

Yes, unity without justice is tyranny, even when found amongst Bahá'ís.

By Ross Campbell

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Posted at 06:31 AM | Permalink

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True Bahá'í

a spiritual plague of darkness

What we are experiencing and observing daily as Orthodox Bahá'ís is no less historically important than those events during the Dispensation of His Holiness, Moses, and fulfillment of Holy prophecy is occurring before our very eyes. We are observing a spiritual plague of darkness against the enemies of the Covenant of Bahá'u'lláh and it is very real, and very literal, although not physical but spiritual. We are eye-witnesses of that plague just as the Israelites were witnesses of the happenings during their Holy Dispensation. There is no evidence in Holy Scripture that the Israelites were given any advance word about nine of the plagues. They were told to prepare for the tenth with specific instructions. Thus, they did not know what the Egyptians were experiencing concerning the three days of darkness when they all stayed exactly where they were when the darkness fell upon them.

We do know and we can observe the spiritual darkness which the enemies of our Lord's Covenant are experiencing because when we invite them to look at the brilliant light shining forth from the Master's sacred Will and Testament just like the sun in its brightness, those enemies of the Lord's Covenant provide no evidence whatsoever that they can see that resplendent light.

Ross Campbell

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Posted at 10:53 PM | Permalink

True Bahá'í

Do you follow every Sacred Clause of ‘Abdu'l-Bahá’s Will and Testament?

The primary element that is missing in all the activities of the bogus Universal House of Justice is the element of connectivity with the Holy Spirit, the Divine Linkage with God. God’s Covenant with humans has always been in the forefront of any religious thought and authenticity. The Ark of the Covenant is often emphasized in the hereditary lineage of the religion. In any case, it is a given that a proper lineage is necessary in order that an effective adherence to God’s Law may be realized. History tells us that this is the one element of any revelation that becomes almost immediately flawed with the passing of the Prophet, and thus has led to murky or corrupted lines of succession.

The most distinguishing feature of the Bahá'í Faith is that for the first time, humans were left with a clearly defined path to follow in order that the hereditary lineage to the All Knowing would be ensured. It logically follows that the avenue of the lineage must follow certain tests in order to be valid. The Will and Testament provides the touchstone for that to happen. If every Sacred Clause of the Will is not satisfied, there is most certainly error involved in whatever results are generated.

Do you follow every Sacred Clause of ‘Abdu'l-Bahá’s Will and Testament? One of the conditions of the Will is that a guardian must appoint his successor during his lifetime. Shoghi Effendi did that. In fact, every action performed by Shoghi Effendi was in compliance with the Will. Since the connection with the Holy Spirit flows through that Institution, it is absolutely necessary for the guardian‘s pronouncements to be followed.

By David Maxwell
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Posted at 09:52 AM | Permalink

True Bahá'í

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Let us now proceed to a consideration and review of 'Abdu'l-Bahá's supreme Handiwork concentrating where it may be required on those passages that were either misunderstood, misinterpreted or lost sight of by the then Hands of the Cause and the vast majority of their fellow believers following the passing of the first Guardian of the Faith when for the first time provisions concerning the continuity of the guardianship came into operation. Had these passages not been misunderstood and the preconceptions based on these misunderstandings not been so widely held and had the believers retained their faith in the immutability and immortality of every clause of 'Abdu'l-Bahá's divinely-conceived Charter for the New World Order of Bahá'u'lláh, then the Covenant of Bahá'u'lláh would not have fallen prey to the greatest violation that it has sustained in the history of the Faith.

By Joel B. Marangella
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Posted at 10:28 AM | Permalink | Comments (0)

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True Bahá'í

only the Guardian has direct Holy-linkage with God

It should be remembered that `Abdu'l-Bahá's Will and Testament announced the Institution of the Guardianship, and that each time Shoghi Effendi refers to his authority he is referring to his station as the embodiment of the Institution of the Guardianship, and not as his role as Shoghi Effendi the man. The Institution of the Guardianship is destined to continue for at least this 1,000 year Dispensation. It will be embodied by many humans during that time. Each will bring the Spirit of God to the UHJ in its deliberations and actions, thusly providing it the capability to follow God's Will.

Lacking the living guardian as its head, the UHJ is a hollow and corrupted institution. It must be emphasized again that the guardian is the Center of the Cause, and provides the only avenue in `Abdu'l-Bahá's Will and Testament to have any direct connection with the Manifestation Bahá'u'lláh, and thus with God Himself. The Will leads to a Universal House of Justice composed of eight elected and one appointed member, its president. Thus, only the Guardian has direct Holy-linkage with God, and is, as it president, the Center of the Cause, the only member of any UHJ to have infallible composure.

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Posted at 01:17 PM | Permalink

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True Bahá'í

THE COVENANT THE MASTER MADE WITH THE BAHÁ'ÍS THAT THEY SHOULD ACCEPT HIS ADMINISTRATION AFTER HIM

[I]t will be an outright lie, a shameful deviation and a wicked sin for anybody to claim that the phrase: "His administration" refers to the administration of Rúhíyyih Khánum and the former Hands who abandoned `Abdu'l-Bahá's Divinely-conceived administration and replaced it with their own man-made administration without the Guardian of the Cause of God—the "sign of God," "the chosen branch," "the expounder of the words of God," "the sacred head," "the distinguished member" of the Universal House of Justice, the one whom "Should he not attend in person its deliberations, he must appoint one to represent him," the one whom, "Should any of the members commit a sin, injurious to the common weal, the Guardian of the Cause of God hath at his own discretion the right to expel him," the one whom "The Lord, as a sign of His infinite bounties, hath graciously favored His servants by providing for a fixed money offering (Huqúq), to be dutifully presented unto Him."

"His administration" is `Abdu'l-Bahá's administration which is delineated in His sacred Will and Testament. "His administration" revolves around the Guardian who is the "Center of the Cause" about whom Rúhíyyih Khánum wrote the following, when she was faithful:

"The principle of successorship, endowed with the right of Divine interpretation, is the very hub of the Cause into which its Doctrines and Laws fit like the spokes of a wheel -- tear out the hub and you have to throw away the whole thing."
(Rúhíyyih Khánum, Twenty Five Years of the Guardianship, p. 23)

Nosrat'u'llah Bahremand

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Posted at 10:27 AM | Permalink

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By Joel B. Marangella
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Posted at 10:28 AM | Permalink

True Bahá'í

Do you know...?

I particularly invite the attention of the Baha'is who hold no office in the sans-Guardian Baha'i Faith and ask them the following:

Do you know what happened after the death of Shoghi Effendi, the first Guardian of the Baha'i Faith?

Do you know about the reprehensible actions and the plotting of the Hands of the Cause following the passing of Shoghi Effendi?

Do you know that the "CUSTODIANS OF THE BAHA'I FAITH" appointed by the Hands of the Cause, following the passing of Shoghji Effendi, was an illegally established body as no such body is prescribed in the Will and Testament of 'Abdu'l-Baha?

Do you know that you are not following the true Faith as you are adhering to an illegitimate man-made administrative System instead of the divinely-conceived, sacred and immortal Administrative Order bequeathed to us by 'Abdu'l-Baha in His Will and Testament?

Dr. A Parikh

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True Bahá'í

He said to consult in all matters.

True consultation is difficult because it requires fearless courage and egoless effort. But the collective wisdom that emerges from true consultation is the truth itself. True problem solving and true dispute resolution is achieved with the tool of consultation.

This makes me wonder what might have happened after the death of Shoghi Effendi, had the Bahá'í world engaged in true consultation and openly discussed the question of the successorship of the Guardian. Would not the collective wisdom of the Bahá'ís reach the truth? Even the Hands, by all accounts, failed to consult over the question of the Guardianship. In fact, the decision there would be no Guardian was railroaded through that body, which secretly voted to end the Guardianship and then secretly went about the business of electing a headless UHJ completely contrary to the requirements set forth in `Abdu'l-Bahá's Will and Testament. Refusing to consult over the question thereafter and prohibiting any discussion by anyone on the question of the continuing Guardianship, the illicit body of the Hands, calling itself the "Custodians" went forth with the greatest violation of the Covenant ever committed. (I realize that the heterodox "UHJ" supposedly consulted on this question, yet there was never the prerequisite consultation over whether this body was legitimate or properly constituted. It is clearly obvious that it was not.)

To this day, the Bahá'í world refuses to consult over this question, despite the pleas set forth by the Orthodox Bahá'ís to reconsider and to come back under the Covenant in obedience to the living Guardian. Bahá'u'lláh did not say consult on some things, He said to consult in all matters.

By Jeffrey Goldberg

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Posted at 10:02 AM | Permalink

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True Bahá'í

in clear defiance of "God's immutable Purpose,"...

POSTED ON BEHALF OF THE GUARDIAN OF THE BAHA'I FAITH

http://www.Bahai-Guardian.com

"THE BEDROCK ON WHICH THIS ADMINISTRATIVE ORDER IS FOUNDED IS GOD¹S IMMUTABLE PURPOSE FOR MANKIND IN THIS DAY." -- Shoghi Effendi

The Administrative Order referred to by Shoghi Effendi above is undeniably the one delineated in the divinely-conceived, sacred and immutable Will and Testament of 'Abdu'l-Baha.

Yet, in clear defiance of "God's immutable Purpose," the sacred provisions of that Will and Testament have been violated and nefariously repudiated by a body in Haifa erroneously calling itself the Universal House of Justice of the Baha'i Faith, for it has been illicitly established without the Guardian of the Faith presiding as its irreplaceable "SACRED HEAD" as required under the provisions of 'Abdu'l-Baha's Will.

That body has inexcusably failed to recognize that Shoghi Effendi faithfully fulfilled his obligation to appoint his successor, seven years before his passing in 1957, when he issued the one and only Proclamation of his ministry proclaiming the formation of the embryonic Universal House of Justice and subsequently identified its appointed irremovable President as Mason Remey who could be none other than the second Guardian-to-be.

Joel Bray Marangella

Guardian of the Baha'i Faith

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http://www.Bahai-Guardian.com/violation.html

The history of the violation of the Covenant of Baha'u'llah at the World Center of the Faith.

http://www.Bahai-Guardian.com/five.html

SHOGHI EFFENDI INFORMS UNITED NATIONS OF HIS ROLE AS THE "APPOINTED HEAD" OF FUTURE BAHÁ'Í "WORLD COUNCIL" PRIOR TO ITS FORMATION IN JANUARY, 1951.

http://www.Bahai-Guardian.com/irrefutable.html

PROCLAMATION OF MASON REMEY TO THE BAHÁ¹Í WORLD AT RIDVÁN 1960, setting
forth his rightful claim to the Guardianship on the basis of his appointment by Shoghi Effendi in strict compliance with the terms of the Will and Testament of ŒAbdu¹l-Bahá.

http://www.Bahai-Guardian.com/Mason.proc.html

"EXTRACTS FROM DAILY OBSERVATIONS OF THE BAHÁ¹Í FAITH MADE TO THE HANDS OF
THE FAITH IN THE HOLY LAND" by Mason Remey while serving as a member of the body of nine Hands at the World Center following the passing of Shoghi Effendi.

http://www.Bahai-Guardian.com/daily.observe.html

APPEALS

TO

THE HANDS OF THE FAITH

IN THE HOLY LAND

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True Bahá'í

Thus in one fell swoop they destroyed all three of the supreme international Institutions of the Faith

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Joel B. Marangella
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Posted at 12:35 PM | Permalink | Comments (0)

True Bahá'í

Thus in one fell swoop they destroyed all three of the supreme international Institutions of the Faith

It has been made crystal clear in the foregoing writings of Shoghi Effendi that the Will and Testament of 'Abdu'l-Bahá is a divinely conceived Document, that it is an expression of the Will of both Bahá'u'lláh and 'Abdu'l-Bahá and that it is a part of the **"explicit Holy Text"** being complementary to the Kitáb-i-Aqdas. Shoghi Effendi emphasises this fact by stating that they "are inseparable parts of one complete unit". This sacred Document can, therefore, never be altered, amended, or nullified or any of its provisions declared **"BADA"** by any person or persons or administrative institution, including the Universal House of Justice which can only enact laws that form no part of the explicit Holy Text under the terms of the Will and Testament of 'Abdu'l-Bahá.**[FN:**[5.] Notwithstanding Shoghi Effendi's clear statements concerning the inviolability of the Will and Testament of 'Abdu'l-Bahá, the then Hands of the Cause following the passing of Shoghi Effendi completely ignored and repudiated the words of Shoghi Effendi and nullified those provisions of the Will and Testament pertaining to the continuity of the Guardianship declaring them to be "BADA" (i.e. God had changed His Mind). Thus in one fell swoop they destroyed all three of the supreme international Institutions of the Faith delineated in the Will and Testament of 'Abdu'l-Bahá, namely: the guardianship, the Hands of the Cause (appointed only by the Guardian) and the Universal House of Justice (a complete organ only when presided over by its *"sacred head for life"* - the Guardian or, on occasion, by his specifically appointed representative).]

Joel B. Marangella
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Posted at 12:35 PM | Permalink | Comments (0)

True Bahá'í

It ignited a flame in the darkest dungeon

In Pilgrim's Notes, in discussing the importance of the year Nine, Shoghi Effendi discussed the cable sent to America which appeared in the Bahá'í News where he likened the "Tree" to an "Olive Tree." He said the tree of 6,000 years started with Adam, the last of many Adams. It grew in Abraham, Moses, Jesus and Muhammad. The tree, like an olive tree, yielded its fruit in the Báb. In His martyrdom it was crushed by the mill of adversity. The oil from this crushed fruit made the light which appeared 10 years later in the Síyáh-Chál. It ignited a flame in the darkest dungeon. It was clouded over for 10 years, and when it reached the land of mystery, Adrionople, it became more radiant, it became a crystal. For 40 years it only showed its light in 10 countries. After that it spread to the West.

By David Maxwell
READ ENTIRE ARTICLE

Posted at 06:23 PM | Permalink

True Bahá'í

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True Bahá'í

NSA's court aggression finally exposed by the press

Hats off to the Chicago Tribune for finally exposing to the public the outrageous legal action by the NSA against a small group of the Orthodox Baha'is who are fighting for their First Amendment freedoms to practice their religion and speak out about it.

The article is here:
http://www.chicagotribune.com/news/local/chi-bahai-18-may18,0,6239589.story

The article fails to mention that the Wilmette NSA lost its case against the Orthodox Baha'is and has it under appeal. It incorrectly implies that the OBF accept Mason Remey because Shoghi Effendi called him son. That is not OBF belief. Rather, the OBF believe that Shoghi Effendi appointed Mason Remey as second Guardian when he named him the "President" of the then embryonic Universal House of Justice called the International Baha'i Council. Also, the last sentence of the article was falsely attributed to Mr. Stockman when that statement was made by me. I was the one who said that: "It's not our desire to convert people. It's our desire to put our material out there for people to know what the truth is and decide themselves."

The article does make it clear to the world what the NSA is trying to do against the OBF, so I am thankful for that.

Regardless of how one stands on the controversy between the Orthodox Baha'is and the "mainstream" ones, most people cannot understand why the NSA with its "millions" of members cannot tolerate a small group of people who identify themselves as and sincerely believe they are Baha'is, by using the term "Orthodox Baha'is" to distinguish themselves from the "mainstream" group.

The truth is that this is an outrageous court aggression against the Orthodox Baha'is.

Jeffrey

Posted at 09:10 AM | Permalink

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Jeffrey

Posted at 09:10 AM | Permalink

True Bahá'í

They had...shamelessly declared null and void the...Will and Testament....

They had, in effect, shamelessly declared null and void the major provisions of a divinely-conceived, sacred and immutable Will and Testament of ‘Abdu’l-Bahá, only thirty-six years after the inception of the Administrative Order to which it had given birth, and a Document that, as explained by Shoghi Effendi, had been actually co-authored by Bahá’u’lláh and ‘Abdu’l-Bahá and therefore expressed "***their Will***." Moreover, Shoghi Effendi further emphasized the immutability and immortality of this divinely-conceived Document in stating that, the Kitáb-i-Aqdas and the Will and Testament were "***not only complementary***," but " ***mutually confirm one another and are inseparable parts of one complete unit***." As such, the Will and Testament of ‘Abdu’l-Bahá was therefore undeniably nothing less that a part of the **explicit Holy Text**, whose sacred and immutable provisions shall endure unchanged for at least a full thousand years.

They had inexcusably ignored or carelessly overlooked the fact that Shoghi Effendi had proclaimed on 9 January 1951 the appointment of the embryonic Universal House of Justice, with the provisional name of **International Bahá’í Council**, and had identified this "***Nascent Institution***" in this Proclamation as "***t his first embryonic International Institution*** and significantly had appointed Mason Remey the President thereof as the irremovable embryonic Head of this embryonic Institution which he had carefully retained as an inactively functioning body during the remaining years of his ministry, even appointing Rúhíyyih Khánum as his "***chosen liaison***" thereto, so that only upon his passing it could then be activated and become the instrumentality through which Mason Remey whose appointment he had made, as required "***in his own life-time***" would then automatically acceded to the Guardianship as his chosen successor, faithfully appointed in accordance with the terms of the Will and Testament of ‘Abdu’l-Bahá which stipulate that the Guardian of the Faith is the "***sacred head***" of this Institution.

They overlooked the future pre-eminent role that Shoghi Effendi had specifically projected for the International Bahá’í Council— referred to by him, in this instance, as "**the Central Body**"—in which he had stated that this body would be direcing the National Spiritual Assemblies of the world in the prosecution of their respective assigned goals during the Ten Year Global Crusade, scheduled to commence at Ridván 1953 (message of 23 November 1951)

They flagrantly usurped the rightful supreme role and functions of the International Bahá’í Council, as outlined above, which this body should have been permitted to automatically and rightfully assume upon the passing of Shoghi Effendi and established in its place an illegitimate and superfluous body comprised of nine Hands, completely outside the provisions of the Will and Testament of ‘Abdu’l-Bahá, upon which they bestowed the concocted appellation: "***Custodians of the Bahá’í World Faith***"

By Joel B. Marangella
READ ENTIRE ARTICLE

Posted at 09:18 AM | Permalink

True Bahá'í

Thus in one fell swoop they destroyed all three of the supreme international Institutions of the Faith

It has been made crystal clear in the foregoing writings of Shoghi Effendi that the Will and Testament of 'Abdu'l-Bahá is a divinely conceived Document, that it is an expression of the Will of both Bahá'u'lláh and 'Abdu'l-Bahá and that it is a part of the **"explicit Holy Text"** being complementary to the Kitáb-i-Aqdas. Shoghi Effendi emphasises this fact by stating that they "are inseparable parts of one complete unit". This sacred Document can, therefore, never be altered, amended, or nullified or any of its provisions declared **"BADA"** by any person or persons or administrative institution, including the Universal House of Justice which can only enact laws that form no part of the explicit Holy Text under the terms of the Will and Testament of 'Abdu'l-Bahá.**[FN:**[5.] Notwithstanding Shoghi Effendi's clear statements concerning the inviolability of the Will and Testament of 'Abdu'l-Bahá, the then Hands of the Cause following the passing of Shoghi Effendi completely ignored and repudiated the words of Shoghi Effendi and nullified those provisions of the Will and Testament pertaining to the continuity of the Guardianship declaring them to be "BADA" (i.e. God had changed His Mind). Thus in one fell swoop they destroyed all three of the supreme international Institutions of the Faith delineated in the Will and Testament of 'Abdu'l-Bahá, namely: the guardianship, the Hands of the Cause (appointed only by the Guardian) and the Universal House of Justice (a complete organ only when presided over by its *"sacred head for life"* - the Guardian or, on occasion, by his specifically appointed representative).]

Joel B. Marangella
READ ENTIRE ARTICLE

Posted at 12:35 PM | Permalink

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Joel B. Marangella
READ ENTIRE ARTICLE

Posted at 12:35 PM | Permalink

True Bahá'í

July 9th: OBF telephonic fireside - "Searching for Truth"

All persons are invited to attend the OBF's monthly fireside, a safe place to learn about the Orthodox Baha'i Faith, meet some of the believers, and ask any questions you like. This is a conference call in the United States.

For more information:
http://truebahaifiresides.blogspot.com/

Jeffrey

Posted at 11:22 PM | Permalink | Comments (1)

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True Bahá'í

OBF announces telephonic firesides starting June 9th

The teaching committee of the Orthodox Baha'is of the United States has announced the first-ever telephonic fireside, which is open to all sincere seekers, for the discussion of the teachings of the Orthodox Baha'i Faith.

For more information, go here: http://truebahaifiresides.blogspot.com/

Jeffrey

Posted at 10:32 AM | Permalink

True Bahá'í

...those words of Shoghi Effendi have fallen to the earth....

And yet what do we see in the sans-Guardian, Heterodox Bahá'í organization? We observe Shoghi Effendi's words (teachings) falling to the earth, one after another after another after another, again and again and again and again. In such case, if his words were in reality failing thus, how could Shoghi Effendi be considered greater than either John the immerser or Samuel, none of whose sayings fell to the earth?

Look at this:

In his spiritual testament, The Dispensation of Bahá'u'lláh, Shoghi Effendi, infallibly and in considerable detail, identified the two sacred Institutions, the Guardianship of the Bahá'í Faith and the Universal House of Justice, to be the "twin pillars" of the Administration of the New World Order of Bahá'u'lláh.

In the current sans-Guardian administration of Haifa/Wilmette those words of Shoghi Effendi have fallen to the earth. That Heterodox Bahá'í organization has no "twin pillars".
In his spiritual testament, The Dispensation of Bahá'u'lláh, Shoghi Effendi, infallibly taught that the Guardians of the Bahá'í Faith would be voting as living members of legitimate Universal House of Justice bodies, stating concerning such Guardians: "He cannot override
the decision of the majority of his fellow members..."

In the current sans-Guardian administration of Haifa/Wilmette those words of Shoghi Effendi have fallen to the earth. That Heterodox Bahá'í organization has no Guardian voting as a living member of their body.

By Ross Campbell

READ ENTIRE ARTICLE

Posted at 02:23 PM | Permalink

True Bahá'í

Orthodox Bahá'í Fireside on August 9th

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Jeffrey

Posted at 10:36 AM | Permalink | Comments (1)

True Bahá'í

Interesting discussions online about Orthodox Bahá'í Faith

The article by the Chicago Tribune about the NSA's court action against the Orthodox Bahá'ís has certainly done much to publicize this oppressive action by the Wilmette NSA against us. A number of news agencies across the country picked up the story. There is an interesting discussion between members of the various "denominations" of Bahá'í on the comments area for the article. Click here for the article and click here for the comments.

Hand of the Cause of God Nosrat'u'llah Bahremand has been writing a multi-part response to a paper called "Some thoughts on the ministry of the Universal House of Justice" written by Ali Nakhjavani, a former member of the headless UHJ of the heterodox organization. Nosrat here presents a remarkable and irrefutable argument against the shaky positions espoused by the violators of the Covenant. These are being posted at the Hands of the Cause site: http://handsofthecause.us/

Jeffrey

Posted at 07:15 PM | Permalink

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Jeffrey

Posted at 10:36 AM | Permalink

True Bahá'í

Arrogant critics of the Guardian are all too fallible

A recent comment on You Tube really makes me laugh. The You Tube video is about the identification of the remaining 5 elders (of the 24 elders) by Joel B. Marangella, the third Guardian of the Faith.

The comment by a heterodox believer says:

"hahaha. this is just funny and shows how little knowledge these people and their so called guardian have. Abdu'l-Baha himself named Ḥájí Mírzá Muḥammad-Taqí as one of the 24 elders. "so in this letter joel or joe or whoever the so called guardian is, have managed to go aginst the very word of Abdu'l-Baha and omit Ḥájí Mírzá Muḥammad-Taqí as one of the 24 elders. Good job Joe."

This is so typical of the misinformed. They arrogantly correct us when they do not have their facts straight.

I think the mislead commentator is confused by the wrong statement of Adib Taherzadeh in his book: The Child of the Covenant, p. 240 in which he wrote:

“The Vakilu'd-Dawlih was a distinguished believer who was designated by 'Abdu'l-Bahá as one of the 'four and twenty elders which sat before God on their seats' mentioned in chapter 11 of the Revelation of St John the Divine. [Of the other 23 'elders', only 19 have been named by 'Abdu'l-Bahá i.e. the Báb and the 18 'Letters of the Living'.]”

It seems that Taherzadeh has repeated the mistake of one of Persian writers who has quoted only a short section from one of Tablets of Abdu’l Baha to an individual immediately after the title “Chapter forty one - about the twenty-four elders mentioned in the Book of Revelation”:

(Translation): “You have questioned regarding the pentad blessed persons; one of them is Haji Mirza Muhammad-Taqi, the Afnan, four others will be explained later” and then another section from another Tablet from Abdu’l Baha in which He explains:

"Regarding the four and twenty elders, they are they Bab, the 18 Letters of the Living and five others who would be known in the future.”

22 years after ascension of Abdu’l Baha the first Guardian said: “So far we do not know who these five other are”:

"Regarding the four and twenty elders: The Master in a Tablet, stated that they are the Bab, the 18 Letters of the Living and five others who would be known in the future. So far we do not know who these five other are."

(Shoghi Effendi, Directives from the Guardian, p. 21) also (Baha’i News, No. 171, November 1944, p. 2)

If Haji Mirza Muhammad-Taqi, the Afnan (Vakilu'd-Dawlih) was one of the “elders” probably Abdu’l Baha would have mentioned that in the “Memorials of the Faithful” when He wrote about him (page 128) and surely Shoghi Effendi would have not said “So far we do not know who these five other are”

Vakilu’d-Dawlih was named one of Apostles of Baha’u’llah.

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The topic for the next call is "How We Pray."

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Bahá'í healing combines spiritual healing with medical treatment

In Memorials of the Faithful, `Abdu'l-Bahá recounts the sickness of Shaykh Sadiq-i-Yazdi. The Master said of this man: "His detachment from the things of this world and his attachment to the life of the spirit are indescribable. He was love embodied, tenderness personified. Day and night, he commemorated God. Utterly unconscious of this world and all that is therein, he dwelt continually on God, remaining submerged in supplications and prayers. Most of the time, tears poured from his eyes. The Blessed Beauty singled him out for special favor, and whenever He turned His attention toward Sadiq, His loving-kindness was clear to see." Memorials of the Faithful, p 43.

When Sadiq was ill, to the point of death, from ileus with abdominal pain and swelling, the Master describes what He was told when He described the condition to Bahá'u'lláh."Go," He said. "Place your hand on the distended area and speak the words: 'O Thou the Healer!'" [Ya Shafi]. Memorials of the Faithful, p. 45. This invocation instantly healed Sadiq.

Bahá'ís believe that all healing comes from God, and that we can be healed by the power of God. However, we also believe that one should consult with a physician and obtain medical treatment in addition to prayer for spiritual healing because both kinds of healing come by the power of God. "...both kinds of treatment should be followed; they are not contradictory. Therefore thou shouldst also accept physical remedies inasmuch as these too have come from the mercy and favour of God, Who hath revealed and made manifest medical science so that His servants may profit from this kind of treatment also. Thou shouldst give equal attention to spiritual treatments, for they produce marvellous effects." `Abdu'l-Bahá, Selections, #133

A Bahá'í prayer for healing:

Thy name is my healing, O my God,
and remembrance of Thee is my remedy.
Nearness to Thee is my hope,
and love for Thee is my companion.
Thy mercy to me is my healing and my succor
in both this world and the world to come.
Thou, verily, art the All-Bountiful, the All-Knowing, the All-Wise.

- Bahá'u'lláh

Posted at 09:30 AM in Health & Healing | Permalink

True Bahá'í

Bahá'í healing combines spiritual healing with medical treatment

In Memorials of the Faithful, `Abdu'l-Bahá recounts the sickness of Shaykh Sadiq-i-Yazdi. The Master said of this man: "His detachment from the things of this world and his attachment to the life of the spirit are indescribable. He was love embodied, tenderness personified. Day and night, he commemorated God. Utterly unconscious of this world and all that is therein, he dwelt continually on God, remaining submerged in supplications and prayers. Most of the time, tears poured from his eyes. The Blessed Beauty singled him out for special favor, and whenever He turned His attention toward Sadiq, His loving-kindness was clear to see." Memorials of the Faithful, p 43.

When Sadiq was ill, to the point of death, from ileus with abdominal pain and swelling, the Master describes what He was told when He described the condition to Bahá'u'lláh."Go," He said. "Place your hand on the distended area and speak the words: 'O Thou the Healer!'" [Ya Shafi]. Memorials of the Faithful, p. 45. This invocation instantly healed Sadiq.

Bahá'ís believe that all healing comes from God, and that we can be healed by the power of God. However, we also believe that one should consult with a physician and obtain medical treatment in addition to prayer for spiritual healing because both kinds of healing come by the power of God. "...both kinds of treatment should be followed; they are not contradictory. Therefore thou shouldst also accept physical remedies inasmuch as these too have come from the mercy and favour of God, Who hath revealed and made manifest medical science so that His servants may profit from this kind of treatment also. Thou shouldst give equal attention to spiritual treatments, for they produce marvellous effects." `Abdu'l-Bahá, Selections, #133

A Bahá'í prayer for healing:

Thy name is my healing, O my God,
and remembrance of Thee is my remedy.
Nearness to Thee is my hope,
and love for Thee is my companion.
Thy mercy to me is my healing and my succor
in both this world and the world to come.
Thou, verily, art the All-Bountiful, the All-Knowing, the All-Wise.

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True Bahá'í

Baha'i teachings on evil: it comes from our selves!

The spiritual teachings of Bahá'u'lláh and `Abdu'l-Bahá reveal the glorious Truth that evil does not exist. In the present environment of terrorism and war, the proper understanding and realization of the Baha'i teachings about evil, Satan, and hell, has the potential to liberate us from fear and create a joyful experience of life as being wholly Good.

Thank thou God for that by reason of which the breath of God hath awakened thee and the spirit of God hath quickened thee and raised thee from among the dead with a joyful spirit of life. (`Abdu'l-Bahá, Tablets of `Abdu'l-Bahá v1, p. 120)

According to the divine philosophy set forth by `Abdu'l-Bahá, the universe is made of three worlds of God: the World of God, the Kingdom, and Creation. The World of God is the Unknowable Realm of Divinity. The Kingdom is the heavenly spiritual world. The world of Creation is the material word we live in. Our material world imperfectly expresses the names and attributes of God, but that imperfection is by appearance only. Humanity has the capacity to reflect the names and attributes of God by turning towards the Holy Spirit (in the Person of the Manifestation of God). However, because we have animal bodies, we are limited in our capacity to express the names and attributes of God. To the extent that we fail to embody godly attributes and instead display animal traits, then evil appears in us. But it exists by appearance only, and not of reality. God did not create evil, and therefore it does not exist. God created our souls and that creation is perfect. We are created in His image. However, when we identify with our animal bodies, we forget our true selves, and we succumb to evil.

In creation there is no evil; all is good. Certain qualities and natures innate in some men and apparently blameworthy are not so in reality. For example, from the beginning of his life you can see in a nursing child the signs of desire, of anger, and of temper. Then, it may be said, good and evil are innate in the reality of man, and this is contrary to the pure goodness of nature and creation. The answer to this is that desire, which is to ask for something more, is a praiseworthy quality provided that it is used suitably. So, if a man has the desire to acquire science and knowledge, or to become compassionate, generous, and just, it is most praiseworthy. If he exercises his anger and wrath against the bloodthirsty tyrants who are like ferocious beasts, it is very praiseworthy; but if he does not use these qualities in a right way, they are blameworthy.

Then it is evident that in creation and nature evil does not exist at all; but when the natural qualities of man are used in an unlawful way, they are blameworthy. So, if a rich and generous person gives a sum of money to a poor man for his own necessities, and if the poor man spends that sum of money on unlawful things, that will be blameworthy. It is the same with all the natural qualities of man, which constitute the capital of life; if they be used and displayed in an unlawful way, they become blameworthy. Therefore it is clear that creation is purely good. (`Abdu'l-Bahá, Bahá'i World Faith, p. 320)

There exists only the appearance of evil in the material realm. This is necessarily so, because the material world is the shadow of the Kingdom; its existence is merely the reflection of the Kingdom in matter.

Know thou that the Kingdom is the real world, and this nether place is only its shadow stretching out. A shadow hath no life of its own; its existence is only a fantasy, and nothing more; it is but images reflected in water, and seeming as pictures to the eye. (`Abdu'l-Bahá, Selections from the Writings of `Abdu'l-Bahá, p. 178)

Thus the Light shines in dark places. The Light exists in Itself, while darkness is merely the absence of Light. In human terms, Satan is the symbol for the lower animal nature of mankind. Satan represents the absence of God. Of course, God is Omnipresent, and therefore there cannot be absence of God. Thus, while satanic evil appears to exist, where God is not seen, satanic evil can not and does not really exist. No thing has true existence unless God created it. God is All-Good. He did not create evil.

The reality underlying this is that the evil spirit, Satan or whatever is interpreted as evil, refers to the lower nature of man. This basic nature is symbolized in various ways. In man there are two expressions; One is the expression of nature, the other the expression of the spiritual realm. The world of nature is defective. Look at it clearly, casting aside all superstition and imagination... God has never created an evil spirit; all such ideas and nomenclature are symbols expressing the mere human or earthly nature of man. It is an essential condition of the soil of earth thorns, weeds and fruitless trees may grow from it. Relatively speaking, this is evil: it is simply the lower state and basic product of nature. (`Abdu'l-Bahá, Promulgation of Universal Peace, pp. 294-295)

So if God did not create evil, why does it appear? The inescapable and horrible consequence of the teaching that God did not create evil, is that the seeming appearance of evil must have been created by humanity itself. We, ourselves, have created evil.

Every good thing is of God, and every evil thing is from yourselves. Will ye not comprehend? (Bahá'u'lláh, Gleanings from the Writings of Bahá'u'lláh, p. 149)

Posted at 10:23 AM in Spirituality | Permalink

True Bahá'í

The spiritual path of a Bahá'í: to render service to humanity

I am often asked about the nature of the spiritual path of a true Bahá'í? The answer is to worship by prayer and service. kindness and goodwill. The spiritual path is always for one's heart to remain in the holy presence of the Glory of God, in prayer, and to ceaselessly render service to humanity. The Exemplar of this spiritual path was the Master, the Center of the Covenant, `Abdu'l-Bahá, one of the Sons of Bahá'u'lláh, whose title means "Servant to the Glory of God"

The Master expressly stated His path:

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1. To show compassion and goodwill to all mankind.

2. To render service to humanity.

3. To endeavour to guide and enlighten those in darkness.

4. To be kind to everyone, and show forth affection to every living soul.

5. To be humble in your attitude towards God, to be constant in prayer to Him, so as to grow daily nearer to God.

6. To be so faithful and sincere in all your actions that every member may be known as embodying the qualities of honesty, love, faith, kindness, generosity, and courage. To be detached from all that is not God, attracted by the Heavenly Breath -- a divine soul; so that the world may know that a Bahá'í is a perfect being.

Strive to attain this at these meetings. Then, indeed and in truth will ye, the friends of God, come together with great joy! Render help one to the other, become as one man, having reached perfect unity.

(`Abdu'l-Bahá, Paris Talks, pp. 73-74)

Posted at 02:41 PM in Spirituality | Permalink | Comments (0)

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True Bahá'í

turning to God was my greatest joy...

There is so much despair in the world today, with everyone searching for happiness in the wrong places. People are lost in their rage, hatred, lust, and confusion yet still they are seeking but cannot seem to find lasting joy. The Baha'i Revelation has the answer.

You see all round you proofs of the inadequacy of material things -- how joy, comfort, peace and consolation are not to be found in the transitory things of the world. Is it not then foolishness to refuse to seek these treasures where they may be found? The doors of the spiritual Kingdom are open to all, and without is absolute darkness. `Abdu'l-Bahá, Paris Talks, p. 111.

God is calling to humanity with the divine remedy. But one must recognize the Blessed Beauty if one is to experience this joy of the Kingdom.

I myself was in prison forty years -- one year alone would have been impossible to bear -- nobody survived that imprisonment more than a year! But, thank God, during all those forty years I was supremely happy!

Every day, on waking, it was like hearing good tidings, and every night infinite joy was mine. Spirituality was my comfort, and turning to God was my greatest joy. If this had not been so, do you think it possible that I could have lived through those forty years in prison?

Thus, spirituality is the greatest of God's gifts, and 'Life Everlasting' means 'Turning to God'. May you, one and all, increase daily in spirituality, may you be strengthened in all goodness, may you be helped more and more by the Divine consolation, be made free by the Holy Spirit of God, and may the power of the Heavenly Kingdom live and work among you. `Abdu'l-Bahá, Paris Talks, pp. 111-112.

Posted at 06:56 PM in Spirituality | Permalink

True Bahá'í

The conduct of a true Bahá'í

The conduct of a true Bahá'í is to be at all times kind and loving, trustworthy and honorable. This is how to behave towards all, even those who are unjust and one's enemies:

Likewise, they must treat with and behave toward all the governments, nations, communities, kings and subjects with the utmost sincerity, trustworthiness, straightforwardness, love and kindness. Even they must make hopeful a bloodthirsty enemy, show sympathy with the utmost faithfulness and honor to the perfidious unjust, know the ill-wisher as the well-wisher and torment not the sinner with reproaches. Should they become the targets of a thousand arrows of persecution, they must challenge it with love and friendship and treat every one with purity of purpose and kindness. Tablets of Abdu'l-Bahá Volume 2, p 436

Even though we may fall short of achieving the level of spirituality espoused by the Master, it is clear that those who would call themselves "Bahá'í" must be prepared to demonstrate the utmost goodwill, kindness, mercy and friendship to everyone we meet.

O ye friends of God! Show ye an endeavor that all the nations and communities of the world, even the enemies, put their trust, assurance and hope in you; that if a person falls into errors for a hundred-thousand times he may yet turn his face to you, hopeful that you will forgive his sins; for he must not become hopeless, neither grieved nor despondent. This is the conduct and the manner of the people of Bahá'í This is the foundation of the most high pathway! Ye should conform your conduct and manners with the advices of Abdu'l-Bahá. Tablets of Abdu'l-Bahá Volume 2, p 436

Let us demonstrate by our deeds, in lives of service, who are the true Bahá'ís.

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True Bahá'í

The truth about death teaches us how to live

According to the teachings of the Baha'i Revelation, death is not to be feared. `Abdu'l-Bahá said that we should look forward to death with hope and expectation, as with any other journey.

"In the next world, man will find himself freed from many of the disabilities under which he now suffers. Those who have passed on through death, have a sphere of their own. It is not removed from ours; their work, the work of the Kingdom, is ours; but it is sanctified from what we call 'time and place.' Time with us is measured by the sun. When there is no more sunrise, and no more sunset, that kind of time does not exist for man. Those who have ascended have different attributes from those who are still on earth, yet there is no real separation..." `Abdu'l-Bahá in London, p. 96.

The process known as death is merely the withdrawal of the soul from the physical mind and body. During "life", the soul's powers shine upon the body (in the same way the physical sun gives its powers of light and heat to the earth). The soul never was physically connected to the body or inside the body, and therefore it doesn't leave the body upon death. Rather, at "death", the soul ceases to have contact with the body, its powers cease to shine upon the physical body and mind, and then the human mind and body simply pass away.

Having dropped the veil of a physical body, the soul continues its growth in the spiritual worlds.

The primary function of the soul in the physical reality is to grow spiritually by exercising moral decision-making. Basically, our job in life is to learn to choose and turn towards God. Only by having a physical mind and body can the soul have a free will and learn to make choices. The culmination of a life of proper choices is a soul that has fully developed its latent spiritual capacities. The importance of understanding the teachings on life after death cannot be over-emphasized. Only by knowing how one's souls will exist in the spiritual world can one recognize how to live in this physical reality. The truth about death teaches us how to live.

`Abdu'l-Bahá, from Paris Talks, pp. 65-66:

"But if the body undergoes a change, the spirit need not be touched. When you break a glass on which the sun shines, the glass is broken, but the sun still shines! If a cage containing a bird is destroyed, the bird is unharmed! If a lamp is broken, the flame can still burn bright!

"The same thing applies to the spirit of man. Though death destroy his body, it has no power over his spirit -- this is eternal, everlasting, both birthless and deathless. As to the soul of man after death, it remains in the degree of purity to which it has evolved during life in the physical body, and after it is freed from the body it remains plunged in the ocean of God's Mercy.

"From the moment the soul leaves the body and arrives in the Heavenly World, its evolution is spiritual, and that evolution is: The approaching unto God."

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True Bahá'í

A Faith alive with the Holy Spirit

Bahá'u'lláh said: "We behold you from Our realm of glory, and shall aid whosoever will arise for the triumph of Our Cause with the hosts of the Concourse on high and a company of Our favored angels."(1)

I always wonder about these kinds of phrases about the Concourse and angels, which are replete throughout the Bahá'í Writings, and how to understand them. We know that the Concourse on high consists of the holy men and women who have passed on to the Abhá Kingdom, and `Abdu'l-Bahá has explained that the "meaning of angels' is the confirmations of God and His celestial powers. Likewise angels are blessed beings who have severed all ties with this nether world, have been released from the chains of self and the desires of the flesh, and anchored their hearts to the heavenly realms of the Lord." (2)

This small band of faithful believers, the Orthodox Bahá'ís, who have remained faithful to the Covenant of Bahá'u'lláh and have survived against all odds certainly know that a mysterious Power, or Providence, has kept this Faith alive for the past 50 years.

The Bahá'í Revelation is not a lifeless shell of a religion with attractive teachings practiced by a lukewarm group of religious folks. Rather, it is the Cause of God and those who immerse themselves in its Power and who arise for its triumph find that the Holy Spirit walks with them, and that God has given "his angels charge over" them, to bear them "up in their hands" lest they dash their feet against a stone. (3) In other words, it is a living Faith, with the Holy Spirit guiding it and giving strength and power to its members.

`Abdu'l-Bahá said this of the power and life breathed by the Holy Spirit:

The greatest philosophers without this Spirit are powerless, their souls lifeless, their hearts dead! Unless the Holy Spirit breathes into their souls, they can do no good work. No system of philosophy has ever been able to change the manners and customs of a people for the better. Learned philosophers, unenlightened by the Divine Spirit, have often been men of inferior morality; they have not proclaimed in their actions the reality of their beautiful phrases.

The difference between spiritual philosophers and others is shown by their lives. The Spiritual Teacher shows His belief in His own teaching, by Himself being what He recommends to others. An humble man without learning, but filled with the Holy Spirit, is more powerful than the most nobly-born profound scholar without that inspiration. He who is educated by the Divine Spirit can, in his time, lead others to receive the same Spirit.(4)

You are invited to explore the Orthodox Bahá'í Faith and to become educated by the Divine Spirit.

Jeffrey

(1) Bahá'u'lláh, Gleanings from the Writings of Bahá'u'lláh, LXXII

(2) `Abdu'l-Bahá : Selections from the Writings of `Abdu'l-Bahá, #39(3) Psalm 91:11-12

(4) `Abdu'l-Bahá, Paris Talks p. 165

Posted at 03:18 PM in Introductory | Permalink

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I always wonder about these kinds of phrases about the Concourse and angels, which are replete throughout the Bahá'í Writings, and how to understand them. We know that the Concourse on high consists of the holy men and women who have passed on to the Abhá Kingdom, and `Abdu'l-Bahá has explained that the "meaning of angels' is the confirmations of God and His celestial powers. Likewise angels are blessed beings who have severed all ties with this nether world, have been released from the chains of self and the desires of the flesh, and anchored their hearts to the heavenly realms of the Lord." (2)

This small band of faithful believers, the Orthodox Bahá'ís, who have remained faithful to the Covenant of Bahá'u'lláh and have survived against all odds certainly know that a mysterious Power, or Providence, has kept this Faith alive for the past 50 years.

The Bahá'í Revelation is not a lifeless shell of a religion with attractive teachings practiced by a lukewarm group of religious folks. Rather, it is the Cause of God and those who immerse themselves in its Power and who arise for its triumph find that the Holy Spirit walks with them, and that God has given "his angels charge over" them, to bear them "up in their hands" lest they dash their feet against a stone. (3) In other words, it is a living Faith, with the Holy Spirit guiding it and giving strength and power to its members.

`Abdu'l-Bahá said this of the power and life breathed by the Holy Spirit:

The greatest philosophers without this Spirit are powerless, their souls lifeless, their hearts dead! Unless the Holy Spirit breathes into their souls, they can do no good work. No system of philosophy has ever been able to change the manners and customs of a people for the better. Learned philosophers, unenlightened by the Divine Spirit, have often been men of inferior morality; they have not proclaimed in their actions the reality of their beautiful phrases.

The difference between spiritual philosophers and others is shown by their lives. The Spiritual Teacher shows His belief in His own teaching, by Himself being what He recommends to others. An humble man without learning, but filled with the Holy Spirit, is more powerful than the most nobly-born profound scholar without that inspiration. He who is educated by the Divine Spirit can, in his time, lead others to receive the same Spirit.(4)

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True Bahá'í

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True Bahá'í

An Examination of Independence of Thought Versus Mindless Conformity Within the Bahá'í World Faith

Introduction

Ever since I came upon the truth of the continuing Guardianship, I have been unable to reconnect with the heterodox organization. Any attempt to associate with them has caused me much spiritual torment, as though they represent some evil principality, power and spiritual wickedness in high places spoken of in Ephesians 6:12 ["For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places"]. Because of my fear of being cast out and shunned by individuals who were dear to me, I tried to deny the truth. I only suffered tremendous spiritual, emotional, physical, and material hardship as a consequence to the point where I began to doubt that Bahá'u'lláh is God's Manifestation for this day.

In 2003, I received a visit from auxiliary board members of the heterodox organization. I was very intimidated by them. They came to my home, and in the spirit of `Abdu'l-Bahá, I made every effort to be hospitable and courteous. As humble as I was, they acted as bullies and did not mention God once in our meeting. Still, I did not have the courage to let them know that they were violating the Covenant of Bahá'u'lláh and had not one ounce of respect for our beloved `Abdu'l-Bahá. Please forgive me for my cowardliness. I suffered greatly for this.

[Note: Vonda has once again joined the ranks of the faithful believers in the Orthodox Bahá'í Faith]

An Examination of Independence of Thought
Versus Mindless Conformity Within the Bahá'í World Faith
by Vonda Turner

"*Almighty God hath created the mind free. All attempts to influence it by temporal punishments or burthens . . . are a departure from the plan of the holy author of our religion . . . No man shall be compelled to frequent or support any religious worship or ministry or shall otherwise suffer on account of his religious opinions or belief, but all men shall be free to profess and by argument to maintain, their opinions in matters of religion.*" —Thomas Jefferson

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I was loyal to the Bahá'í World Faith leadership and administrative structure even when I found through my own investigation that this leadership structure was not the intention of founders Bahá'u'lláh and `Abdu'l-Bahá. I was compelled to remain loyal to the Bahá'í World Faith, even though I disagreed with their beliefs on the leadership structure, because I was a victim of the abusive forces meted out by the leadership, who manipulate members into compliance by deliberately creating errors of perspective (Ruggiero 97) among the members, concealing vital historical information, and utilizing social and psychological sanctions, or "gross and subtle pressures to keep every individual member in

line" (Allport 66).

My paper will be an analysis of tactics utilized by Bahá'í leadership to compel me to go against beliefs formulated through my independent investigation. The paper will apply Allport theories of in-group membership to my experience as a Bahá'í and examine Ruggiero's principles for critical thinking as they parallel with the Bahá'í principle "Independent Investigation of Truth."

Human beings are social creatures and have fundamental needs for love, affection and belongingness (Abraham Maslow). Allport points out that people "….like to be with people: they have simply found people lock-stitched into the very fabric of their existence (Allport 61). The presence of other people in our lives validate our existence as good and meaningful. Membership in socially ascribed or achieved in-groups provide us with identity, a sense of belonging, and a forum by which we can have our needs met for achievement, status, responsibility and reputation (Allport, Maslow). My membership in the Bahá'í World Faith was an achieved status because I had to fight to be apart of a community consisting of members of my reference groups (Allport 63), who I perceived to be well informed, progressive, educated, and economically self-sufficient, qualities and lifestyle I sought to have in my own life (Allport 65, Sherif 65). I had let go of the Christian circles of my youth and embraced a religion founded upon my personal beliefs in the unity of God, religion, and the human race. Membership in the Bahá'í World Faith validated my identity and put me in alignment with what I believed was God's purpose for me, as well as, the destiny of humankind. My service to the Bahá'í community was to perform music at Bahá'í gatherings and events. This function was rewarding, in that with it, I had developed a sense of purpose and high reputation in the community (Maslow). My loyalties to the community developed through strong identification and rewarding service work and within a period of 1 year, I became cemented in the structure that being a Bahá'í had provided for my life (Allport 61).

For 11 years, I lived my life according to Bahá'í standards and expectations. I had settled into "a way of living with characteristic codes and beliefs, standards and 'enemies' " (Allport 66). Everyday, I performed water ablutions and recited the Bahá'í obligatory prayer. I regularly attended Bahá'í fellowship services and events. I developed strong friendships, and married into a prominent Bahá'í family. And I had passively accepted what everybody in the Bahá'í World Faith seem to know (Ruggiero 44), that (their so-called) Universal House of Justice (UHJ) was the supreme and infallible governing body of the religion. From that body, all of the subordinate Bahá'í institutions and members received their guidance, a guidance that is considered tantamount to receiving guidance from God. A demonstration of loyalty to the Bahá'í World Faith is one's dislike and non-association with an out-group of Bahá'ís (Allport 67) who challenge and threaten the existence of the current leadership structure headed by the UHJ.

The most gross of pressures (Allport 66) meted out by the UHJ to keep members in compliance within the Bahá'í World Faith consists of the consequences to questioning the authority, legitimacy and the infallibility of the UHJ. Built into Bahá'í social consciousness is the belief that to go against the UHJ is tantamount to going against God. To do so is viewed as breaking God's covenant, which is an unforgivable sin. Those who rebel against or oppose the UHJ are declared to be covenant-breakers, suffering with a soul sickness, a contagious cancer that could spread through association with members of the covenant-breaker out-group. [In truth, a covenant-breaker is one who opposes the Guardian according to the Will and Testament of `Abdu'l-Bahá] I along with other ex-Bahá'ís perceive this threat

of excommunication, as an abuse of power, because it manipulates a person's sense of belongingness, identity and self-esteem. The threat of excommunication also stifles the freedom to independently investigate, examine, and criticize the UHJ's claim of infallible authority.

I accepted most of the fundamental principles of the Bahá'í World Faith through independent reading and understanding. However, I had passively accepted that the institution of the UHJ was legitimate (Ruggiero 44) , until the year 1999 with the advent of the World Wide Web, I had accessed information regarding the intended nature and the actual history of successorship in the Bahá'í World Faith, which the leadership had deliberately concealed from the masses.

Ruggiero proposes that to know something requires more than having the right answer. It involves the ability to express what is known and how we came to know it (Ruggiero 41). During the majority of my time as a Bahá'í, I could not articulate the reasons I believed in the legitimacy and infallible authority of the UHJ. I was subjected to mindless conformity, an "error of perspective" (Ruggiero 97), because I believed in the UHJ from the way it appeared, without knowledge of its history or how it came to be (Ruggiero 97). I agree with Ruggiero that I had followed members lead because I had not thought for myself (Ruggiero 102). But I did not have the information necessary to establish a sound conclusion about the UHJ's authority, because, up until the existence of the World Wide Web, this information had been concealed from the majority.

One of the basic principles expounded upon by Bahá'í prophets is that we live in a day and age that requires us to utilize our own God given faculties to independently investigate and determine the truth. To do so is regarded as the "best beloved of all things in My [God's] sight…", that we should "… see with our own eyes, and not through the eyes of others (Hidden Words of Bahá'u'lláh from the Arabic 3-4). Through this writing God has encouraged us to exercise freedom of independent thought. So, I applied characteristics of critical thinkers to the issue at hand (Ruggiero 20-21). I was honest about the fact that I did not know how the UHJ came to have so much authority. I regarded the question of the UHJ's legitimacy in the face of new information as a controversial and exciting issue. After reading through the newly discovered information, I based my conclusions, on supportive evidence found in the Bahá'í Holy Writings, that the UHJ's existence is not infallible and lacks the authority it claims to possess.

The information undeniably tells the straightforward truth. There is no need for interpretation; any person after reading this information would come to my same conclusion, that the current successor is in a position of authority based on notions that are contrary to the will of the religion's founding fathers.

Did I go against my conscience, and disregard this new-found truth, so as to remain in good standing in the sight of the community and God? How had I been affected by this new discovery while under the gross pressure to comply with the standards of a false leadership? At first, I was excited about the new information and joined forces with the Orthodox Bahá'ís, regarded as the enemy of the Bahá'í World Faith. The Orthodox Bahá'í community is a very small minority of Bahá'ís that uphold and promote the true path of successorship and leadership as intended by the Bahá'í prophets. But my association with that group was short-lived, as I was pulled by the stronger forces of the dominant majority to maintain my identity as a good and compliant Bahá'í within the larger community (Allport 65)-66).

For awhile I tried to ignore my conscience and remain loyal to the UHJ despite my discovery of the truth. The thought of being shunned by people who had been part of my being, was pretty devastating. I begin to second guess my interpretations and perceptions of the new information. It was difficult for me to accept that I had come across the truth, when so many thousands of people where in the dark, even with the existence of the Orthodox Bahá'í community. Because I second guess what I had discovered through reading and critical analysis, I became confused, bitter and unhappy towards all Bahá'ís. In the end I stand alone having no association with any of the Bahá'í groups.

After examining my membership in the Bahá'í World Faith, I conclude that the force that caused me to ignore what I had discovered through independent reading, critical thinking and observation is the fear of not having my needs met as defined by Abraham Maslow. The fulfillment of these needs is essential to human existence. It is an abuse of power to impose a sociological punishment which would threaten the fulfillment of essential human needs, simply because one has arrived at a truth derived from his independent investigation. I was a victim of these abusive forces, but only after I confronted the leadership about my discovery. I saw that what was in the real world did not match the written intentions of the Prophets.

That the leadership would encourage mindless conformity is a violation of the Independent Investigation of the Truth, one of the twelve fundamental principles upon which the Bahá'í religion was built. These tactics of concealing vital historical information from the masses, and the gross and subtle pressures used to keep members in line have been justified on the basis of maintaining cohesiveness and unity within the Bahá'í World Faith. But I (and others) argue that such knowledge is condoned because it threatens the existence of a self-appointed leadership within the Bahá'í World Faith.

Given all this, the question I have is, “Should we place greater value on independence and freedom of conscience or on dependence and mind slavery?

Posted at 09:34 AM in sans-Guardian Bahá'ís | Permalink

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Did I go against my conscience, and disregard this new-found truth, so as to remain in good standing in the sight of the community and God? How had I been affected by this new discovery while under the gross pressure to comply with the standards of a false leadership? At first, I was excited about the new information and joined forces with the Orthodox Bahá'ís, regarded as the enemy of the Bahá'í World Faith. The Orthodox Bahá'í community is a very small minority of Bahá'ís that uphold and promote the true path of successorship and leadership as intended by the Bahá'í prophets. But my association with that group was short-lived, as I was pulled by the stronger forces of the dominant majority to maintain my identity as a good and compliant Bahá'í within the larger community (Allport 65)-66).

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After examining my membership in the Bahá'í World Faith, I conclude that the force that caused me to ignore what I had discovered through independent reading, critical thinking and observation is the fear of not having my needs met as defined by Abraham Maslow. The fulfillment of these needs is essential to human existence. It is an abuse of power to impose a sociological punishment which would threaten the fulfillment of essential human needs, simply because one has arrived at a truth derived from his independent investigation. I was a victim of these abusive forces, but only after I confronted the leadership about my discovery. I saw that what was in the real world did not match the written intentions of the Prophets.

That the leadership would encourage mindless conformity is a violation of the Independent Investigation of the Truth, one of the twelve fundamental principles upon which the Bahá'í religion was built. These tactics of concealing vital historical information from the masses, and the gross and subtle pressures used to keep members in line have been justified on the basis of maintaining cohesiveness and unity within the Bahá'í World Faith. But I (and others) argue that such knowledge is condoned because it threatens the existence of a self-appointed leadership within the Bahá'í World Faith.

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After examining my membership in the Bahá'í World Faith, I conclude that the force that caused me to ignore what I had discovered through independent reading, critical thinking and observation is the fear of not having my needs met as defined by Abraham Maslow. The fulfillment of these needs is essential to human existence. It is an abuse of power to impose a sociological punishment which would threaten the fulfillment of essential human needs, simply because one has arrived at a truth derived from his independent investigation. I was a victim of these abusive forces, but only after I confronted the leadership about my discovery. I saw that what was in the real world did not match the written intentions of the Prophets.

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Did I go against my conscience, and disregard this new-found truth, so as to remain in good standing in the sight of the community and God? How had I been affected by this new discovery while under the gross pressure to comply with the standards of a false leadership? At first, I was excited about the new information and joined forces with the Orthodox Bahá'ís, regarded as the enemy of the Bahá'í World Faith. The Orthodox Bahá'í community is a very small minority of Bahá'ís that uphold and promote the true path of successorship and leadership as intended by the Bahá'í prophets. But my association with that group was short-lived, as I was pulled by the stronger forces of the dominant majority to maintain my identity as a good and compliant Bahá'í within the larger community (Allport 65)-66).

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After examining my membership in the Bahá'í World Faith, I conclude that the force that caused me to ignore what I had discovered through independent reading, critical thinking and observation is the fear of not having my needs met as defined by Abraham Maslow. The fulfillment of these needs is essential to human existence. It is an abuse of power to impose a sociological punishment which would threaten the fulfillment of essential human needs, simply because one has arrived at a truth derived from his independent investigation. I was a victim of these abusive forces, but only after I confronted the leadership about my discovery. I saw that what was in the real world did not match the written intentions of the Prophets.

That the leadership would encourage mindless conformity is a violation of the Independent Investigation of the Truth, one of the twelve fundamental principles upon which the Bahá'í religion was built. These tactics of concealing vital historical information from the masses, and the gross and subtle pressures used to keep members in line have been justified on the basis of maintaining cohesiveness and unity within the Bahá'í World Faith. But I (and others) argue that such knowledge is condoned because it threatens the existence of a self-appointed leadership within the Bahá'í World Faith.

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My paper will be an analysis of tactics utilized by Bahá'í leadership to compel me to go against beliefs formulated through my independent investigation. The paper will apply Allport theories of in-group membership to my experience as a Bahá'í and examine Ruggiero's principles for critical thinking as they parallel with the Bahá'í principle "Independent Investigation of Truth."

Human beings are social creatures and have fundamental needs for love, affection and belongingness (Abraham Maslow). Allport points out that people "….like to be with people: they have simply found people lock-stitched into the very fabric of their existence (Allport 61). The presence of other people in our lives validate our existence as good and meaningful. Membership in socially ascribed or achieved in-groups provide us with identity, a sense of belonging, and a forum by which we can have our needs met for achievement, status, responsibility and reputation (Allport, Maslow). My membership in the Bahá'í World Faith was an achieved status because I had to fight to be apart of a community consisting of members of my reference groups (Allport 63), who I perceived to be well informed, progressive, educated, and economically self-sufficient, qualities and lifestyle I sought to have in my own life (Allport 65, Sherif 65). I had let go of the Christian circles of my youth and embraced a religion founded upon my personal beliefs in the unity of God, religion, and the human race. Membership in the Bahá'í World Faith validated my identity and put me in alignment with what I believed was God's purpose for me, as well as, the destiny of humankind. My service to the Bahá'í community was to perform music at Bahá'í gatherings and events. This function was rewarding, in that with it, I had developed a sense of purpose and high reputation in the community (Maslow). My loyalties to the community developed through strong identification and rewarding service work and within a period of 1 year, I became cemented in the structure that being a Bahá'í had provided for my life (Allport 61).

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The most gross of pressures (Allport 66) meted out by the UHJ to keep members in compliance within the Bahá'í World Faith consists of the consequences to questioning the authority, legitimacy and the infallibility of the UHJ. Built into Bahá'í social consciousness is the belief that to go against the UHJ is tantamount to going against God. To do so is viewed as breaking God's covenant, which is an unforgivable sin. Those who rebel against or oppose the UHJ are declared to be covenant-breakers, suffering with a soul sickness, a contagious cancer that could spread through association with members of the covenant-breaker out-group. [In truth, a covenant-breaker is one who opposes the Guardian according to the Will and Testament of `Abdu'l-Bahá] I along with other ex-Bahá'ís perceive this threat

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I accepted most of the fundamental principles of the Bahá'í World Faith through independent reading and understanding. However, I had passively accepted that the institution of the UHJ was legitimate (Ruggiero 44) , until the year 1999 with the advent of the World Wide Web, I had accessed information regarding the intended nature and the actual history of successorship in the Bahá'í World Faith, which the leadership had deliberately concealed from the masses.

Ruggiero proposes that to know something requires more than having the right answer. It involves the ability to express what is known and how we came to know it (Ruggiero 41). During the majority of my time as a Bahá'í, I could not articulate the reasons I believed in the legitimacy and infallible authority of the UHJ. I was subjected to mindless conformity, an "error of perspective" (Ruggiero 97), because I believed in the UHJ from the way it appeared, without knowledge of its history or how it came to be (Ruggiero 97). I agree with Ruggiero that I had followed members lead because I had not thought for myself (Ruggiero 102). But I did not have the information necessary to establish a sound conclusion about the UHJ's authority, because, up until the existence of the World Wide Web, this information had been concealed from the majority.

One of the basic principles expounded upon by Bahá'í prophets is that we live in a day and age that requires us to utilize our own God given faculties to independently investigate and determine the truth. To do so is regarded as the "best beloved of all things in My [God's] sight…", that we should "… see with our own eyes, and not through the eyes of others (Hidden Words of Bahá'u'lláh from the Arabic 3-4). Through this writing God has encouraged us to exercise freedom of independent thought. So, I applied characteristics of critical thinkers to the issue at hand (Ruggiero 20-21). I was honest about the fact that I did not know how the UHJ came to have so much authority. I regarded the question of the UHJ's legitimacy in the face of new information as a controversial and exciting issue. After reading through the newly discovered information, I based my conclusions, on supportive evidence found in the Bahá'í Holy Writings, that the UHJ's existence is not infallible and lacks the authority it claims to possess.

The information undeniably tells the straightforward truth. There is no need for interpretation; any person after reading this information would come to my same conclusion, that the current successor is in a position of authority based on notions that are contrary to the will of the religion's founding fathers.

Did I go against my conscience, and disregard this new-found truth, so as to remain in good standing in the sight of the community and God? How had I been affected by this new discovery while under the gross pressure to comply with the standards of a false leadership? At first, I was excited about the new information and joined forces with the Orthodox Bahá'ís, regarded as the enemy of the Bahá'í World Faith. The Orthodox Bahá'í community is a very small minority of Bahá'ís that uphold and promote the true path of successorship and leadership as intended by the Bahá'í prophets. But my association with that group was short-lived, as I was pulled by the stronger forces of the dominant majority to maintain my identity as a good and compliant Bahá'í within the larger community (Allport 65)-66).

For awhile I tried to ignore my conscience and remain loyal to the UHJ despite my discovery of the truth. The thought of being shunned by people who had been part of my being, was pretty devastating. I begin to second guess my interpretations and perceptions of the new information. It was difficult for me to accept that I had come across the truth, when so many thousands of people where in the dark, even with the existence of the Orthodox Bahá'í community. Because I second guess what I had discovered through reading and critical analysis, I became confused, bitter and unhappy towards all Bahá'ís. In the end I stand alone having no association with any of the Bahá'í groups.

After examining my membership in the Bahá'í World Faith, I conclude that the force that caused me to ignore what I had discovered through independent reading, critical thinking and observation is the fear of not having my needs met as defined by Abraham Maslow. The fulfillment of these needs is essential to human existence. It is an abuse of power to impose a sociological punishment which would threaten the fulfillment of essential human needs, simply because one has arrived at a truth derived from his independent investigation. I was a victim of these abusive forces, but only after I confronted the leadership about my discovery. I saw that what was in the real world did not match the written intentions of the Prophets.

That the leadership would encourage mindless conformity is a violation of the Independent Investigation of the Truth, one of the twelve fundamental principles upon which the Bahá'í religion was built. These tactics of concealing vital historical information from the masses, and the gross and subtle pressures used to keep members in line have been justified on the basis of maintaining cohesiveness and unity within the Bahá'í World Faith. But I (and others) argue that such knowledge is condoned because it threatens the existence of a self-appointed leadership within the Bahá'í World Faith.

Given all this, the question I have is, “Should we place greater value on independence and freedom of conscience or on dependence and mind slavery?

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True Bahá'í

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Ever since I came upon the truth of the continuing Guardianship, I have been unable to reconnect with the heterodox organization. Any attempt to associate with them has caused me much spiritual torment, as though they represent some evil principality, power and spiritual wickedness in high places spoken of in Ephesians 6:12 ["For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places"]. Because of my fear of being cast out and shunned by individuals who were dear to me, I tried to deny the truth. I only suffered tremendous spiritual, emotional, physical, and material hardship as a consequence to the point where I began to doubt that Bahá'u'lláh is God's Manifestation for this day.

In 2003, I received a visit from auxiliary board members of the heterodox organization. I was very intimidated by them. They came to my home, and in the spirit of `Abdu'l-Bahá, I made every effort to be hospitable and courteous. As humble as I was, they acted as bullies and did not mention God once in our meeting. Still, I did not have the courage to let them know that they were violating the Covenant of Bahá'u'lláh and had not one ounce of respect for our beloved `Abdu'l-Bahá. Please forgive me for my cowardliness. I suffered greatly for this.

[Note: Vonda has once again joined the ranks of the faithful believers in the Orthodox Bahá'í Faith]

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True Bahá'í

Commentary on the Short Healing Prayer



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- Bahá'u'lláh

The above prayer, known by Bahá'ís as the "Short Healing Prayer" is a mystical gem containing deep secrets for the healing of ourselves and of our fellow brothers and sisters everywhere.

If you wish to heal yourself or others, you should memorize this beautiful prayer, meditate over its meaning, and recite it ceaselessly. It contains within its short phrases the healing of all the ills of men and women in our society. It is a great gift from God.

The following is my own meditation over the meaning of this powerful healing prayer.

Thy name is my healing, O my God

Our healing is the Greatest Name of God, the Spirit of Bahá (Glory), Bahá'u'lláh (Glory of God), Bahá'u'l-Abhá (Glory of the All-Glorious), the most perfect expression of the Holy Spirit appearing in the world. This Spirit of Revelation, represented in the Person of the Holy Maiden, appeared to and in the Manifestation of God, Bahá'u'lláh, while He sat chained and imprisoned in the notoriously horrible Síyáh-Chál ("the black pit" or dungeon) of Tehran, in 1852. There is no other way to heal than to become attuned to this Spirit of Glory, to draw nearer to this Being Who, cannot be adequately described other than in the words of Bahá'u'lláh:

> "Exalted be God, Her creator, for what He caused Me to see in Her. Then blessed be God, Her fashioner, for the manifestation of might that I witnessed in Her beauty, and the modalities of power that I saw in Her splendor. At one time, I perceived Her as the sweet water of life, delicious and flowing through the realities of beings and the dark recesses of contingent things. I grew certain that the entirety of being survived by virtue of Her eternity, and continued to exist because of Her perpetuity. At another time, I perceived Her as a fire that had blazed forth in the divine bush, as though the element of fire had been created from a torch ignited by Her glowing embers. The hearts of both visible and invisible being were consumed by Her heat and flame when they were shaken by a delicate yearning for Her and a wondrous hankering for Her. It is as though the fragrance of the All- Merciful wafted from the apertures in Her garments. Praise be to God, Her creator, originator and fashioner.
>
> "Then I drew near, till She stood before my face and gave utterance as a dove warbles in the realm of eternity, as though speaking in the wondrous music that hath no words, letters or sounds. It is as though all books appeared in commentary on the songs of Her innovation. I recognized all meaning in a single point therein. When I listened with my entire being, I heard the mention of God, the exalted, the most glorious, in Her tunes, and the name of God, the exalted, the most high, in Her melodies" Bahá'u'lláh, *Th e Tablet of the Houri,* translated by Juan R.I. Cole.

The "black pit" or dungeon of the human heart must be transformed by the Splendorous Light of the Greatest Name of God, Bahá'u'lláh, the All-Glorious Glory of God, into a holy temple. Nothing else can heal the ills of all of humanity.

and remembrance of Thee is my remedy

The Greatest Name of God contains within it all of the other Names and Attributes of God. It is precisely these Names that are the remedy for all of the ills of humanity:

> "Cleanse from your hearts the love of worldly things, from your tongues every remembrance except His remembrance, from your entire being whatsoever may deter you from beholding His face, or may tempt you to follow the promptings of your evil and corrupt inclinations" (*Gleanings from the Writings of Bahá'u'lláh* p. 275).

Referred to as the Paradise of God's Remembrance, it is a process of meditating upon and invoking the Names of God. The Bahá'í Prayer books are replete with these Names and Attributes. Our goal is to transform and heal our lives by replacing each and every ill that plagues humanity with the various qualities of God:

> "O servants! Lifeless is the body that is bereft of a soul, and withered the heart that is devoid of the remembrance of its Lord. Commune with the remembrance of the Friend and shun the enemy. Your enemy is such things as ye have acquired of your own inclination, to which ye have firmly clung, and whereby ye have sullied your souls. The soul hath been created for the remembrance of the Friend; safeguard its purity. The tongue hath been created to bear witness to God; pollute it not with the mention of the wayward" Baha'u'llah, *The Beginning of All Utterance is the Praise of God).*

All men and women in today's society are suffering from every physical and mental malady, disruption, and disease, on every level and at every scale from personal to global. The addictions, alcoholism, sexual excesses, destruction of family life, political upheaval, and unprecedented global violence bears testimony to how sick is the patient. The Divine Physician has the remedy: remembrance of the Names and Attributes of God.

> "O BEFRIENDED STRANGER!
>
> "The candle of thine heart is lighted by the hand of My power, quench it not with the contrary winds of self and passion. The healer of all thine ills is remembrance of Me, forget it not. Make My love thy treasure and cherish it even as thy very sight and life." Bahá'u'lláh, *Persian Hidden Words*, #32.

Nearness to Thee is my hope

The world is filled with despair, injustice and suffering. Humanity is remote from God, and cannot approach God because the human heart is like the black pit of Tehran, foul and filled with vermin. This nightmarish hell arising from the evil promptings of the human heart leaves humanity with a sense of hopelessness and sorrow. But the Light of God can illumine the darkest dungeon. Our only hope is to draw nearer to God, to become more like God, and this we cannot do except to draw ever closer to the Manifestation of God, in fervent prayer and meditation.

and love for Thee is my companion

Even in the modern cities teeming with other souls, there is great solitude and isolation, a lonesomeness and spiritual seclusion, that seems to hang over most people. Clinging to immoral and failed relationships, many of us go from one person to the next seeking the true love of our lives, but always finding misery, abuse and loneliness. The problem is looking for love in all of the wrong places.

> "O SON OF THE WONDROUS VISION!
>
> "I have breathed within thee a breath of My own Spirit, that thou mayest be My lover. Why hast thou forsaken Me and sought a beloved other than Me?" Bahá'u'lláh, *Arabic Hidden Words*, #19.

Our true love and our true friend is the Holy Spirit of God existing not outwardly in other people or things, but rather found within in our own hearts. This is the companionship that will not fail and this is the fulfillment that does not let us down. Not to say that we should eschew relationships with other

people. Rather, we should enter first into a relationship with God, and then all of our relationships will be based upon this love.

> O FRIEND!
>
> In the garden of thy heart plant naught but the rose of love, and from the nightingale of affection and desire loosen not thy hold. Treasure the companionship of the righteous and eschew all fellowship with the ungodly. Bahá'u'lláh, *Persian Hidden Words*, #3

The true Friend, the Bridegroom of our souls, is within our own hearts. We cannot find true companionship except by making a mystical connection to the Love and Joy found in the Spirit of God. We were created to know and to love God. We cannot find happiness in the outer world, until first we find inner happiness in our own hearts in relationship to God.

> **Thy mercy to me is my healing and my succor in both this world and the world to come.**

Hell is the state of consciousness, within, of being far from God or the failure to have the qualities and attributes of God. Heaven is to draw near to God. That is, to incorporate within one's inner consciousness the attributes and qualities of God. To be near to God, to be just like God is the state of the heavenly kingdom, whether one is in this physical world, or the next world of the afterlife. The reality is that we are unable to acquire the qualities and attributes of God on our own. If left to our devices, we sink lower and lower into ego, hatred, anger, violence, and despair. It is only by the mercy of God that will succor us, in this world or the next, by the appearance of the Manifestation of God:

> When the animal proclivity in man becomes predominant, he sinks even lower than the brute. When the heavenly powers are triumphant in his nature, he becomes the noblest and most superior being in the world of creation. All the imperfections found in the animal are found in man. In him there is antagonism, hatred and selfish struggle for existence; in his nature lurk jealousy, revenge, ferocity, cunning, hypocrisy, greed, injustice and tyranny.... On the other hand, we find in him justice, sincerity, faithfulness, knowledge, wisdom, illumination, mercy and pity coupled with intellect, comprehension, the power to grasp the realities of things and the ability to penetrate the truths of existence. All these great perfections are to be found in man....
>
> The holy Manifestations of God come into the world to dispel the darkness of the animal or physical nature of man, to purify him from his imperfections in order that his heavenly and spiritual nature may become quickened, his divine qualities awakened, his perfections visible, his potential powers revealed and all the virtues of the world of humanity latent within him may come to life. `Abdu'l-Bahá, *Foundations of World Unity*, p. 110.

Thou, verily, art the All-Bountiful, the All-Knowing, the All-Wise.

The healing of all of the ills of humanity, personally and globally, are found in our souls turning to the Holy Spirit, in the spirit of faith in the Divine Manifestation, invoking God's bounty and wisdom from the Source of bounty and knowledge.

> Unless the Holy Spirit become intermediary, one cannot attain directly to the bounties of God. Do not overlook the obvious truths, for it is a self-evident fact that a child cannot be instructed without a teacher, and knowledge is a bounty from the bounties of God. The soil is not covered with grass and green without the rain of the cloud; therefore the cloud is the intermediary between the divine bounties and the soil. A body doth not develop and grow without the soul; therefore the soul is the medium of the spiritual life. `Abdu'l-Bahá, *Bahá'í World Faith*, p. 370.

Everything our hearts need and seek finds fulfillment in the bounty of God, which is available to each and every one of us, simply by humbly turning to God.

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The Greatest Name of God contains within it all of the other Names and Attributes of God. It is precisely these Names that are the remedy for all of the ills of humanity:

> "Cleanse from your hearts the love of worldly things, from your tongues every remembrance except His remembrance, from your entire being whatsoever may deter you from beholding His face, or may tempt you to follow the promptings of your evil and corrupt inclinations" (*Gleanings from the Writings of Bahá'u'lláh* p. 275).

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True Bahá'í

Commentary on the Short Healing Prayer

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The above prayer, known by Bahá'ís as the "Short Healing Prayer" is a mystical gem containing deep secrets for the healing of ourselves and of our fellow brothers and sisters everywhere.

If you wish to heal yourself or others, you should memorize this beautiful prayer, meditate over its meaning, and recite it ceaselessly. It contains within its short phrases the healing of all the ills of men and women in our society. It is a great gift from God.

The following is my own meditation over the meaning of this powerful healing prayer.

Thy name is my healing, O my God

Our healing is the Greatest Name of God, the Spirit of Bahá (Glory), Bahá'u'lláh (Glory of God), Bahá'u'l-Abhá (Glory of the All-Glorious), the most perfect expression of the Holy Spirit appearing in the world. This Spirit of Revelation, represented in the Person of the Holy Maiden, appeared to and in the Manifestation of God, Bahá'u'lláh, while He sat chained and imprisoned in the notoriously horrible Síyáh-Chál ("the black pit" or dungeon) of Tehran, in 1852. There is no other way to heal than to become attuned to this Spirit of Glory, to draw nearer to this Being Who, cannot be adequately described other than in the words of Bahá'u'lláh:

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The Greatest Name of God contains within it all of the other Names and Attributes of God. It is precisely these Names that are the remedy for all of the ills of humanity:

> "Cleanse from your hearts the love of worldly things, from your tongues every remembrance except His remembrance, from your entire being whatsoever may deter you from beholding His face, or may tempt you to follow the promptings of your evil and corrupt inclinations" (*Gleanings from the Writings of Bahá'u'lláh* p. 275).

Referred to as the Paradise of God's Remembrance, it is a process of meditating upon and invoking the Names of God. The Bahá'í Prayer books are replete with these Names and Attributes. Our goal is to transform and heal our lives by replacing each and every ill that plagues humanity with the various qualities of God:

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Brief Reflection on the Remembrance of God

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"While engulfed in tribulations I heard a most wondrous, a most sweet voice, calling above My head. Turning My face, I beheld a Maiden—the embodiment of the remembrance of the name of My Lord—suspended in the air before Me. So rejoiced was she in her very soul that her countenance shone with the ornament of the good-pleasure of God, and her cheeks glowed with the brightness of the All-Merciful. Betwixt earth and heaven she was raising a call which captivated the hearts and minds of men." Bahá'u'lláh, quoted in God Passes By, pp. 101-102.

Note that the call raised by the Holy Maiden is one which is to captivate our hearts and minds. This implies that not only must we approach the Manifestation of God, Bahá'u'lláh, but also that we must engage our hearts in a love relationship with the Holy Maiden, the Spirit of Bahá, and make a mystical connection with this glorious Being.

One of the central Institutions of the Cause of God is the Mashriqu'l-Adhkár which literally means "Dawning Place of the Remembrance of God". Again, the Bahá'í House of Worship is being identified with the Holy Maiden, the embodiment of Remembrance. From this holy place, the servants of God are to go out and perform selfless deeds of service. This service comes from hearts which have become ignited by communion with this Being.

"In reality, the radiant hearts are the Mashriqu'l-Adhkár" says `Abdu'l-Bahá (Tablets, Vol. III, p. 678). That is, the true dawning place is in the hearts of the individual who invokes the names of God.

In my view, there are two aspects of achieving Bahá'í unity: 1) the authority of, and obedience to, the Guardian in matters of scriptural interpretation; and 2) the individual's remembrance of God, a mystical relationship to the Spirit of Baha, born of devout worship and meditation and expressed in acts of selfless service to the Cause of God. This second aspect is the answer to those who would criticize this Faith as being consumed with administrative matters. In reality, it is the mystical connection with the Spirit of Bahá which forms the foundation of our unity. This implies a society of persons living together in unity, with each person being enlightened by the Holy Spirit, but at the same time all being united together in obedience to the Guardian so that the "revelations" of the individual are kept under control by being subjugated to the interpretations of the Center of the Cause.

I would love to see our community develop these ideas, and to grow into a new mature and refined understanding of the Covenant of Bahá'u'lláh.

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One of the central Institutions of the Cause of God is the Mashriqu'l-Adhkár which literally means "Dawning Place of the Remembrance of God". Again, the Bahá'í House of Worship is being identified with the Holy Maiden, the embodiment of Remembrance. From this holy place, the servants of God are to go out and perform selfless deeds of service. This service comes from hearts which have become ignited by communion with this Being.

"In reality, the radiant hearts are the Mashriqu'l-Adhkár" says `Abdu'l-Bahá (Tablets, Vol. III, p. 678). That is, the true dawning place is in the hearts of the individual who invokes the names of God.

In my view, there are two aspects of achieving Bahá'í unity: 1) the authority of, and obedience to, the Guardian in matters of scriptural interpretation; and 2) the individual's remembrance of God, a mystical relationship to the Spirit of Baha, born of devout worship and meditation and expressed in acts of selfless service to the Cause of God. This second aspect is the answer to those who would criticize this Faith as being consumed with administrative matters. In reality, it is the mystical connection with the Spirit of Bahá which forms the foundation of our unity. This implies a society of persons living together in unity, with each person being enlightened by the Holy Spirit, but at the same time all being united together in obedience to the Guardian so that the "revelations" of the individual are kept under control by being subjugated to the interpretations of the Center of the Cause.

I would love to see our community develop these ideas, and to grow into a new mature and refined understanding of the Covenant of Bahá'u'lláh.

Jeffrey

Posted at 12:10 PM | Permalink

True Bahá'í

Brief Reflection on the Remembrance of God

In my Commentary on the Short Healing Prayer, I made mention of the Remembrance of God, the power of the Greatest Name as reflected in the Holy Maiden who appeared in and through Bahá'u'lláh. In this brief essay, I thought I would discuss more of this.

In Islam, Dhikrullah, or the Remembrance (invocation) of God is a devotional practice involving the repetition of the names of God, and other supplications or formulas taken from hadith texts and verses of the Qur'an. Muslims consider the Prophet Muhammad to be the embodiment of Dhikrullah. But it is the Spirit of Revelation, the Holy Maiden, who appears in the Manifestations of God, that Bahá'u'lláh describes as the embodiment of Remembrance:

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"These sanctified Mirrors, these Day Springs of ancient glory, are, one and all, the Exponents on earth of Him Who is the central Orb of the universe, its Essence and ultimate Purpose. From Him proceed their knowledge and power; from Him is derived their sovereignty. The beauty of their countenance is but a reflection of His image, and their revelation a sign of His deathless glory. They are the Treasuries of Divine knowledge, and the Repositories of celestial wisdom. Through them is transmitted a grace that is infinite, and by them is revealed the Light that can never fade.... These Tabernacles of Holiness, these Primal Mirrors which reflect the light of unfading glory, are but expressions of Him Who is the Invisible of the Invisibles. By the revelation of these Gems of Divine virtue all the names and attributes of God, such as knowledge and power, sovereignty and dominion, mercy and wisdom, glory, bounty, and grace, are made manifest.

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Bahá'u'lláh further explains the essential spiritual unity of all of the Manifestations of God even while recognizing the obvious truth that they are not the same:

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I could go on about progressive revelation but it would be best for you to read for yourself. The book Kitáb-i-Iqán (The Book of Certitude) is Bahá'u'lláh's deep exposition on this subject.

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"Therefore there is need of turning back to the original foundation. The fundamental principles of the prophets are correct and true. The imitations and superstitions which have crept in are at wide variance with the original precepts and commands. His Holiness Bahá'u'lláh has revoiced and re-established the quintessence of the teachings of all the prophets, setting aside the accessories and purifying religion from human interpretation. He has written a book entitled Hidden Words. The preface announces that it contains the essences of the words of the prophets of the past clothed in the garment of brevity for the teaching and spiritual guidance of the people of the world. Read it that you may understand the true foundations of religion and reflect upon the inspiration of the messengers of God. It is light upon light."

from Baha'i World Faith - `Abdu'l-Bahá Section, pp. 250-251.

I recommend that you read the book mentioned in the above passage, The Hidden Words, if you

wish to experience the transformative power of this Revelation. But all of the teachings of the Orthodox Baha'i Faith are to promote the spiritual growth of mankind and to establish a society based upon truth. We believe that the Writings of our Faith include the blueprint for the establishment of the Kingdom of God on earth as it is in heaven, as prophesied by the Lord Jesus Christ. I further must include in this response by boldly proclaiming our belief that Bahá'u'lláh is the return of Jesus in "the Glory of the Father." The name Bahá'u'lláh translates into English as "Glory of God."

From the writings of Shoghi Effendi, the first Guardian of the Baha'i Faith: "For the Faith of Bahá'u'lláh -- if we would faithfully appraise it -- can never, and in no aspect of its teachings, be at variance, much less conflict, with the purpose animating, or the authority invested in, the Faith of Jesus Christ. This glowing tribute which Bahá'u'lláh Himself has been moved to pay to the Author of the Christian Religion stands as sufficient testimony to the truth of this central principle of Bahá'í belief: -- "Know thou that when the Son of Man yielded up His breath to God, the whole creation wept with a great weeping. By sacrificing Himself, however, a fresh capacity was infused into all created things. Its evidences, as witnessed in all the peoples of the earth, are now manifest before thee. The deepest wisdom which the sages have uttered, the profoundest learning which any mind hath unfolded, the arts which the ablest hands have produced, the influence exerted by the most potent of rulers, are but manifestations of the quickening power released by His transcendent, His all-pervasive and resplendent Spirit. We testify that when He came into the world, He shed the splendor of His glory upon all created things. Through Him the leper recovered from the leprosy of perversity and ignorance. Through Him the unchaste and wayward were healed. Through His power, born of Almighty God, the eyes of the blind were opened, and the soul of the sinner sanctified...He it is Who purified the world. Blessed is the man who, with a face beaming with light, hath turned towards Him."

from The World Order of Bahá'u'lláh, pp. 185-186.

Jeffrey

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Jeffrey

Posted at 10:28 AM | Permalink

Reblog (0)

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"These sanctified Mirrors, these Day Springs of ancient glory, are, one and all, the Exponents on earth of Him Who is the central Orb of the universe, its Essence and ultimate Purpose. From Him proceed their knowledge and power; from Him is derived their sovereignty. The beauty of their countenance is but a reflection of His image, and their revelation a sign of His deathless glory. They are the Treasuries of Divine knowledge, and the Repositories of celestial wisdom. Through them is transmitted a grace that is infinite, and by them is revealed the Light that can never fade.... These Tabernacles of Holiness, these Primal Mirrors which reflect the light of unfading glory, are but expressions of Him Who is the Invisible of the Invisibles. By the revelation of these Gems of Divine virtue all the names and attributes of God, such as knowledge and power, sovereignty and dominion, mercy and wisdom, glory, bounty, and grace, are made manifest.

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In this article, I will discuss the claim to the Guardianship by Neal Chase of the group known as Bahá'ís Under the Provisions of the Covenant ("BUPC).

The BUPC believe that the Guardian must be an Aghsán (that is a son of Bahá'u'lláh). While they recognize that there were no bloodline Aghsán available to serve as the Guardian, they claim that the Guardianship now passes by adoption by the present Guardian of his successor. The BUPC do not insist upon a formal legal adoption for their purposes, but instead rely upon some objective manifestation of intent to adopt such as the passing of relics, i.e. a medallion, hair or blood, or other indication of intention. The BUPC accept Mason Remey as the Guardian of the Bahá'í Faith on the basis that he was grafted into the Aghsán line when he was allegedly adopted by `Abdu'l-Bahá (He often referred to Mason as His son and the BUPC claim that `Abdu'l-Bahá gave Mason Remey (through Shoghi Effendi) relics of Bahá'u'lláh's blood and hair (symbolic of being grafted into the lineage).... CLICK TO READ MORE

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Orthodox Bahá'í Statement on Persecution of Bahá'ís in Iran

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On behalf of the Orthodox Bahá'ís of the United States, we wish to express our dismay at the prison sentences imposed by the government of Iran against seven Bahá'ís in that country because of their religious activities. Although we have our differences with our fellow Bahá'ís who have rejected the Guardianship, we recognize a common bond with our fellow brothers and sisters in our devotion and belief in Bahá'u'lláh, the Manifestation of God for this day. Our hearts go out to them over this tragic persecution.

It is the position of the National Council that all human beings should be free to worship as they please and to engage in peaceful religious activity without interference from any government. We hold this true not only for ourselves but for persons of every religious and spiritual belief. We urge the government of Iran to release their Bahá'í prisoners and to cease all restrictions against the freedom of all persons of every faith.

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I became an Orthodox Bahá'í in 1997, after researching the claims of the various groups who call themselves "Bahá'í." Prior to that, since 1980 I had been a declared member in good standing of the Bahá'í Faith under the majority group whose sans-Guardian Universal House of Justice sits in Haifa (hereinafter referred to as "Bahá'í World Faith" or "BWF"). I had not previously known other Bahá'í organizations even existed, having been told that they died out long ago, but the truth became revealed when I began surfing the internet. I read the materials of several so-called covenant breaking groups, but I did not catch a spiritual disease! Instead I came to realize that I had not been told the truth, and that I already had a spiritual disease by virtue of giving my support to an organization (BWF) that was, knowingly or not, in opposition to the true Covenant of Bahá'u'lláh.

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A closer look at this matter revealed that the NSA had long ago attacked the First Amendment of the United States. There was the unsuccessful attempt to have a New York court in 1941 prevent Ahmad Sohrab from calling himself a Bahá'í. He was the former secretary of `Abdu'l-Bahá who Shoghi Effendi declared to be a covenant-breaker. After the NSA was told by that Court that it could not have the exclusive right to the term Bahá'í, the NSA tried again 25 years later, when it obtained a default judgment against the National Spiritual Assembly under the Hereditary Guardianship (the "Remey NSA") in 1966. At Mason Remey's behest, the Remey NSA had filed suit against the Wilmette NSA seeking control over the assets of the Faith as being the true NSA. The Wilmette NSA counter-claimed saying it had the right to exclusive control.

Although it was not settled law at the time, the U.S. courts may not decide religious disputes. In a dispute between competing religious organizations, the courts can only decide questions of property law. Therefore, whether the Wilmette NSA or the Remey NSA were legitimate under the Law of Bahá'u'lláh is not relevant to the courts of the United States. Under federal law, the Wilmette NSA was a clear winner simply because it was the corporate entity that legally controlled the assets of the Bahá'í Faith in the United States. Had the Wilmette NSA as a corporate body sided with Mason Remey then the property of the Faith would still belong to that corporate body and the Bahá'ís under the Guardianship would have taken control over all assets of the Faith. Even though the Wilmette NSA would have won anyway under neutral principles of property law, they proceeded to obtain that infamous 1966 Judgment against the Remey NSA.

This 1966 Judgment is an embarrassment to the federal courts and to the NSA. The Remey NSA was unaware there was a hearing on it at the time (this is evidenced by the minutes of the Remey NSA meeting shortly after the 1966 Judgment), its attorney did not show up to the hearing, and the Wilmette NSA apparently just wrote a default Judgment which was signed by the Judge. That Judgment made findings that the Wilmette NSA's organization was the one and only true Bahá'í Faith, that Shoghi Effendi was the one and only Guardian, and that the Remey NSA and its members were not allowed to publicly declare themselves to be "Bahá'í" or to associate themselves publicly with anything "Bahá'í" including the sacred images and words of the Greatest Name. They

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This was a federal court order declaring the BWF to be the one and only form of Bahá'í Faith to be allowed in the United States. The conduct of the NSA in having this Judgment entered was to jeopardize the First Amendment of the United States. However, nothing ever came of it for 40 years.

But on November 26, 2006, when I was looking at the Wilmette NSA's Motion that sought to hold the OBF in contempt of court it was impossible for me to understand how the Wilmette NSA was now seeking to actually enforce this grossly unconstitutional and erroneous Judgment in a modern day Court. Despite the shameful treatment by this organization against me and despite their shameful past court actions, I still stood there in disbelief that this organization could stoop so low.

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The Remey NSA never appealed the Judgment back in 1966 because Mason Remey instructed them not to seek reconsideration or appeal of the Judgment "regardless of the consequences". This was incredibly unwise from a legal point of view because no matter how unconstitutional it is, the consequences are that once the Judgment is final it generally cannot be challenged or overturned. Although Orthodox Bahá'ís don't believe Remey was the Guardian at the time, the members of the Remey NSA believed at the time he still was the Guardian and they obeyed him, and so the Judgment became final. At Remey's behest, the Remey NSA was dissolved and the Bahá'í Faith under the Guardianship practically ceased to exist. The remnants of that organization entered into inactivity from that point forward.

Forty years later, this all became a problem for me as the attorney for the Orthodox Bahá'í Faith. The Court wanted to hold a hearing and make a factual determination whether the OBF was in legal "privity" with the Remey NSA under religiously neutral law. If it was in privity then the OBF would be presumably bound by the Judgment and the OBF would not be able to challenge its validity. It would be as if the OBF had the same identity, legally speaking, with the Remey NSA and therefore had the same rights and obligations under the Judgment. It would have meant that the OBF was effectively outlawed by the 1966 Judgment.

Suddenly the very strange history of the founding of the OBF was very relevant to the findings of the Court. The NSA wanted to show that the OBF was a continuation of the Remey NSA. The NSA argued: Even though the Remey NSA was dissolved and ceased to function in 1966, the remnants of

that organization such as the late Hand of the Cause of God Franklin Schlatter and the Guardian, Joel B. Marangella, for all practical purposes revived the Remey NSA as the OBF and PNBC. Therefore, Franklin Schlatter and Joel B. Marangella (both of whom were instrumental figures in the Remey organization), the PNBC, and all those who they attracted to the OBF, were now bound to the Judgment just the same. The PNBC was nothing more than the alter ego of the Remey NSA. It simply was the remnant of the Remey NSA continuing to function as the Remey NSA under the name of PNBC and doing exactly what the Remey NSA did which was carrying on the Guardianship with the only difference being that this organization had recognized Marangella as the religious successor to Remey.

What the NSA argued could have easily been the history of the OBF, but in truth that was not what happened. The OBF presented the facts about the founding of the OBF at trial in Chicago, before Judge St. Eve. In preparing for this trial, it became apparent the strange and embarrassing history and origin of the OBF was a gift from God because nobody else could have orchestrated such a perfect case. The truth of the OBF's origins, the facts that history presented to me, comprise the perfect defense for the OBF against the NSA's allegations.

The facts shown at trial were that the Mason Remey organization and all of its remnants had forever ceased to function in the United States by Mason's own orders. Joel B. Marangella did not recognize these orders because Joel claimed to be the Guardian since 1965 when Mason activated the IBC with Joel as the President of the Second International Bahá'í Council, which under Mason's teachings as the second Guardian meant that Remey had abdicated the Guardianship and turned over the Guardianship to Joel B. Marangella. At the time when Mason instructed the Remey NSA not to appeal the Judgment, Joel was the Guardian and therefore the OBF did not get its day in court since it was Remey who made the ultimate decision. Under legal principles, there was a split between the two organizations. There was no privity between the OBF and the Remey organization because the OBF and the defunct Remey organization and its remnants were two distinct and competing organizations under competing leadership for many years. There was no similarity in how the two organizations functioned. The only thing the two organizations had in common were some religious beliefs, all of which are irrelevant to a Court that is obligated to apply and follow religiously neutral civil law to the dispute rather than deciding religious disputes on their merits.

It was certainly the work of divine Providence that Mason abdicated the Guardianship and apparently later had forgotten that he had done so, continuing to assume the functions as the Guardian even though he had passed the mantle of spiritual authority to Joel. Because of this, in order to join the OBF, you had to leave the unorganized remnants of the Remey NSA organization, turn away from Mason and his religious organization, and affirmatively join Joel in a legally separate organization.

Thanks to Providence, the the OBF was not in legal privity with the Remey NSA and therefore was not bound by the Judgment. If not for the facts of history, Judge St. Eve might have found that the OBF was in privity and therefore subject to the outrageous Judgment of 1966 without the ability to overturn the Judgment. I did raise the argument that the Court in 2006, in the event the Court did find the OBF was in privity, that it could only enforce those parts of the Judgment that were not unconstitutional because it would be engaging in unconstitutional acts such as shutting down OBF web sites and prohibiting the OBF from identifying themselves with their own Faith. However, I am

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True Bahá'í

Personal Reflections on the United States NSA's Legal Attack Against the Guardian of the Bahá'í Faith

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Forty years later, this all became a problem for me as the attorney for the Orthodox Bahá'í Faith. The Court wanted to hold a hearing and make a factual determination whether the OBF was in legal "privity" with the Remey NSA under religiously neutral law. If it was in privity then the OBF would be presumably bound by the Judgment and the OBF would not be able to challenge its validity. It would be as if the OBF had the same identity, legally speaking, with the Remey NSA and therefore had the same rights and obligations under the Judgment. It would have meant that the OBF was effectively outlawed by the 1966 Judgment.

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What the NSA argued could have easily been the history of the OBF, but in truth that was not what happened. The OBF presented the facts about the founding of the OBF at trial in Chicago, before Judge St. Eve. In preparing for this trial, it became apparent the strange and embarrassing history and origin of the OBF was a gift from God because nobody else could have orchestrated such a perfect case. The truth of the OBF's origins, the facts that history presented to me, comprise the perfect defense for the OBF against the NSA's allegations.

The facts shown at trial were that the Mason Remey organization and all of its remnants had forever ceased to function in the United States by Mason's own orders. Joel B. Marangella did not recognize these orders because Joel claimed to be the Guardian since 1965 when Mason activated the IBC with Joel as the President of the Second International Bahá'í Council, which under Mason's teachings as the second Guardian meant that Remey had abdicated the Guardianship and turned over the Guardianship to Joel B. Marangella. At the time when Mason instructed the Remey NSA not to appeal the Judgment, Joel was the Guardian and therefore the OBF did not get its day in court since it was Remey who made the ultimate decision. Under legal principles, there was a split between the two organizations. There was no privity between the OBF and the Remey organization because the OBF and the defunct Remey organization and its remnants were two distinct and competing organizations under competing leadership for many years. There was no similarity in how the two organizations functioned. The only thing the two organizations had in common were some religious beliefs, all of which are irrelevant to a Court that is obligated to apply and follow religiously neutral civil law to the dispute rather than deciding religious disputes on their merits.

It was certainly the work of divine Providence that Mason abdicated the Guardianship and apparently later had forgotten that he had done so, continuing to assume the functions as the Guardian even though he had passed the mantle of spiritual authority to Joel. Because of this, in order to join the OBF, you had to leave the unorganized remnants of the Remey NSA organization, turn away from Mason and his religious organization, and affirmatively join Joel in a legally separate organization.

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This 1966 Judgment is an embarrassment to the federal courts and to the NSA. The Remey NSA was unaware there was a hearing on it at the time (this is evidenced by the minutes of the Remey NSA meeting shortly after the 1966 Judgment), its attorney did not show up to the hearing, and the Wilmette NSA apparently just wrote a default Judgment which was signed by the Judge. That Judgment made findings that the Wilmette NSA's organization was the one and only true Bahá'í Faith, that Shoghi Effendi was the one and only Guardian, and that the Remey NSA and its members were not allowed to publicly declare themselves to be "Bahá'í" or to associate themselves publicly with anything "Bahá'í" including the sacred images and words of the Greatest Name. They

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Although it was not settled law at the time, the U.S. courts may not decide religious disputes. In a dispute between competing religious organizations, the courts can only decide questions of property law. Therefore, whether the Wilmette NSA or the Remey NSA were legitimate under the Law of Bahá'u'lláh is not relevant to the courts of the United States. Under federal law, the Wilmette NSA was a clear winner simply because it was the corporate entity that legally controlled the assets of the Bahá'í Faith in the United States. Had the Wilmette NSA as a corporate body sided with Mason Remey then the property of the Faith would still belong to that corporate body and the Bahá'ís under the Guardianship would have taken control over all assets of the Faith. Even though the Wilmette NSA would have won anyway under neutral principles of property law, they proceeded to obtain that infamous 1966 Judgment against the Remey NSA.

This 1966 Judgment is an embarrassment to the federal courts and to the NSA. The Remey NSA was unaware there was a hearing on it at the time (this is evidenced by the minutes of the Remey NSA meeting shortly after the 1966 Judgment), its attorney did not show up to the hearing, and the Wilmette NSA apparently just wrote a default Judgment which was signed by the Judge. That Judgment made findings that the Wilmette NSA's organization was the one and only true Bahá'í Faith, that Shoghi Effendi was the one and only Guardian, and that the Remey NSA and its members were not allowed to publicly declare themselves to be "Bahá'í" or to associate themselves publicly with anything "Bahá'í" including the sacred images and words of the Greatest Name. They

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The Remey NSA never appealed the Judgment back in 1966 because Mason Remey instructed them not to seek reconsideration or appeal of the Judgment "regardless of the consequences". This was incredibly unwise from a legal point of view because no matter how unconstitutional it is, the consequences are that once the Judgment is final it generally cannot be challenged or overturned. Although Orthodox Bahá'ís don't believe Remey was the Guardian at the time, the members of the Remey NSA believed at the time he still was the Guardian and they obeyed him, and so the Judgment became final. At Remey's behest, the Remey NSA was dissolved and the Bahá'í Faith under the Guardianship practically ceased to exist. The remnants of that organization entered into inactivity from that point forward.

Forty years later, this all became a problem for me as the attorney for the Orthodox Bahá'í Faith. The Court wanted to hold a hearing and make a factual determination whether the OBF was in legal "privity" with the Remey NSA under religiously neutral law. If it was in privity then the OBF would be presumably bound by the Judgment and the OBF would not be able to challenge its validity. It would be as if the OBF had the same identity, legally speaking, with the Remey NSA and therefore had the same rights and obligations under the Judgment. It would have meant that the OBF was effectively outlawed by the 1966 Judgment.

Suddenly the very strange history of the founding of the OBF was very relevant to the findings of the Court. The NSA wanted to show that the OBF was a continuation of the Remey NSA. The NSA argued: Even though the Remey NSA was dissolved and ceased to function in 1966, the remnants of

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What the NSA argued could have easily been the history of the OBF, but in truth that was not what happened. The OBF presented the facts about the founding of the OBF at trial in Chicago, before Judge St. Eve. In preparing for this trial, it became apparent the strange and embarrassing history and origin of the OBF was a gift from God because nobody else could have orchestrated such a perfect case. The truth of the OBF's origins, the facts that history presented to me, comprise the perfect defense for the OBF against the NSA's allegations.

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Forty years later, this all became a problem for me as the attorney for the Orthodox Bahá'í Faith. The Court wanted to hold a hearing and make a factual determination whether the OBF was in legal "privity" with the Remey NSA under religiously neutral law. If it was in privity then the OBF would be presumably bound by the Judgment and the OBF would not be able to challenge its validity. It would be as if the OBF had the same identity, legally speaking, with the Remey NSA and therefore had the same rights and obligations under the Judgment. It would have meant that the OBF was effectively outlawed by the 1966 Judgment.

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What the NSA argued could have easily been the history of the OBF, but in truth that was not what happened. The OBF presented the facts about the founding of the OBF at trial in Chicago, before Judge St. Eve. In preparing for this trial, it became apparent the strange and embarrassing history and origin of the OBF was a gift from God because nobody else could have orchestrated such a perfect case. The truth of the OBF's origins, the facts that history presented to me, comprise the perfect defense for the OBF against the NSA's allegations.

The facts shown at trial were that the Mason Remey organization and all of its remnants had forever ceased to function in the United States by Mason's own orders. Joel B. Marangella did not recognize these orders because Joel claimed to be the Guardian since 1965 when Mason activated the IBC with Joel as the President of the Second International Bahá'í Council, which under Mason's teachings as the second Guardian meant that Remey had abdicated the Guardianship and turned over the Guardianship to Joel B. Marangella. At the time when Mason instructed the Remey NSA not to appeal the Judgment, Joel was the Guardian and therefore the OBF did not get its day in court since it was Remey who made the ultimate decision. Under legal principles, there was a split between the two organizations. There was no privity between the OBF and the Remey organization because the OBF and the defunct Remey organization and its remnants were two distinct and competing organizations under competing leadership for many years. There was no similarity in how the two organizations functioned. The only thing the two organizations had in common were some religious beliefs, all of which are irrelevant to a Court that is obligated to apply and follow religiously neutral civil law to the dispute rather than deciding religious disputes on their merits.

It was certainly the work of divine Providence that Mason abdicated the Guardianship and apparently later had forgotten that he had done so, continuing to assume the functions as the Guardian even though he had passed the mantle of spiritual authority to Joel. Because of this, in order to join the OBF, you had to leave the unorganized remnants of the Remey NSA organization, turn away from Mason and his religious organization, and affirmatively join Joel in a legally separate organization.

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A closer look at this matter revealed that the NSA had long ago attacked the First Amendment of the United States. There was the unsuccessful attempt to have a New York court in 1941 prevent Ahmad Sohrab from calling himself a Bahá'í. He was the former secretary of `Abdu'l-Bahá who Shoghi Effendi declared to be a covenant-breaker. After the NSA was told by that Court that it could not have the exclusive right to the term Bahá'í, the NSA tried again 25 years later, when it obtained a default judgment against the National Spiritual Assembly under the Hereditary Guardianship (the "Remey NSA") in 1966. At Mason Remey's behest, the Remey NSA had filed suit against the Wilmette NSA seeking control over the assets of the Faith as being the true NSA. The Wilmette NSA counter-claimed saying it had the right to exclusive control.

Although it was not settled law at the time, the U.S. courts may not decide religious disputes. In a dispute between competing religious organizations, the courts can only decide questions of property law. Therefore, whether the Wilmette NSA or the Remey NSA were legitimate under the Law of Bahá'u'lláh is not relevant to the courts of the United States. Under federal law, the Wilmette NSA was a clear winner simply because it was the corporate entity that legally controlled the assets of the Bahá'í Faith in the United States. Had the Wilmette NSA as a corporate body sided with Mason Remey then the property of the Faith would still belong to that corporate body and the Bahá'ís under the Guardianship would have taken control over all assets of the Faith. Even though the Wilmette NSA would have won anyway under neutral principles of property law, they proceeded to obtain that infamous 1966 Judgment against the Remey NSA.

This 1966 Judgment is an embarrassment to the federal courts and to the NSA. The Remey NSA was unaware there was a hearing on it at the time (this is evidenced by the minutes of the Remey NSA meeting shortly after the 1966 Judgment), its attorney did not show up to the hearing, and the Wilmette NSA apparently just wrote a default Judgment which was signed by the Judge. That Judgment made findings that the Wilmette NSA's organization was the one and only true Bahá'í Faith, that Shoghi Effendi was the one and only Guardian, and that the Remey NSA and its members were not allowed to publicly declare themselves to be "Bahá'í" or to associate themselves publicly with anything "Bahá'í" including the sacred images and words of the Greatest Name. They

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Thanks to Providence, the the OBF was not in legal privity with the Remey NSA and therefore was not bound by the Judgment. If not for the facts of history, Judge St. Eve might have found that the OBF was in privity and therefore subject to the outrageous Judgment of 1966 without the ability to overturn the Judgment. I did raise the argument that the Court in 2006, in the event the Court did find the OBF was in privity, that it could only enforce those parts of the Judgment that were not unconstitutional because it would be engaging in unconstitutional acts such as shutting down OBF web sites and prohibiting the OBF from identifying themselves with their own Faith. However, I am

overjoyed that Judge St. Eve never had to decide that question because she first decided after considering the facts presented at trial in Chicago, Illinois that under neutral principles of federal law the OBF was not the same organization or in continuity with or legally identified with the one headed up by the Remey NSA and therefore that Judgment did not apply to the OBF.

Happily the 1966 Judgment is now a matter of history. Thankfully, it is probably no longer a threat to anyone. Unfortunately, the Wilmette NSA remains a threat to the First Amendment unless it gives up its mania for squelching the religious freedoms of those who disagree with it. It is my hope and wish that the Wilmette NSA will finally realize that you cannot enforce unity with a court order. The NSA simply must tolerate the existence of other groups of Bahá'í at least in the United States or it runs the risk of forever ruining the name of the Faith making synonymous the word "Bahá'í" and "enemy of freedom of speech and religion." I certainly would be happy to tolerate and co-exist with all of the other Bahá'í groups in existence regardless of whether I agree with their beliefs. How could it possibly be that tolerance for others' religious views cannot be attained by a group of people who call themselves Bahá'í?

Jeffrey

To see the court documents in the case, follow this link:
http://www.truebahai.com/court_case.html

Posted at 10:43 PM | Permalink

True Bahá'í

Inquiry from a Baha'i: Give up those "small obscurities" and return to the majority

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With appreciation, love, and sincerity for the best in your life,

(signed) (a BWF believer)

Here is my response:

Dear _____,

I have no desire to convert or convince you of anything because I am secure in my knowledge of the Revelation of Bahá'u'lláh, and it makes no difference to me whether or not you agree with me. I respond because I see your letter as a sincere inquiry and therefore I will reply sincerely.

It saddens me too to see that there is an organization of Bahá'ís "that is outside of the original safeguard of the Bahá'í Faith." But have you ever stopped to ask or to investigate which one of the organizations that calls itself Bahá'í is the original? Do you simply assume that the organization you belong to is the correct one without investigating? Why do you believe this is a matter of "small obscurities"? Isn't it the most important question to ask BEFORE you accept an authority is from where does this authority flow? Not a small obscurity at all.

You speak of the basic laws of our belief, but have you examined these laws independently or do you just do and believe as you are told? Is not the independent investigation of truth one of the basic laws of our belief? Has your investigation been independent or have you just mindlessly accepted what you are told? Do you fear investigating the truth of this question or is your faith so deep that you have no fear at all about what I believe?

`Abdu'l-Bahá, from Star of the West, vol 11, p. 243:

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"**To create boundaries in a religion that loves humanity and which see's [Sic] no boundaries amongst itself is allowing human interpretation to wrench the purpose of**

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True Bahá'í

What goes around comes around: use of the Greatest Name effectively banned in Malaysia

In November, 2006, the heterodox Baha'is, those presently headquartered in Wilmette , Illinois, brought a legal action seeking to prevent the Orthodox Baha'is from using the Greatest Name, among other things. The Greatest Name is "Allah-u-Abha" (God is All-Glorious) and its variants, and is considered one of the most sacred names and symbols of the Baha'i Faith. After years of battle in the United States District Court and an appeal before the Seventh Circuit Court of Appeals, the Orthodox Baha'is finally prevailed in 2011.

Nearly 10 years since the Wilmette NSA took its legal action, there is another similar legal problem arising in Malaysia and this time it is the Malayasian government outlawing the use of "Allah" by anyone who is not a Muslim.

This effectively outlaws the use of the Greatest Name by Baha'is in Malaysia.

It is unfortunate that, in their zeal and fanaticism to try to prevent the Orthodox Baha'is from using the Greatest Name, they did not see that this very same zeal and fanaticism would soon be turned against them in the same way. Perhaps now the Baha'is will see the folly of their attempts to coerce religious faith against others. We can only pray that the fog of ignorance and prejudice might lift from their eyes.

http://www.bbc.co.uk/news/world-asia-24516181

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What do Orthodox Bahá'ís believe?

Nosrat

What do Orthodox Bahá'ís believe?

1) We are the "true Bahá'ís" We have not altered the true Faith of God. We believe just the same as all Bahá'ís believed before 1957 that the Covenant of Bahá'u'lláh requires obedience to the Guardian of the Cause of God. We believe the present Guardian is Nosrat'u'llah Bahremand.

2) Orthodox Bahá'ís have all of the Institutions of the Cause of God as set forth in the Will and Testament of `Abdu'l-Bahá, including the Hands of the Cause of God, and an international body with the Guardian at its head, the International Bahá'í Council, which is destined in time to become the Universal House of Justice.

3) The Orthodox Baha'is, being under the shade of the Tree of Covenant are divinely guided and blessed. The "table of heaven is prepared" for them, "the angels of heaven" are their "assistants and helpers", and "the life of the Holy Spirit is breathing upon" them (from `Abdu'l-Bahá, Promulgation of Universal Peace, p. 214).

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True Bahá'í

A Message from the Guardian to the Bahá'ís of the World: A Warning Call!

A warning call to obey "The Summons of the Lord of Hosts"

by Nosrat'u'llah Bahremand

It was brought to my attention that the illegitimate organization which is headquartered in Haifa and which undeservedly calls itself "the Universal House of Justice", has recently organized a Web-page and claims that it is the "Official website of the Bahá'í Faith"!

They should have honestly clarified that they meant a version of the Baha'i Faith modified and manipulated by Ruhiyyih Khanum and those former Hands of the Cause who followed her; a faith which repudiates the "Center of the Cause" and does not adhere to the sacred provisions of the Will and Testament of Abdu'l-Baha, a faith that is based on imitation, herd instinct and mind control, and by scare and hate-mongering rhetoric; a version of faith which is compatible with the ill wishes of "The Center of Sedition, the Prime Mover of mischief, Mirza Muhammad Alí,", by "interpolating and falsifying the words and verses of the Sacred Text," and consequently they "inflicted a grievous loss upon the true Faith of God," by ignoring writings of the first Guardian of the Cause of God, especially his Proclamation of 9 January 1951 the only Proclamation during his own life; and opposing the descendant Guardians of the Cause of God.

The bogus organization pretends to be real; to be the same Universal House of Justice revealed in the Kitáb-i-Aqdas and the Will and Testament of Abdu'l Baha, and as mentioned throughout the writings of Shoghi Effendi. They are trying to say that their organization has originated from the Most Holy Book, the Kitáb-i-Aqdas, when in reality this organization has been rooted in the violation of the Covenant by Ruhiyyih Khanum and the former Hands of the Cause who followed her.

They have written:

"In 1951, Shoghi Effendi appointed a number of individuals to an International Bahá'í Council, a forerunner to the Universal House of Justice. In 1961, this appointed Council was reformed as a body elected by all the National and Regional Assemblies then established in the world.

"After Shoghi Effendi's sudden passing in 1957, his work was faithfully carried on by the group of distinguished Bahá'ís he had appointed as Hands of the Cause of God. These individuals arranged for the first election of the Universal House of Justice."

The International Baha'i Council, so contemptuously mentioned in their writing, was truly an august body, the formation of which was announced by Shoghi Effendi, the first Guardian of the Cause of God, in his proclamation of January 9, 1951, the only proclamation of his lifetime to the Baha'i World. Rebellious Hands of the Cause did not have any authority to "reform" the IBC, which by that term they meant the termination of the Embryo IBC.

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A warning call to obey "The Summons of the Lord of Hosts"

by Nosrat'u'llah Bahremand

It was brought to my attention that the illegitimate organization which is headquartered in Haifa and which undeservedly calls itself "the Universal House of Justice", has recently organized a Web-page and claims that it is the "Official website of the Bahá'í Faith"!

They should have honestly clarified that they meant a version of the Baha'i Faith modified and manipulated by Ruhiyyih Khanum and those former Hands of the Cause who followed her; a faith which repudiates the "Center of the Cause" and does not adhere to the sacred provisions of the Will and Testament of Abdu'l-Baha, a faith that is based on imitation, herd instinct and mind control, and by scare and hate-mongering rhetoric; a version of faith which is compatible with the ill wishes of "The Center of Sedition, the Prime Mover of mischief, Mirza Muhammad Alí,", by "interpolating and falsifying the words and verses of the Sacred Text," and consequently they "inflicted a grievous loss upon the true Faith of God," by ignoring writings of the first Guardian of the Cause of God, especially his Proclamation of 9 January 1951 the only Proclamation during his own life; and opposing the descendant Guardians of the Cause of God.

The bogus organization pretends to be real; to be the same Universal House of Justice revealed in the Kitáb-i-Aqdas and the Will and Testament of Abdu'l Baha, and as mentioned throughout the writings of Shoghi Effendi. They are trying to say that their organization has originated from the Most Holy Book, the Kitáb-i-Aqdas, when in reality this organization has been rooted in the violation of the Covenant by Ruhiyyih Khanum and the former Hands of the Cause who followed her.

They have written:

"In 1951, Shoghi Effendi appointed a number of individuals to an International Bahá'í Council, a forerunner to the Universal House of Justice. In 1961, this appointed Council was reformed as a body elected by all the National and Regional Assemblies then established in the world.

"After Shoghi Effendi's sudden passing in 1957, his work was faithfully carried on by the group of distinguished Bahá'ís he had appointed as Hands of the Cause of God. These individuals arranged for the first election of the Universal House of Justice."

The International Baha'i Council, so contemptuously mentioned in their writing, was truly an august body, the formation of which was announced by Shoghi Effendi, the first Guardian of the Cause of God, in his proclamation of January 9, 1951, the only proclamation of his lifetime to the Baha'i World. Rebellious Hands of the Cause did not have any authority to "reform" the IBC, which by that term they meant the termination of the Embryo IBC.

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True Bahá'í

The independent investigation of truth is violated by authoritarian leadership

A fundamental principle of the Baha'i Revelation is the independent investigation of truth. The gist of this principle is for each person to refuse to accept what others say about truth. This is a do-it-yourself project. It is not acceptable for other people to tell us what to believe:

> ...every individual member of humankind is exhorted and commanded to set aside superstitious beliefs, traditions and blind imitation of ancestral forms in religion and investigate reality for himself. Inasmuch as the fundamental reality is one, all religions and nations of the world will become one through investigation of reality. (Abdu'l-Baha, *The Promulgation of Universal Peace,* p. 433)

Take note that oneness of all religions and nations is to come from each individual investigating reality for himself/herself. Unity does not come from uniformity of thought or authoritarian rule.

The spiritual basis of this is that truth is one. If everyone investigated properly, they would arrive at the same result.

> The foundation of the divine religions is reality; were there no reality, there would be no religions. Abraham heralded reality. Moses promulgated reality. Christ established reality. Muḥammad was the Messenger of reality. The Báb was the door of reality. Bahá'u'lláh was the splendor of reality. Reality is one; it does not admit multiplicity or division. Reality is as the sun, which shines forth from different dawning points; it is as the light, which has illumined many lanterns.
>
> Therefore, if the religions investigate reality and seek the essential truth of their own foundations, they will agree and no difference will be found. But inasmuch as religions are submerged in dogmatic imitations, forsaking the original foundations, and as imitations differ widely, therefore, the religions are divergent and antagonistic. These imitations may be likened to clouds which obscure the sunrise; but reality is the sun. If the clouds disperse, the Sun of Reality shines upon all, and no difference of vision will exist. The religions will then agree, for fundamentally they are the same. The subject is one, but predicates are many. (Abdu'l-Baha, *The Promulgation of Universal Peace,* p. 126)

The Baha'i world is overshadowed by the false Baha'is. They have rejected the guidance of the Guardians. Because their entire organization is based upon falsehood, and not reality, they have actively suppressed the independent investigation of truth. They falsely say that once you have found the truth of the Baha'i Faith, you must drop the independent investigation and blindly follow everything we say. They ignore the fact that the very idea of blindly following was rejected by Abdu'l-Baha. He urged us all to follow our own power of reason instead of blindly following.

> Furthermore, know ye that God has created in man the power of reason, whereby man is enabled to investigate reality. God has not intended man to imitate blindly his fathers and ancestors. He has endowed him with mind, or the faculty of reasoning, by the exercise of which he is to investigate and discover the truth, and that which he finds real and true he must accept. `Abdu'l-Baha, The Promulgation of Universal Peace, p. 291)

Yes, free and independent thinking, and not blindly following the "UHJ" is the teaching of the true Faith. The authoritarian leaders of the false Baha'is attempt to enforce unity by controlling what the members are allowed to do, to say, and to believe. They use coercion to enforce their authority and they refuse to allow any questioning or discussion of the legitimacy of their authority. They fear any unauthorized discussion.

But those false Baha'is who blindly follow their "UHJ" question the true Baha'is by suggesting we are hypocrites because obedience to the living Guardian cannot be reconciled with independent thinking. What they fail to understand is that obedience in the true Baha'i Faith is not blind. It is based upon reality. The most independently thinking Baha'is anywhere are the true Baha'is. Yet they obey the Guardian because each of them, from moment to moment, independently and freely accept the Guardian, without any coercion whatsoever. The false Baha'is cannot handle the truth.

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True Bahá'í

The Guardian responds to changes to Badi calendar made by bogus UHJ

I am responding to your question about the Baha'i Calendar and the activities of the bogus UHJ, who are intending to make changes in the implementation of the Badi calendar.

As the friends are well aware, wherever in the Writings of Baha'u'llah, Abdu'l Baha and the Guardians there is a mention of the Universal House of Justice, it is the true and real UHJ with the Guardian of the Cause of God as its Sacred Head, not a manmade fake and false one.

During the last 57 years, the bogus UHJ, following their creators, the violating former Hands of the Cause, did not only disobey the Commands of Abdu'l Baha, but violated and misrepresented His Will and Testament and the Directives of Shoghi Effendi. They have also transgressed against the Aqdas and violated this most Holy Book and altered its evident meaning in some parts by their unauthorized and erroneous interpretations.

During these years they committed multiple acts of wrongdoing and misconduct, each of which needs to be discussed separately.

The Baha'i Calendar (Badi) is a solar calendar. A solar year consists of 365.242199 days (i.e. 365 days, 5 hours, and 49 minutes).

The Gregorian calendar, which now is used internationally, is also a solar calendar based on a 365-day common year divided into 12 months of irregular lengths. Eleven of the months have either 30 or 31 days, while the second month, February, has only 28 days during the common year. Nearly every four years is a Leap Year, when one extra, or intercalary day, is added on February 29th.

According to the Badi calendar, a Baha'i year consists of nineteen months with each month having nineteen days, and the addition of four days in an ordinary year and five days in a leap year (intercalary days).

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True Bahá'í

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The Baha'is in Iran on the receiving end of karma

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> O YE PEOPLES OF THE WORLD! Know, verily, that an unforeseen calamity followeth you, and grievous retribution awaiteth you. Think not that which ye have committed hath been effaced in My sight. By My beauty! All your doings hath My pen graven with open characters upon tablets of chrysolite. #63 Persian; *The Hidden Words of Bahá'u'lláh*

The true Baha'is (the Orthodox Baha'i Faith), including the Guardian himself, were taken to federal court in Chicago, Illinois in November, 2006 by the National Spiritual Assembly of the Baha'is of the United States. The litigation, in which the true Baha'is fought for their right to use the word "Baha'i" to identify themselves, lasted until March 29, 2011 when the appellate court opinion upholding the victory of the true Baha'is was made final. From our point of view, it was a court case in which we were fighting for our very survival for nearly five years.

I recall the meetings and communications with the Guardian and the National Council of the Orthodox Baha'is in the United States when it was discussed what we would do if the NSA won the case and there was an order preventing us from calling ourselves Baha'i. To defy such an order would have resulted in contempt of court. Not only would that implicate the principle that we should obey the government, but on the other hand to be ordered not to call yourself a Baha'i is akin to a demand for a recantation of our Faith, which we must not obey regardless of the consequences. If we were to be forced to disobey the Court order, we would face fines and penalties, including a potential jail sentence. I remember the words of Joel B. Marangella, the third Guardian, who was outrageously hauled into Court, saying that he was willing to put all of his resources on the line and to face whatever penalty he must face, in order to fight for the true Faith of God.

Fortunately, by the grace of God, the court action came out in our favor and the NSA was completely defeated. It was a costly trial and appeal in the United States federal court. This was an evil aggression perpetrated by fanatical Baha'i leadership who truly believed they were in the right by attempting to silence the true Baha'is under penalty of federal law. This fanatical attempt to injure us, however, was pure evil, and those who perpetrated it (which is all of the heterodox Baha'is who support their fanatical organization) must suffer retribution. The wrongdoer will receive justice in due time.

Since that time, the Baha'is in Iran have suffered an increasing persecution at the hands of the authorities in Iran. These Baha'is often publicly express dismay over the outrageous actions of the government imprisoning people and banning them from education, all simply because they are Baha'is. But it is clear to me that they had it coming to them.

Make no mistake. The fanatical Islamic authorities of the government of Iran are completely wrong in the outrageous actions they are taking against the Baha'is of Iran. They are the evildoers in this, and they will most certainly reap what they sow as well. There is no excuse for their behavior and all people should condemn their actions. But the fact remains that the Baha'is in Iran are on the receiving end of exactly the same fanatical evil that was dished out against the true Baha'is by the NSA.

> O SON OF SPIRIT! Know thou of a truth: He that biddeth men be just and himself committeth iniquity is not of Me, even though he bear My name. #28 Arabic; *The Hidden Words of Bahá'u'lláh*

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True Bahá'í

Links to true Baha'i podcasts

The true Baha'is now have online podcasts and classes.

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True Bahá'í

True Bahá'ís follow the true Badí calendar

If anyone needed evidence that the "UHJ" that now sits in Haifa, Israel, is a false entity without legitimate authority, just look at what they have done to the Badí calendar. They have brazenly abandoned the guidance of the first Guardian about the calendar and have adopted falsehood as their standard.

In 2014, their so-called "Universal House of Justice" selected Tehran as the location to which the date of the vernal equinox is to be fixed, thereby "unlocking" the Badí calendar from the Gregorian calendar. Incredibly, this false "UHJ" decided that the birthdays of the Báb and Bahá'u'lláh will be celebrated on "the first and the second day following the occurrence of the eighth new moon after Naw-Rúz" (using astronomical tables) and fixed the dates of the Bahá'í Holy Days in the Bahá'í calendar, standardizing dates for Bahá'ís worldwide effective at sunset on March 20, 2015. The Birth of the Bab and the Birth of Baha'u'llah this year will be celebrated by the false Bahá'ís on November 13th and 14th respectively, changing it from October 20th and November 12th.

As our living Guardian notes in his response to this scheme, this action goes directly against the express guidance given by Shoghi Effendi. True Bahá'ís follow the guidance of Shoghi Effendi. False Bahá'ís do not.

The true Bahá'ís, those who follow the guidance of the Guardians, continue to follow the Badí calendar as directed by the first Guardian:

Holy Days (unless otherwise noted, observed beginning at sundown on the evening before):

March 21 - Naw-Rúz Bahá'í New Year (festive)
April 21 - First Day of the Ridván Festival (festive) 3pm on 4/21
April 29 - Ninth Day of the Ridván Festival (festive)
May 2 - Twelfth Day of the Ridván Festival (festive)
May 23 - Declaration of the Báb (festive) 2 hours after sunset on 5/22
May 29 - Ascension of Bahá'u'lláh (solemn)
July 9 - Martyrdom of the Báb (solemn) noon on 7/9
October 20 - Birth of the Báb (festive)
November 12 - Birth of Bahá'u'lláh (festive)
November 26 - Day of the Covenant (work not suspended)
November 28 - Ascension of 'Abdu'l-Bahá (work not suspended)

Nineteen Day Feast (observed beginning at sundown on the evening before):

1. Bahá - Splendour - 21 March
2. Jalál - Glory - 9 April
3. Jamál - Beauty - 28 April
4. 'Azamat - Grandeur - 17 May
5. Núr - Light - 5 June
6. Rahmat - Mercy - 24 June

7. Kalimát - Words - 13 July
8. Kamál - Perfection - 1 August
9. Asmá' - Names - 20 August
10. 'Izzat - Might - 8 September
11. Mashíyyat - Will - 27 September
12. 'Ilm - Knowledge - 16 October
13. Qudrat - Power - 4 November
14. Qawl - Speech - 23 November
15. Masá'il - Questions - 12 December
16. Sharaf - Honour - 31 December
17. Sultán - Sovereignty - 19 January
18. Mulk - Dominion - 7 February
Ayyám-i-Há February 26-March 1
19. 'Alá - Loftiness - 2 March - Nineteen Day Fast

As time passes, it becomes more and more clear and obvious how false are the Bahá'ís under the organization of the false "UHJ" and how the Orthodox Bahá'ís are following the true Cause of God.

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Before I became a true Baha'i in 1997, I was a "Baha'i in good standing" (the "BIGS") for 17 years, so I know that Sen McGlinn's article "...a body of learned Baha'is," reveals the open secret in the BIGS community that the "UHJ" with no Guardian has proven itself to certainly not be infallible in many things and many ways. The rank and file Baha'is could not understand how their supposedly infallible leadership (that must be free of criticism and questioning), could be so wrong.

The article is focused on one of many problems associated to the so-called "UHJ." The entire article expresses angst over what can be done to remedy this problem of a fallible UHJ whose understanding of the Writings is evolving, for example it explains that:

> "The 'problem' for the Bahais, is that it is clear from doctrine and practical observation that the Universal House of Justice, the head of the Bahai community, does not always understand the Bahai scriptures correctly. If there was a guarantee that it would always be correct, the Guardianship would have been unnecessary. The Bahais could simply have elected a house of justice, after the death of Abdu'l-Baha. But the understanding of the Universal House of Justice evolves through interaction with the community, and it may at a particular point be incomplete and even incorrect.

It seems to me that the BIGS are finally coming to terms with the fact that the "UHJ" they have is a man-made fallible elected body, in sharp contrast to the words of Abdu'l-Baha and Shoghi Effendi about the divine Institutions under the infallible care of Baha'u'llah. Having erroneously abandoned the vision of the Will and Testament of Abdu'l-Baha in which the Guardian is the living head of the Universal House of Justice, they seek a remedy for this.

> "And now, concerning the House of Justice which God hath ordained as the source of all good and freed from all error, it must be elected by universal suffrage, that is, by the believers. Its members must be manifestations of the fear of God and daysprings of knowledge and understanding, must be steadfast in God's faith and the well-wishers of all mankind. By this House is meant the Universal House of Justice, that is, in all countries a secondary House of Justice must be instituted, and these secondary Houses of Justice must elect the members of the Universal one. Unto this body all things must be referred. It enacteth all ordinances and regulations that are not to be found in the explicit Holy Text. By this body all the difficult problems are to be resolved and the Guardian of the Cause of God is its sacred head and the distinguished member for life of that body. Should he not attend in person its deliberations, he must appoint one to represent him. Should any of the members commit a sin, injurious to the common weal, the Guardian of the Cause of God hath at his own discretion the right to expel him, whereupon the people must elect another one in his stead." (Abdu'l-Baha, *The Will and Testament,* p. 14)

According to the Will and Testament of Abdu'l Baha; a true and real Universal House of Justice must be a body that combines being "elected by universal suffrage" and having a "sacred head and

the distinguished member for life of that body," that is "the Guardian of the Cause of God" which Shoghi Effendi said was indispensable:

> "Without such an institution the integrity of the Faith would be imperiled, and the stability of the entire fabric would be gravely endangered. Its prestige would suffer, the means required to enable it to take a long, an uninterrupted view over a series of generations would be completely lacking, and the necessary guidance to define the sphere of the legislative action of its elected representatives would be totally withdrawn." (Shoghi Effendi, *World Order of Baha'u'llah*)

Note that the guidance to define the sphere of legislative action is deemed necessary and without it the integrity of the Faith is imperiled, But McGlinn ignores this and focuses instead on this paragraph of the *World Order of Baha'u'llah* to justify his assertion that the authority of the UHJ is free of the Guardian's control:

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From the *Will and Testament of Abdu'l-Baha* (emphasis added):

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True Bahá'í

Response to Sen McGlinn's "...a body of learned Baha'is"

Before I became a true Baha'i in 1997, I was a "Baha'i in good standing" (the "BIGS") for 17 years, so I know that Sen McGlinn's article "...a body of learned Baha'is," reveals the open secret in the BIGS community that the "UHJ" with no Guardian has proven itself to certainly not be infallible in many things and many ways. The rank and file Baha'is could not understand how their supposedly infallible leadership (that must be free of criticism and questioning), could be so wrong.

The article is focused on one of many problems associated to the so-called "UHJ." The entire article expresses angst over what can be done to remedy this problem of a fallible UHJ whose understanding of the Writings is evolving, for example it explains that:

> "The 'problem' for the Bahais, is that it is clear from doctrine and practical observation that the Universal House of Justice, the head of the Bahai community, does not always understand the Bahai scriptures correctly. If there was a guarantee that it would always be correct, the Guardianship would have been unnecessary. The Bahais could simply have elected a house of justice, after the death of Abdu'l-Baha. But the understanding of the Universal House of Justice evolves through interaction with the community, and it may at a particular point be incomplete and even incorrect.

It seems to me that the BIGS are finally coming to terms with the fact that the "UHJ" they have is a man-made fallible elected body, in sharp contrast to the words of Abdu'l-Baha and Shoghi Effendi about the divine Institutions under the infallible care of Baha'u'llah. Having erroneously abandoned the vision of the Will and Testament of Abdu'l-Baha in which the Guardian is the living head of the Universal House of Justice, they seek a remedy for this.

> "And now, concerning the House of Justice which God hath ordained as the source of all good and freed from all error, it must be elected by universal suffrage, that is, by the believers. Its members must be manifestations of the fear of God and daysprings of knowledge and understanding, must be steadfast in God's faith and the well-wishers of all mankind. By this House is meant the Universal House of Justice, that is, in all countries a secondary House of Justice must be instituted, and these secondary Houses of Justice must elect the members of the Universal one. Unto this body all things must be referred. It enacteth all ordinances and regulations that are not to be found in the explicit Holy Text. By this body all the difficult problems are to be resolved and the Guardian of the Cause of God is its sacred head and the distinguished member for life of that body. Should he not attend in person its deliberations, he must appoint one to represent him. Should any of the members commit a sin, injurious to the common weal, the Guardian of the Cause of God hath at his own discretion the right to expel him, whereupon the people must elect another one in his stead." (Abdu'l-Baha, *The Will and Testament,* p. 14)

According to the Will and Testament of Abdu'l Baha; a true and real Universal House of Justice must be a body that combines being "elected by universal suffrage" and having a "sacred head and

the distinguished member for life of that body," that is "the Guardian of the Cause of God" which Shoghi Effendi said was indispensable:

> "Without such an institution the integrity of the Faith would be imperiled, and the stability of the entire fabric would be gravely endangered. Its prestige would suffer, the means required to enable it to take a long, an uninterrupted view over a series of generations would be completely lacking, and the necessary guidance to define the sphere of the legislative action of its elected representatives would be totally withdrawn." (Shoghi Effendi, *World Order of Baha'u'llah*)

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True Bahá'í

“DESTROY THIS TEMPLE, AND IN THREE DAYS I WILL RAISE IT UP”

by Stephen Rhodes

"All praise to Him Who, by the Shield of His Covenant, hath guarded the Temple of His Cause from the darts of doubtfulness, Who by the Hosts of His Testament hath preserved the Sanctuary of His Most Beneficent Law and protected His Straight and Luminous Path." (‘Abdu'l-Bahá)

Jesus said: "Destroy this temple, and in three days I will raise it up." (John 2:19) Christians interpret this to mean that the body of Christ is the temple, and that Christ rose on the third day, Easter. However, this biblical quotation also applies to this day. The temple is the house of God, and the divine administrative order established by Bahá'u'lláh and `Abdu'l-Bahá is the true temple of our Faith. ‘Abdu'l-Bahá was its divine architect, and Shoghi Effendi was the "zeal" who put the foundational structure in place throughout the Bahá'í world.

Following the death of Shoghi Effendi, the Persian Hands, along with Rúhíyyih Khánum, destroyed that temple when they met in a secret conclave in Haifa, and, after much prayerful deliberation, decided that there would be no more Guardians. This conclusion came out in a document called the *Chicago Manifesto*, written by the American National Spiritual Assembly in cahoots with the American Hands. This document went on to explain that the reason the Guardianship was to end was this: “GOD CHANGED HIS MIND.” (Oh, really?) This became the cornerstone of the new structure Rúhíyyih Khánum and Persian Hands erected in place of the divine edifice defined in the *Will and Testament of `Abdu'l-Bahá*. They eagerly continued on their newly chosen path, despite the fact that Mason Remey, himself a Hand of the Cause,--one whom `Abdu'l-Bahá had called “my dear son” (Stars of the West v. 10, p. 144) -- repeatedly prodded them to continue to look for the Guardian.

The Hands of the Cause explained that they had looked for a physical will and testament by Shoghi Effendi, which they state that they never found. They thought that a future Guardian would have to be appointed in a will and testament because Shoghi Effendi had been appointed that way in the *Will and Testament of ‘Abdu'l-Bahá*. However, if they had looked with a diligent eye at the *Will and Testament* itself, they could have discovered the fact that the successive line of Guardians was to be appointed by each Guardian in turn during his lifetime, not in a will and testament to be read after his death. They also mistakenly believed that the appointed successor would have to be his eldest son, and, since Shoghi Effendi had no children, they further erroneously concluded that the Guardianship had to be ended. In truth, the *Will and Testament of ‘Abdu'l-Bahá* states that the living Guardian may choose "another branch," one other than his firstborn son. ‘Abdu'l-Bahá explains that a branch is another male believer. “Now Muhammed was the root, and Ali the branch, like Moses and Joshua.” (*Some Answered Questions* p.57) Neither Ali nor Joshua was a lineal descendant of Muhammed and Moses. The emphasis is on spiritual relationships in the writings.

The real will of Shoghi Effendi was his *Dispensation of Bahá'u'lláh*, which he called his "spiritual will." In this book, Shoghi Effendi referenced his establishment of the International Bahá'í Council, which he explained was the embryonic Universal House of Justice, and, further, that he named Charles Mason Remey as its President. The International Bahá'í Council was never activated during the life of Shoghi Effendi, which seemed strange at the time, because its formation in 1951 was hailed in Shoghi Effendi's one and only proclamation to the Bahá'í World in his ministry as the most significant event in the history of the Faith "in the last thirty years" (since 1921, at the passing of `Abdu'l-Bahá when His *Will and Testament* was read, naming Shoghi Effendi as the first of what was to be an unending succession of living Guardians.) The International Bahá'í Council was never activated, but it had served its purpose. The next Guardian had been appointed! True, it was done in a way that was inconspicuous to all at the time, for reasons that may never be completely understood. Nevertheless, Mason Remey, as head of the embryonic Universal House of Justice, thus became Guardian upon the death of Shoghi Effendi.

Rúhíyyih Khánum and the Persian Hands of the Cause, destroyed the Temple, the divine administrative order of Bahá'u'lláh, when they decided that the Guardianship had ended, and that they would take over leadership of the Faith and wean the Bahá'ís off of their understanding that a living Guardian was necessary. Bahá'ís, up until that time, knew that the only proper head of the Bahá'í Faith is to be a living Guardian. The *Will and Testament* established the Guardian as the sole member of the executive branch of the Faith, as well as making him a sitting member of the Universal House of Justice, the supreme legislative branch, when it would properly come into existence. Shoghi Effendi explained that the Universal House of Justice was to evolve from the International Bahá'í Council to the Bahá'í World Court, and finally to the Universal House of Justice. The Hands, who had now taken over the Faith, didn't follow his directions.

Well, of course, one evil thing leads to another. Next, the Hands at that time, 1957, took over the executive branch of the Faith and began replacing that divinely-inspired administrative order with their own, man-made structure, thus forming, an oligarchy--rule by an elite few. (The *Will and Testament* of *`Abdu'l-Bahá* defines the role of the Hands of the Cause as being individual members who are to serve the Guardian under his directives.) The Hands were not even to meet as a separate body and make independent decisions, let alone, run the Faith. Shoghi Effendi wrote that the Bahá'í Faith was never to become an oligarchy. Rather, it was always to be that unique, divinely-inspired structure of Baha'u'llah and `Abdu'l-Bahá. *The Will and Testament of `Abdu'l-Bahá* is the original sacred document that lays out the structure, and defines the duties, powers, and limitations of power of the separate, administrative institutions of the Bahá'í Faith. Only the Guardian has supreme executive powers, according to that sacred text. However, the Hands, at that time, went about making changes; penciling in their preferences and deleting things from sacred texts and books in order to conceal from future generations the fact that they had replaced the divine administrative order with their own man-made substitute. Later, in 1963, they formed their own--so called--Universal House of Justice without a living Guardian (since they had none,) as an "esteemed member for life of that body." (One must ask, "who is sitting in the Guardian's chair on their headless UHJ?" That must be a pretty hot seat for someone.) It is now clear that they had, indeed, destroyed the temple.

Back to the Biblical quote that finishes with, "...and in three days I will rebuild it." One day of creation is as 1000 years of the Lord, (Peter 3:8) but a day of prophecy is as a year. This is the

formula used by `Abdu'l-Bahá when explaining the prophecies of Daniel in *Some Answered Questions*. If we apply this formula to our present day, the temple was destroyed in 1957, and three days later would be three years later, 1960. This is when Mason Remey sent out his Proclamation to the Baha'i world, telling them that he was, in fact, the Guardian, and then went on to explain in detail how he had become Guardian in compliance with Bahá'í scripture. Shoghi Effendi had indeed fulfilled his 'incumbent duty' to appoint his successor during his lifetime. Briefly, Mason Remey's appointment as head (President) of the embryonic Universal House of Justice (the International Baha'i Council) is synonymous with the Guardian-in-waiting, which automatically made him Guardian upon the death of Shoghi Effendi.

Most of the Bahá'í world, led by the influence of Rúhíyyih Khánum and the Hands of the Cause at that time, rejected Mason Remey's claim (with the notable exception of the French National Assembly, headed by Joel B. Marangella as its chairperson, the person who was to become the Third Guardian when Mason Remey, in advanced age, turned over the affairs of the Faith to him, notifying him in writing that he was to tell the followers of the Bahá'í Faith under the living Guardian that he, Joel Marangella, was now the Guardian.) The rejection of Mason Remey by Rúhíyyih Khánum and the Hands of the Cause, with no scriptural justification on their part, shows them to be the real Covenant breakers. (Actually, according to the Will and Testament of `Abdu'l-Bahá, only a Guardian can name someone a "Covenant breaker.") Their out-of-hand rejection of Mason Remey marks the beginning of the great violation, the real source of division where they completely fell away from the Covenant.

A covenant is a binding agreement between two parties. There are duties and responsibilities on both sides. In the Covenant of God, He is to provide guidance and protection to mankind, which is always given through a chosen individual--the Great Manifestations of God in the Greater Covenant, and, in the Lesser Covenant, the Covenant of Baha'u'llah, by `Abdu'l-Bahá--followed, as He explains in His *Will and Testament*, by the Guardians. This unbroken chain of living Guardians is the head of the divinely-inspired administrative order, which is the channel through which the Holy Spirit flows from God out to mankind. With this continual guidance from the Guardians, the pure spirit of the Faith is also preserved. The establishment of the Guardianship in the Faith by `Abdu'l-Bahá signaled the fulfillment of the biblical prophecy, "the day that shall not be followed by night." In this day, there is an unbroken chain of divine guidance to mankind, beginning with Baha'u'llah, continuing with `Abdu'l-Bahá, and on to the succession of living Guardians. The administrative order of the Faith, designed and explained by `Abdu'l-Bahá in His *Will and Testament*, is the vehicle for God to provide mankind with His guidance and protection. Mankind, on his part, is responsible for recognizing and obeying the chosen individual, be it the Manifestation of God in His lifetime, or He and His rightful successors thereafter. Today, when one recognizes the living Guardian and obeys his directives, one is obeying the directives of Baha'u'llah and His Covenant.

Ruhiyyih Khanum was to be the 'liaison', whose duty it was to assist in transferring spiritual life from Shoghi Effendi to the nascent Guardian, Mason Remey. Instead she rejected him and called those who accepted his legitimate claim Covenant breakers. Interestingly, Rúhíyyih Khánum once wrote that the Guardian was the hub of the wheel: throw out the Guardian and you have to throw out the whole thing.

Whose Covenant, one might ask, are those devoted souls who follow the true Guardian and the true administrative order breaking? Is it not the height of irony that the followers of the original, authentic, and complete Bahá'í Faith are labeled Covenant breakers, the cause of disunity, and members of a 'splinter group' to boot? Who is it that actually splintered away from the true Covenant of Bahá'u'lláh? And does not `Abdu'l-Bahá warn in His *Will and Testament* that Covenant breakers will use divine unity as their excuse for themselves breaking the Covenant?

The Temple of Bahá'u'lláh was destroyed in 1957 by the real Covenant breakers, and was rebuilt in three days, (three years later, in 1960) by Mason Remey, the real living Guardian, when he sent out his proclamation re-establishing the true administrative order on its intended foundation in accordance with the *Will and Testament of `Abdu'l-Bahá*.

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True Bahá'í

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True Bahá'í

The Word ‘Bahá'í’ MEANS Something!

By Stephen Rhodes The Guardianship was preserved by Shoghi Effendi when he appointed Mason Remey as President (Head) of the International Bahá'í Council, (the embryonic Universal House of Justice,) in 1951. The full meaning of the establishment of that Council… Read more →

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The Guardianship was preserved by Shoghi Effendi when he appointed Mason Remey as President (Head) of the International Bahá'í Council, (the embryonic Universal House of Justice,) in 1951. The full meaning of the establishment of that Council and the appointment of Mason Remey as its President did not become fully revealed until 1960 when it was shown to the Bahá'í world in the Proclamation of Mason Remey. Shoghi Effendi, who diligently fulfilled his every duty, did not overlook his “incumbent duty” to appoint “within his own lifetime” his successor (that duty having been assigned to every guardian by the Will and Testament of `Abdu'l-Bahá.) The fact that the majority of the Bahá'í world turned against Mason Remey is their negligence, not his. That Mason Remey stood alone during the earliest part of his ministry is not a judgement against him, but against those who failed to independently investigate the legitimacy of his claim and join him in carrying forward the original, unadulterated Bahá'í Faith. The Guardianship was preserved by Shoghi Effendi, and it has continued, uninterrupted in the Orthodox Bahá'í Faith (the true Bahá'í Faith.)

The word ‘Bahá'í’ *means* something. While it literally translates as ‘glory’, Shoghi Effendi gives us the following standard as a minimum requirement for adopting the name ‘Bahá'í’:

> “Full recognition of the station of the Forerunner (the Báb), the Author (Bahá'u'lláh), and `Abdu'l-Bahá the True Exemplar of the Bahá'í Cause: Unreserved acceptance of, and submission to, whatsoever has been revealed by their Pen; loyal and steadfast adherence to every clause of `Abdu'l-Bahá’s sacred Will…” (By-laws of the Declaration of Trust, Article II and Shoghi Effendi’s Bahá'í Administration, p.81)

Immediately after the death of Shoghi Effendi in 1957, Rúhíyyih Khánum, and those who followed her lead, interpolated the sacred word found in the Will and Testament of `Abdu'l-Bahá and other Bahá'í writings--even going so far as to say, “GOD CHANGED HIS MIND.” They not only perverted the word, but they violated the trust under which the temples, the writings, and the name itself were originally dedicated.

Now there is no going back for them. What is required is that every individual in his independent investigation of truth look deeply into the original Bahá'í Writings and not to simply accept the sweeping accusations that the false Bahá'í leadership makes against the Orthodox Bahá'í Faith. We, the Orthodox Bahá'ís, are accused of “causing division,” of being “covenant-breakers,” and of being an insignificant “splinter group.” However, if one looks with a dispassionate eye at the truth of what took place and investigates the actual history in light of what is revealed in the original writings of

Bahá'u'lláh,`Abdu'l-Bahá, and Shoghi Effendi, one will see who adheres to the Covenant of Bahá'u'lláh, whose claims are legitimate, and who is really breaking the Covenant.

The word ‘Bahá'í’ has scriptural meaning, and it is not necessarily what the largest number of people claiming allegiance to that name say it means. It means following the *entire teachings* of Bahá'u'lláh, including the authority invested in `Abdu'l-Bahá, and His establishment of the institution of the Guardianship with its promise of a continuing line of living Guardians. The original, unadulterated, and true Bahá'í Faith continues, along with that Guardianship, in the Orthodox Bahá'í Faith.

Go to the Orthodox Bahá'í website to see what really happened: www.orthodoxbahai.com

Posted at 06:42 AM | Permalink

Reblog (0)

True Bahá'í

- May 2016
- April 2016
- September 2015
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True Bahá'í

What goes around comes around: use of the Greatest Name effectively banned in Malaysia

In November, 2006, the heterodox Baha'is, those presently headquartered in Wilmette , Illinois, brought a legal action seeking to prevent the Orthodox Baha'is from using the Greatest Name, among other things. The Greatest Name is "Allah-u-Abha" (God is All-Glorious) and its variants, and is considered one of the most sacred names and symbols of the Baha'i Faith. After years of battle in the United States District Court and an appeal before the Seventh Circuit Court of Appeals, the Orthodox Baha'is finally prevailed in 2011.

Nearly 10 years since the Wilmette NSA took its legal action, there is another similar legal problem arising in Malaysia and this time it is the Malayasian government outlawing the use of "Allah" by anyone who is not a Muslim.

This effectively outlaws the use of the Greatest Name by Baha'is in Malaysia.

It is unfortunate that, in their zeal and fanaticism to try to prevent the Orthodox Baha'is from using the Greatest Name, they did not see that this very same zeal and fanaticism would soon be turned against them in the same way. Perhaps now the Baha'is will see the folly of their attempts to coerce religious faith against others. We can only pray that the fog of ignorance and prejudice might lift from their eyes.

http://www.bbc.co.uk/news/world-asia-24516181

http://www.thesundaily.my/news/930463

Jeffrey

Posted at 09:16 PM | Permalink | Comments (0)

True Bahá'í

The conduct of a true Bahá'í

The conduct of a true Bahá'í is to be at all times kind and loving, trustworthy and honorable. This is how to behave towards all, even those who are unjust and one's enemies:

Likewise, they must treat with and behave toward all the governments, nations, communities, kings and subjects with the utmost sincerity, trustworthiness, straightforwardness, love and kindness. Even they must make hopeful a bloodthirsty enemy, show sympathy with the utmost faithfulness and honor to the perfidious unjust, know the ill-wisher as the well-wisher and torment not the sinner with reproaches. Should they become the targets of a thousand arrows of persecution, they must challenge it with love and friendship and treat every one with purity of purpose and kindness. Tablets of Abdu'l-Bahá Volume 2, p 436

Even though we may fall short of achieving the level of spirituality espoused by the Master, it is clear that those who would call themselves "Bahá'í" must be prepared to demonstrate the utmost goodwill, kindness, mercy and friendship to everyone we meet.

O ye friends of God! Show ye an endeavor that all the nations and communities of the world, even the enemies, put their trust, assurance and hope in you; that if a person falls into errors for a hundred-thousand times he may yet turn his face to you, hopeful that you will forgive his sins; for he must not become hopeless, neither grieved nor despondent. This is the conduct and the manner of the people of Bahá'í This is the foundation of the most high pathway! Ye should conform your conduct and manners with the advices of Abdu'l-Bahá. Tablets of Abdu'l-Bahá Volume 2, p 436

Let us demonstrate by our deeds, in lives of service, who are the true Bahá'ís.

Posted at 05:15 PM in Spirituality | Permalink | Comments (1)

True Bahá'í

OBF announces telephonic firesides starting June 9th

The teaching committee of the Orthodox Baha'is of the United States has announced the first-ever telephonic fireside, which is open to all sincere seekers, for the discussion of the teachings of the Orthodox Baha'i Faith.

For more information, go here: http://truebahaifiresides.blogspot.com/

Jeffrey

Posted at 10:32 AM | Permalink | Comments (0)

True Bahá'í

THE COVENANT THE MASTER MADE WITH THE BAHÁ'ÍS THAT THEY SHOULD ACCEPT HIS ADMINISTRATION AFTER HIM

[I]t will be an outright lie, a shameful deviation and a wicked sin for anybody to claim that the phrase: "His administration" refers to the administration of Rúhíyyih Khánum and the former Hands who abandoned `Abdu'l-Bahá's Divinely-conceived administration and replaced it with their own man-made administration without the Guardian of the Cause of God—the "sign of God," "the chosen branch," "the expounder of the words of God," "the sacred head," "the distinguished member" of the Universal House of Justice, the one whom "Should he not attend in person its deliberations, he must appoint one to represent him," the one whom, "Should any of the members commit a sin, injurious to the common weal, the Guardian of the Cause of God hath at his own discretion the right to expel him," the one whom "The Lord, as a sign of His infinite bounties, hath graciously favored His servants by providing for a fixed money offering (Huqúq), to be dutifully presented unto Him."

"His administration" is `Abdu'l-Bahá's administration which is delineated in His sacred Will and Testament. "His administration" revolves around the Guardian who is the "Center of the Cause" about whom Rúhíyyih Khánum wrote the following, when she was faithful:

"The principle of successorship, endowed with the right of Divine interpretation, is the very hub of the Cause into which its Doctrines and Laws fit like the spokes of a wheel -- tear out the hub and you have to throw away the whole thing."
(Rúhíyyih Khánum, Twenty Five Years of the Guardianship, p. 23)

Nosrat'u'llah Bahremand

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Posted at 10:27 AM | Permalink | Comments (0)

True Bahá'í

If they truly believed....

During this month of fasting, Bahá'ís refrain from food and drink each day during the hours between sunrise and sunset in obedience to Bahá'u'lláh's law. They do this because they truly believe that Bahá'u'lláh is the Manifestation of God for this age, and that He has revealed the laws necessary for human growth, peace, justice and tranquility. Bahá'ís believe there is a power in this Revelation, and that God firmly rules this creation, so that the ultimate victory of the Cause of God is assured. "All the kingdoms of heaven and earth and whatever is between them are God's, and His power is supreme over all things." [From the Báb, protection prayer] "Never be depressed. The more ye are stirred by violation, the more deepen ye in firmness and steadfastness, and be assured that the divine hosts shall conquer, for they are assured of the victory of the Abha Kingdom." [From Selections from the Writings of `Abdu'l-Bahá, p. 211]

So if we are assured of the victory of the Cause of God over violators and other enemies, what is there to fear from them? If one is truly faithful, and truly believes that one is firm in the Covenant, there is nothing to fear from those who oppose the Faith.

But the actions of the National Spiritual Assembly of the Bahá'ís of the United States headquartered in Wilmette, Illinois ("NSA") lead me to question whether all Bahá'ís truly believe in the ultimate victory of the Cause, or that they have faith of their own firmness in the Covenant.

If they truly believed, they would not be so concerned about increasing their numbers, constantly seeking to proselytize the Faith, seeking fresh recruits to the organization, and frequently requesting more and more funds from their members to fund the organization's growth. If one is assured of victory, then one must believe that one's duty is to merely inform the world of the Teachings, making the Teachings available, and then rely upon God to awaken to the Truth those whom God sees fit to bring in to His Cause.

If they truly believed, they would not seek to silence the Orthodox Bahá'ís and others who challenge the legitimacy of their leadership, and who seek to inform the world about the Truth of the Covenant of Bahá'u'lláh, to the point of taking them to federal court and appealing their loss to the Court of Appeals in Chicago, seeking to topple the legal traditions of the United States for religious freedom. Using a legal technicality (arguing that a final Judgment cannot be attacked no matter how unlawful it is) and obfuscating their true position (that the only people who can call themselves Bahá'ís are those authorized by their sans-Guardian UHJ) from the appeals court. If one is assured of victory, and that one's position is correct, there is no reason to run from argument or to obfuscate one's position. They should confidently assert their claim for leadership and allow Bahá'ís everywhere to fully consult upon and discuss the legitimacy of their leadership, allowing the Truth to prevail, and allowing the matter to be decided in the hearts of the Bahá'ís instead of attempting to enforce their leadership by having a secular judge decide the question.

You can find information on the court case here: http://www.truebahai.com/court_case.html

For a partial transcript of the NSA's attorney's attempts at obfuscation, go here: http://www.truebahai.com/2009/02/the-true-colors-of-wilmette-nsa-come-out-under-questioning-by-court-of-appeals.html

If they truly believed, they would not squelch dissent and discussion within their own ranks. They would allow freedom of the members to independently investigate the truth for themselves. They would not attempt to dictate the actions and thoughts of their members by coercion, shunning, sanctions, and threats. Instead, they would allow all matters to be freely consulted upon.

Where there is fear, there one finds a lack of faith.

So ask yourself why the leadership of the sans-Guardian organization, with all of its money, power, and influence, and with its claims of religious legitimacy, is so afraid of a tiny band of persons faithful to the living Guardian?

If they truly believed, they would not fear us.

Jeffrey

Posted at 08:56 AM | Permalink | Comments (0)

True Bahá'í

their appalling and inexcusable ignorance

Every Bahá’í who has read the writings of Shoghi Effendi in the Dispensation of Bahá’u’lláh will have noted that he has referred to the Will and Testament of ‘Abdu’l-Bahá as "the Child of the Covenant—the Heir of both the Originator and Interpreter of the Law of God" and that, in view of this spiritual relationship, this sacred and divinely-conceived Document is to be regarded, not only as the Will of ‘Abdu’l-Bahá but that of Bahá’u’lláh, as well, and therefore, as Shoghi Effendi has emphasized, should actually be considered as "their Will." Would such a divinely-conceived Document become null and void thirty-six years after the inception of the Administrative Order to which it gave birth?

Furthermore, Shoghi Effendi has equated the Will and Testament of ‘Abdu’l-Bahá, in its sacredness and immutability, with Bahá’u’lláh’s Most Holy Book, the Kitáb-i-Aqdas, in stating that these two "sacred documents" are "not only complementary" but "they mutually confirm one another and are inseparable parts of one complete unit." In view of that statement, it should be crystal clear that the terms of ‘Abdu’l-Bahá’s Will are as immutable and as inviolate as the laws of Bahá’u’lláh in the Kitáb-i-Aqdas, and are accordingly destined to endure and remain unchanged as long as the Dispensation of Bahá’u’lláh endures. Moreover, Shoghi Effendi has consistently and repeatedly emphasized in his writings the essentiality and indispensability of the institution of the Guardianship to the establishment of the World Order of Bahá’u’lláh.

In the light of the sacredness and immutability of the Will and Testament of ‘Abdu’l-Bahá, as emphasized by Shoghi Effendi in the above quoted statements, it is incomprehensible that the Hands of the Cause, the last contingent of whom had been appointed by Shoghi Effendi in the very last cablegram he dispatched to the Bahá’í World in October 1957, would have not only completely ignored these writings during the conclave they convened in ‘Akká, following Shoghi Effendi’s passing in London, England on 4 November 1957 but would have revealed, as well, their appalling and inexcusable ignorance of the provisions of ‘Abdu’l-Bahá’s Will and Testament....

Joel B. Marangella
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Posted at 07:30 AM | Permalink | Comments (0)

True Bahá'í

that "luminous person and heavenly man"....

"ERE LONG, THY LORD SHALL MAKE THEE A SIGN OF GUIDANCE AMONG MANKIND"

The above quotation has been extracted from a Tablet addressed to Mason Remey and may be found in the publication "Star of the West" (Vol. V, No. 19, March 2, 1915). In addition to this brilliant and unique promise made to him by ‘Abdu’l-Bahá, he was frequently eulogized by Him in other Tablets that are recorded in various issues of the "Star of the West" where, for example, He has addressed him as: "O thou enlightened beloved son," has extolled him as that "luminous person and heavenly man," and referred to "the loftiness of thy nature, the strength of thy effort and the purity of thy intentions." Moreover, He expressed His infinite love for him, stated he was confirmed "in service to the Kingdom," and informed him that his devoted labours for the Faith were "a magnet of the confirmations of the Abha Kingdom." Moreover, during ‘Abdu’l-Bahá’s visit to Philadelphia on June 8-10, 1912, this significant account is recorded in the "Star of the West":

"Mr. William Remey came in about this time and when Abdul-Baha saw him, he greeted him most warmly" and said to him, "Your brother [Mason] mentioned your name to me. You are greatly blessed by having such a brother. At present you do not know how greatly you are blessed but you will see this with your own eyes. Your whole family will be glorified; they will be proud that they have such sons as Mr. Remey and yourself."

Mason Remey’s accomplishments in his outstanding service to the Faith over a period of more than half a century were unique, manifold, marked by exemplary devotion to the Covenant, as attested by ‘Abdu’l-Bahá and recognized by Shoghi Effendi, and certainly remain unparalleled by any other male believer in the Faith to this day and include the following, to enumerate the most notable:....

Joel B. Marangella
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Posted at 06:26 AM | Permalink | Comments (0)

True Bahá'í

KITÁB-I-'AHD (Book of the Covenant)

Although the Realm of Glory hath none of the vanities of the world, yet within the treasury of trust and resignation We have bequeathed to Our heirs an excellent and priceless heritage. Earthly treasures We have not bequeathed, nor have We added such cares as they entail. By God! In earthly riches fear is hidden and peril is concealed. Consider ye and call to mind that which the All-Merciful hath revealed in the Qur'án: 'Woe betide every slanderer and defamer, him that layeth up riches and counteth them.'[1] Fleeting are the riches of the world; all that perisheth and changeth is not, and hath never been, worthy of attention, except to a recognized measure. [1 Qur'án 104:1-2.]

The aim of this Wronged One in sustaining woes and tribulations, in revealing the Holy Verses and in demonstrating proofs hath been naught but to quench the flame of hate and enmity, that the horizon of the hearts of men may be illumined with the light of concord and attain real peace and tranquillity. From the dawning-place of the divine Tablet the day-star of this utterance shineth resplendent, and it behoveth everyone to fix his gaze upon it: We exhort you, O peoples of the world, to observe that which will elevate your station. Hold fast to the fear of God and firmly adhere to what is right. Verily I say, the tongue is for mentioning what is good, defile it not with unseemly talk. God hath forgiven what is past. Henceforward everyone should utter that which is meet and seemly, and should refrain from slander, abuse and whatever causeth sadness in men. Lofty is the station of man! Not long ago this exalted Word streamed forth from the treasury of Our Pen of Glory: Great and blessed is this Day -- the Day in which all that lay latent in man hath been and will be made manifest. Lofty is the station of man, were he to hold fast to righteousness and truth and to remain firm and steadfast in the Cause. In the eyes of the All-Merciful a true man appeareth even as a firmament; its sun and moon are his sight and hearing, and his shining and resplendent character its stars. His is the loftiest station, and his influence educateth the world of being.

Every receptive soul who hath in this Day inhaled the fragrance of His garment and hath, with a pure heart, set his face towards the all-glorious Horizon is reckoned among the people of Bahá in the Crimson Book. Grasp ye, in My Name, the chalice of My loving-kindness, drink then your fill in My glorious and wondrous remembrance.

O ye that dwell on earth! The religion of God is for love and unity; make it not the cause of enmity or dissension. In the eyes of men of insight and the beholders of the Most Sublime Vision, whatsoever are the effective means for safeguarding and promoting the happiness and welfare of the children of men have already been revealed by the Pen of Glory. But the foolish ones of the earth, being nurtured in evil passions and desires, have remained heedless of the consummate wisdom of Him Who is, in truth, the All-Wise, while their words and deeds are prompted by idle fancies and vain imaginings.

O ye the loved ones and the trustees of God! Kings are the manifestations of the power, and the daysprings of the might and riches, of God. Pray ye on their behalf. He hath invested them with the rulership of the earth and hath singled out the hearts of men as His Own domain.

Conflict and contention are categorically forbidden in His Book. This is a decree of God in this Most Great Revelation. It is divinely preserved from annulment and is invested by Him with the splendour of His confirmation. Verily He is the All-Knowing, the All-Wise.

It is incumbent upon everyone to aid those daysprings of authority and sources of command who are adorned with the ornament of equity and justice. Blessed are the rulers and the learned among the people of Bahá. They are My trustees among My servants and the manifestations of My commandments amidst My people. Upon them rest My glory, My blessings and My grace which have pervaded the world of being. In this connection the utterances revealed in the Kitáb-i-Aqdas are such that from the horizon of their words the light of divine grace shineth luminous and resplendent.

O ye My Branches! A mighty force, a consummate power lieth concealed in the world of being. Fix your gaze upon it and upon its unifying influence, and not upon the differences which appear from it.

The Will of the divine Testator is this: It is incumbent upon the Aghsán, the Afnán and My Kindred to turn, one and all, their faces towards the Most Mighty Branch. Consider that which We have revealed in Our Most Holy Book: 'When the ocean of My presence hath ebbed and the Book of My Revelation is ended, turn your faces toward Him Whom God hath purposed, Who hath branched from this Ancient Root.' The object of this sacred verse is none other except the Most Mighty Branch [`Abdu´l-Bahá]. Thus have We graciously revealed unto you Our potent Will, and I am verily the Gracious, the All-Powerful. Verily God hath ordained the station of the Greater Branch [Muhammad Ali] to be beneath that of the Most Great Branch [`Abdu´l-Bahá]. He is in truth the Ordainer, the All-Wise. We have chosen 'the Greater' after 'the Most Great', as decreed by Him Who is the All-Knowing, the All-Informed.

It is enjoined upon everyone to manifest love towards the Aghsán, but God hath not granted them any right to the property of others.

O ye My Aghsán, My Afnán and My Kindred! We exhort you to fear God, to perform praiseworthy deeds and to do that which is meet and seemly and serveth to exalt your station. Verily I say, fear of God is the greatest commander that can render the Cause of God victorious, and the hosts which best befit this commander have ever been and are an upright character and pure and goodly deeds.

Say: O servants! Let not the means of order be made the cause of confusion and the instrument of union an occasion for discord. We fain would hope that the people of Bahá may be guided by the blessed words: 'Say: all things are of God.' This exalted utterance is like unto water for quenching the fire of hate and enmity which smouldereth within the hearts and breasts of men. By this single utterance contending peoples and kindreds will attain the light of true unity. Verily He speaketh the truth and leadeth the way. He is the All-Powerful, the Exalted, the Gracious.

It is incumbent upon everyone to show courtesy to, and have regard for the Aghsán, that thereby the Cause of God may be glorified and His Word exalted. This injunction hath time and again been mentioned and recorded in the Holy Writ. Well is it with him who is enabled to achieve that which the Ordainer, the Ancient of Days hath prescribed for him. Ye are bidden moreover to respect the

members of the Holy Household, the Afnán and the kindred. We further admonish you to serve all nations and to strive for the betterment of the world.

That which is conducive to the regeneration of the world and the salvation of the peoples and kindreds of the earth hath been sent down from the heaven of the utterance of Him Who is the Desire of the world. Give ye a hearing ear to the counsels of the Pen of Glory. Better is this for you than all that is on the earth. Unto this beareth witness My glorious and wondrous Book.

Bahá'u'lláh, Tablets of Bahá'u'lláh, pp. 217-225

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True Bahá'í

Central Documents

Kitab-i-`Ahd (Book of Covenant) by Bahá'u'lláh

The Will and Testament of `Abdu´l-Bahá

The Administrative Order, from Dispensation of Bahá'u'lláh by Shoghi Effendi

Proclamation of Shoghi Effendi 9 January 1951

Proclamation of Mason Remey

Announcement to the Bahá'í World from the Third Guardian

The Tree of the Covenant by Joel B. Marangella, Third Guardian

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This web site is offered in loving service to the Third Guardian of the Cause of Bahá'u'lláh, Joel B. Maranagella

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True Bahá'í

"Consider the visible sun; although it shineth with one radiance upon all things, and at the behest of the King of Manifestation bestoweth light on all creation, yet in each place it becometh manifest and sheddeth its bounty according to the potentialities of that place. For instance, in a mirror it reflecteth its own disk and shape, and this is due to the sensitivity of the mirror; in a crystal it maketh fire to appear, and in other things it showeth only the effect of its shining, but not its full disk. And yet, through that effect, by the command of the Creator, it traineth each thing according to the quality of that thing, as thou observest.

"In like manner, colors become visible in every object according to the nature of that object. For instance, in a yellow globe, the rays shine yellow; in a white the rays are white; and in a red, the red rays are manifest. Then these variations are from the object, not from the shining light. And if a place be shut away from the light, as by walls or a roof, it will be entirely bereft of the splendor of the light, nor will the sun shine thereon.

"Thus it is that certain invalid souls have confined the lands of knowledge within the wall of self and passion, and clouded them with ignorance and blindness, and have been veiled from the light of the mystic sun and the mysteries of the Eternal Beloved; they have strayed afar from the jewelled wisdom of the lucid Faith of the Lord of Messengers, have been shut out of the sanctuary of the All-Beauteous One....

"In sum, the differences in objects have now been made plain. Thus when the wayfarer gazeth only upon the place of appearance -- that is, when he seeth only the many-colored globes -- he beholdeth yellow and red and white; hence it is that conflict hath prevailed among the creatures, and a darksome dust from limited souls hath hid the world. And some do gaze upon the effulgence of the light; and some have drunk of the wine of oneness and these see nothing but the sun itself.

"Thus, for that they move on these three differing planes, the understanding and the words of the wayfarers have differed; and hence the sign of conflict doth continually appear on earth. For some there are who dwell upon the plane of oneness and speak of that world, and some inhabit the realms of limitation, and some the grades of self, while others are completely veiled. Thus do the ignorant people of the day, who have no portion of the radiance of Divine Beauty, make certain claims, and in every age and cycle inflict on the people of the sea of oneness what they themselves deserve. 'Should God punish men for their perverse doings, He would not leave on earth a moving thing! But to an appointed term doth He respite them....' Qur'án 16:63."

Bahá'u'lláh, The Seven Valleys, pp. 18-21

Return to World Peace and Unity

True Bahá'í

NSA testimony reveals true reasons for court action

The US District Court in Chicago held an evidentiary hearing on January 7, 2008, on the question of whether the OBF was in privity with Mason Remey's organization (the NSA of Bahais under the Hereditary Guardianship) and therefore bound by the 1966 Judgment entered against the Remey group. The hearing was held in order for the Court to decide material issues of fact in dispute in connection with the sans-Guardian Wilmette NSA's motion for contempt against the Orthodox Baha'is (and also the Neal Chase organization.

One of the Wilmette NSA's witnesses was NSA member and former Secretary Dr Robert Henderson, who testified about the reasons for bringing the motion. What is startling about this testimony, as against the OBF, is that the NSA's motion has offered up the pretense that the OBF's use of its trademarks (that is, the word "Baha'i") is causing reputational harm to the NSA.

In this testimony, Dr. Henderson admits that the only thing objectionable about the OBF web sites is the "thematic misrepresentation" that there is or could be more than one Baha'i faith (or one other than the sans-Guardian one). In other words, it is the very existence of the OBF that bothers the NSA, and its motion seeks to silence the OBF:

MR. JEFFERY A. HANDELMAN, Attorney for NSA (Direct Examination):
Dr. Henderson, what caused the NSA to file the current contempt motion that is now pending before the Court?

DR. ROBERT HENDERSON: The National Spiritual Assembly became aware, as a result of reports, that there were Web sites that were misrepresenting Baha'i belief and claiming to be official institutions of the Baha'i faith. We hadn't seen them, but we began to get reports. And upon investigation, we were alarmed to find that there were Web sites claiming to be the official institutions of the Baha'i faith and -- and -- presenting beliefs which were in direct conflict to Baha'i teachings and Baha'i principles and at broad variance.

We had significant concerns about this. First, we were concerned about Baha'i refugees who were forced to flee their homes and their home countries because of their belief in the Baha'i faith, and who, in some cases, had corresponded with the wrong institutions, thinking that they were corresponding with the international governing body of the Baha'i faith and, in fact, they were sending their correspondence to some other institution.

Secondly, we were concerned about the public because one of our major strategies is to advise the public of the teachings and the fact and general aim of the Baha'i faith through the Internet. In fact, our Web site has won several awards for excellence from the National Religious

Communication -- Communicators -- Council, which is an organization that looks at religious publications and Web sites and videos, and so forth.

And we won the gold medal, in fact, as having the best Web site of the faith communities in the United States.

And, so, this is a primary means by which we communicate Baha'i belief, and who are the Baha'is, and what do we believe, and what do we do, and where can you find Baha'is close to you.

Suddenly, we began to receive some alarming reports from people who were not Baha'is, but who were investigating the Baha'i faith through the Internet, concerned about what they were reading on Web sites claiming to be official Baha'i Web sites. And their concern was stimulated by the fact that the content on these Web sites was in direct conflict with their understanding of Baha'i belief; and, in fact, it was in direct conflict.

And, then, lastly, there were -- or penultimately, we were concerned about the Baha'is themselves who might be misled and find themselves involved in discussions -- in fact, this did occur; find themselves involved in Internet forums and the like and corresponding -- with organizations that were not part of the National Spiritual Assembly.

And last, we were concerned with reputational harm. As I mentioned, we have extensive and longstanding relations with the United Nations, with the White House, with the -- with both Houses of Congress, with the human rights community. And these are based on principles of peace and cooperation, of universal fellowship, of race unity, of the equality of women and men, and so forth. All of the Baha'i principles centered around facilitating unity and cooperation and universal well-being and social progress.

These Web sites have alarming content that were in direct conflict with Baha'i teachings and, in some cases, even suggested that harm would come to institutions that we have long supported.

For example, in one case -- as I mentioned, we have had a non-governmental organization in the United Nations since its formation in 1948 and have consultative status with ECOSOC, and so on and so forth. One of the Web sites we read said that the United Nations would be nuked.

Well, there's no such Baha'i teaching suggesting that. It is completely antithetical to the teachings of our faith and very damaging to a member of the United Nations that might read that and be

confused and think that Baha'is believe that destruction would come to an organization that we have been so vigorously supportive of and so deeply involved in.

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Later:

MR. JEFFREY A. GOLDBERG, Attorney for the OBF (Cross Examination): You said in your testimony that you found these Web sites that were mimicking the official institutions of the faith. Can you tell me which ones they were? Were those Orthodox Baha'i Faith Web sites?

DR. ROBERT HENDERSON: There were several of them. The one that comes readily to mind is Baha'is Under the Provision of the Covenant. And, then, there were Web sites claiming to be the official Universal House of Justice. And --
(Brief pause.)

BY THE WITNESS:

A. Those are the ones that come readily to mind.

BY MR. GOLDBERG:

Q. So, the Orthodox Baha'i Faith Web site -- for example, Joel Marangella's Web site where he claims to be the Guardian of the Baha'i faith -- was that -- do you consider that an official institution of the faith?

A. No. The official institutions of the Baha'i faith are the ones that I mentioned: The Universal House of Justice in Haifa, Israel; the 183 National Spiritual Assemblies in countries around the world; and, the 26,000 or so recognized local spiritual assemblies.

Q. So, has the Orthodox Baha'i Faith ever represented that it was the Universal House of Justice --

A. I don't know.

Q. -- or the National Spiritual Assembly?

A. I don't know.

Q. And you also mentioned that there were beliefs in conflict on the Web site of the Baha'i teaching. And with the exception of the Orthodox Baha'i Faith's teachings about that they believe that Joel Marangella's the Guardian, can you identify any beliefs that are set forth in our -- in the Orthodox Baha'i Faith -- Web sites that has

anything that is in conflict with Baha'i teachings as you know -- understand them?

A. There were -- in the range of Web site material that I've read, there were -- several thematic misrepresentations and factual representations.

The first was that there is an alternate Baha'i faith. There is not. This notion that we are orthodox or true, that we are official, stands in direct conflict to the fundamental principle of the Baha'i faith; which is, the unity of faith.

Anyone is free to believe what they wish. Privately they can enjoy freedom of belief, and they can think of themselves as whatever brings meaning and spiritual cohesion to their lives. But when you begin to present yourself and to present counterclaims as being official or orthodox or more true to an established entity, the Baha'i faith is -- has teachings and laws and principles and structure that make up the faith itself. That provides its cohesion and its integrity.

The -- these Web sites claim to be the orthodox manifestation of that or the official counterpart to that. It's a fundamental conflict in Baha'i belief. It simply does not parse in Baha'i teachings or principles.

Posted at 09:46 AM in Court Action | Permalink | Comments (0) | TrackBack (0)

True Bahá'í

Great Moments in Bahá'í Litigation

As part of the court action by the NSA of Wilmette (of the sans-Guardian Bahá'ís) against the Orthodox Bahá'í Faith, the NSA's attorney traveled to Perth Australia to take the deposition of Joel B. Marangella, the OBF's Guardian. In the following brilliant exchange, it appears that Mr. Dolan, the NSA's attorney, is slowly beginning to realize what this case is really about:

[MR. DOLAN] Q. Just below that at the end of that paragraph you refer to a battle against the forces of darkness. Do you know who you're referring to there as the forces of darkness?

[JOEL B. MARANGELLA] A. It would be those that abandoned the Guardianship, those that believe there's no more guardian. I said they were the forces of darkness.

Q. Would that include my client?

A. Yes, it would. Most definitely.

Transcript of Deposition of Joel B. Marangella, April 30, 2007 (p. 89:11-19). Exhibit A to the OBF's Surreply.

To see the Court documents go to: http://trueseeker.typepad.com/true_seeker/court_case.html

Posted at 09:16 AM in Court Action | Permalink | Comments (0) | TrackBack (0)

True Bahá'í

Court case

Contempt Motion by Wilmette NSA against Orthodox Bahá'í Faith:

Decision is final! NSA did not further appeal the Seventh Circuit Court of Appeals decision which affirmed trial court decision finding Orthodox Bahá'ís were not in contempt

All documents are in PDF format. If you cannot open the files, click here for free download of Acrobat Reader

[April 29, 2011] Personal Reflections on the United States NSA's Legal Attack Against the Guardian of the Bahá'í Faith

[Updated April 14, 2011]: The deadline for the NSA to file a petition for certorari with the United States Supreme Court was March 29th, but the NSA did not file anything with the Supreme Court. Therefore the decision of the Court of Appeals is final and this litigation, pending since November 2006, is now finally concluded.

[Updated December 30, 2010]: The Court of Appeals has denied the NSA's Petition for Rehearing on December 29, 2010. The deadline for filing a petition for certorari with the U.S. Supreme Court is 90 days. After that, the decision becomes final unless overturned by the Supreme Court.

[Updated December 9, 2010]: The Wilmette NSA has filed on December 7th with the Court of Appeals for the 7th Circuit a petition for rehearing asking the panel or the entire Court of Appeals to rehear the case. That petition is now pending.

Click here for Petition for Rehearing

[Updated December 5, 2010]): The Provisional National Bahá'í Council of the United States, the governing body over Orthodox Bahá'ís, issued the following statement today:

Orthodox Bahá'í Faith wins appeal before 7th Circuit Court of Appeals.

CHICAGO, IL-- After reviewing briefs and then hearing oral arguments on February 20, 2009, the Seventh Circuit Court of Appeals ruled, on November 23, 2010, to uphold the judgment previously handed down by the United States District Court. It was the ruling of the Honorable Amy J. St. Eve of April 23, 2008, after holding an evidentiary hearing January 7, 2008 in Chicago, Illinois, that the Orthodox Bahá'í Faith was found not guilty of contempt charges levied against it by the National Spiritual Assembly of the Bahá'ís of the United States (Wilmette NSA). The injunction that the Orthodox Bahá'í Faith was accused of violating would have prohibited it from using the name "Bahá'í", meaning a follower of Baha'u'llah (as the name Christian refers to one who follows Christ.)

In the ruling of the Seventh Circuit Court of Appeals, it found that the original judgment and ruling of Judge St. Eve to be sound and free of any legal error. It therefore upheld in its entirety the innocence of the Orthodox Bahá'í Faith in the contempt charges levied against it by the Wilmette NSA. Furthermore, the Appellate Court could not refute her written judgment in which she cited that key witnesses for the Orthodox Bahá'í Faith, Franklin D. Schlatter and Marilyn Meyer, gave "credible testimony" that the organization was not formed with the intention of violating the 1966 Judgment.

The Court of Appeals affirmed that the Orthodox Bahá'ís were not legally identified with the NSA under Mason Remey and therefore the Orthodox Bahá'í Faith is not bound by the 1966 Judgment. The original injunction was issued over forty years ago to that now-extinct rival body to the Wilmette NSA. In the judgment handed down by Judge St. Eve, she wrote: "[T]he chain of succession lacks a link."

"The Council is pleased that the Court of Appeals upheld the sound decision of Judge St. Eve. We the Orthodox Baha'is of the United States, as fellow believers in the Faith of Baha'u'llah, differ with the Wilmette NSA only in that we believe Shoghi Effendi did not fail in his duty to appoint a successor during his lifetime," said Jeffrey Goldberg, the Secretary of the Provisional National Bahá'í Council for the Orthodox Bahá'ís (PNBC).

The Wilmette NSA, a national branch of the world organization with over 6 million members, brought the legal action against the PNBC, whose membership, in contrast, numbers about 50 in the United States, many of whom are lifelong believers.

As a result of the Appellate Court upholding the original findings of Judge St Eve, assuming it becomes final, there is no legal impediment to the Orthodox Bahá'í Faith's use of the name "Bahá'í" in identifying itself and it may continue to teach its belief in the continuing Guardianship of the Faith of Baha'u'llah, a teaching in direct opposition to that taught by the NSA group. The Orthodox Baha'i Faith recognizes Joel B. Marangella as the rightful living Guardian of the Bahá'í Faith.

Also named in the case was the Bahá'í Publishers Under the Provision of the Covenant, a completely separate organization from either of the other parties. They too were originally found not guilty and this judgment was also upheld.

The complete opinion of the Court can be found on the internet:
http://www.truebahai.com/court_case.html

[Updated November 24, 2010]: The Court of Appeals for the Seventh Circuit issued its decision yesterday affirming Judge St. Eve's opinion that the Orthodox Bahá'ís were not legally identified with the NSA under Mason Remey and therefore the OBF is not bound by the 1966 Judgment.

The opinion is available from the Court here:

http://www.ca7.uscourts.gov/fdocs/docs.fwx?caseno=08-2306&submit=showdkt&yr=08&num=2306

Here is a breaking news article:

http://www.chicagobreakingnews.com/2010/11/judge-bahai-believers-can-call-themselves-bahai.html

[Updated 18 May 2009]: The action by the NSA finally gets the attention of the press. Click here for information about the Chicago Tribune's article about the action pending in the Court of Appeals for the Seventh Circuit in Chicago, Illinois. The appeal was brought by the National Spiritual Assembly of the Bahá'ís of the United States (NSA), located in Wilmette, Illinois, after it lost its contempt motion against members of the Orthodox Bahá'í Faith

[Revised 28 February 2009] The parties are awaiting the decision of the Court of Appeals for the Seventh Circuit in Chicago, Illinois in the appeal brought by the National Spiritual Assembly of the Bahá'ís of the United States (NSA), located in Wilmette, Illinois, after it lost its contempt motion against members of the Orthodox Bahá'í Faith and the Bahá'ís Under the Provisions of the Covenant, which are two separate and distinct entities.

The NSA had called upon the United States District Court for the Northern District of Illinois, Eastern Division to hold in contempt members of both minority Bahá'í organizations who, the NSA claimed, were in violation of an injunction its predecessor obtained some 40 years ago against a rival Bahá'í body (the NSA loyal to Mason Remey).

In legal documents provided to the court on December 6, 2006, the NSA claimed that members of the current minority Bahá'í groups, although not parties to the case brought against the NSA loyal to Mason Remey, nevertheless are bound by the 1966 Judgment. While not providing any specifics with regard to how the minority bodies have harmed the majority body, the NSA contended that the websites (including this one) of the smaller organizations were doing irreparable damage to the NSA.

The basic contention of the NSA was that the members of the minority groups were violating the NSA's alleged trademarks on the name "Bahá'í" and the religious symbol of the "Greatest Name", and it sought from the court a ruling which would prohibit the minority members from using the alleged trademarks to the detriment of the NSA.

The NSA sought to restrain both those individuals who at one time were even remotely associated with the enjoined rival Bahá'í body and any 'nonparty' members who have since developed different Bahá'í organizations.

Those members of the minority group who call themselves Orthodox Bahá'ís, to distinguish themselves from the members of the majority organization, stated that the trademark by the Wilmette NSA on the "Greatest Name" is the equivalent of a Christian denomination trademarking the Cross and then saying that no other Christian congregation can use that symbol in their activities or in their contacts with others.

Additionally, Orthodox Bahá'ís maintain that the name "Bahá'í" is in the public domain and cannot be the exclusive property of one organization. They say that like the name "Christian" and "Muhammadan", which refer to followers of Christ and Muhammad respectively, the name "Bahá'í" refers to a follower of Bahá'u'lláh, who all Bahá'ís acknowledge as the latest Prophet from God.

For some 35 years the Orthodox Bahá'ís have been employing the name "Bahá'í" in their newspaper and magazine publicity and in the telephone Yellow Pages, and during that time the NSA has made no move to implement the provisions of the injunction that the majority organization is now using to seek contempt citations against members of the minority groups. Should the NSA be successful in its efforts to curtail their activities, Orthodox Bahá'ís contend that, for them, the First Amendment of the Constitution is no longer valid.

The NSA on 23 May 2008 filed an appeal to the United States Court of Appeals for the Chicago Trial January 7, 2008 005 Seventh Circuit of a ruling that the Orthodox Bahá'ís were not in contempt of a injunction entered in 1966 against the NSA loyal to Mason Remey."[T]he chain of successorship lacks a link," wrote the Honorable Amy J. St Eve, United States District Court Judge,in her Judgment in favor of the Orthodox Bahá'í Faith and the Bahá'í Publishers Under the Provisions of the Covenant. The Court ruled on 23 April 2008 after holding an evidentiary hearing on 7 January 2008 in Chicago, Illinois on the contempt motion brought by the NSA. In her decision, the Court stated that: "*the vast weight of the record (including credible testimony) reflects that there was a significant doctrinal rift on a critical tenet of each group's faith, and that the PNBC's membership varied materially from that of the NSA-UHG. The record further reflects a demonstrable lack of intent to violate the injunction, and that the PNBC was not created to avoid the effect of the injunction. Simply put, there is no substantial continuity between the NSA-UHG and the PNBC, and, as a result, Mr. Schlatter, Mr. Marangella, and the PNBC have not violated the injunction.*"

The appellate case had been fully briefed when the parties argued in Chicago Illinois on 20 February 2009 before a panel of Judges of the Court of Appeals: the Honorable Daniel A. Manion, the Honorable William J. Bauer, and the Honorable Diane S. Sykes.

Appearing on behalf of the Orthodox Bahá'ís was James McClymonds, a New York attorney who is the grandson of A.S. Petzoldt, the chairman of the NSA under the Hereditary Guardianship (under Mason Remey) and whose deposition was taken by the NSA in the original case. James was a small child when his grandfather expressed the wish that someone would one day come forward to overturn the outrageous judgment that the Wilmette NSA had obtained against Remey's NSA.

The appellate briefs and a recording of the oral argument held on 20 February 2009 are available on the web site of the Court of Appeals of the Seventh Circuit in Chicago Illinois:

Appellate Briefs: http://www.ca7.uscourts.gov/briefs.htm Enter the Year = "08" and the Case Number = "2306" Then click "List Cases", then click the Case Number for a listing of the briefs in PDF format.

Article on the Oral Argument with Transcribed Portion of NSA Argument

Click Here for Oral Argument Recording.

Trial Court Documents Chicago Trial January 7, 2008 003

Click here for courtroom art images of the hearing

Click Here for Judge's Opinion

Click Here for Judgment

NSA Testimony Reveals True Reasons for Court Action

Click Here for NSA Motion

Click Here for OBF Response

Click Here for the NSA's Reply to the OBF's Response

Click Here for the OBF's Sur-Reply to the NSA's Reply

Click Here for selected Court Orders and Hearing documents

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Motion by NSA:

NSA's Motion for Rule to Show Cause

Memorandum in Support of Motion

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OBF's Response to Motion for Rule to Show Cause

Memorandum in Support of Response

Declaration Under Penalty of Perjury of Joel Bray Marangella

Declaration Under Penalty of Perjury of Jeffrey Alan Goldberg

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*Redacted Pursuant to Protective Order

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OBF's Sur-Reply Memorandum to NSA's Reply Memorandum

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http://www.truebahai.com/docs/KITAB-I-AHD.html

KITÁB-I-'AHD
(Book of the Covenant)

Although the Realm of Glory hath none of the vanities of the world, yet within the treasury of trust and resignation We have bequeathed to Our heirs an excellent and priceless heritage. Earthly treasures We have not bequeathed, nor have We added such cares as they entail. By God! In earthly riches fear is hidden and peril is concealed. Consider ye and call to mind that which the All-Merciful hath revealed in the Qur'án: 'Woe betide every slanderer and defamer, him that layeth up riches and counteth them.'[1] Fleeting are the riches of the world; all that perisheth and changeth is not, and hath never been, worthy of attention, except to a recognized measure. [1 Qur'án 104:1-2.]

The aim of this Wronged One in sustaining woes and tribulations, in revealing the Holy Verses and in demonstrating proofs hath been naught but to quench the flame of hate and enmity, that the horizon of the hearts of men may be illumined with the light of concord and attain real peace and tranquillity. From the dawning-place of the divine Tablet the day-star of this utterance shineth resplendent, and it behoveth everyone to fix his gaze upon it: We exhort you, O peoples of the world, to observe that which will elevate your station. Hold fast to the fear of God and firmly adhere to what is right. Verily I say, the tongue is for mentioning what is good, defile it not with unseemly talk. God hath forgiven what is past. Henceforward everyone should utter that which is meet and seemly, and should refrain from slander, abuse and whatever causeth sadness in men. Lofty is the station of man! Not long ago this exalted Word streamed forth from the treasury of Our Pen of Glory: Great and blessed is this Day -- the Day in which all that lay latent in man hath been and will be made manifest. Lofty is the station of man, were he to hold fast to righteousness and truth and to remain firm and steadfast in the Cause. In the eyes of the All-Merciful a true man appeareth even as a firmament; its sun and moon are his sight and hearing, and his shining and resplendent character its stars. His is the loftiest station, and his influence educateth the world of being.

Every receptive soul who hath in this Day inhaled the fragrance of His garment and hath, with a pure heart, set his face towards the all-glorious Horizon is reckoned among the people of Bahá in the Crimson Book. Grasp ye, in My Name, the chalice of My loving-kindness, drink then your fill in My glorious and wondrous remembrance.

O ye that dwell on earth! The religion of God is for love and unity; make it not the cause of enmity or dissension. In the eyes of men of insight and the beholders of the Most Sublime Vision, whatsoever are the effective means for safeguarding and promoting the happiness and welfare of the children of men have already been revealed by the Pen of Glory. But the foolish ones of the earth, being nurtured in evil passions and desires, have remained heedless of the consummate wisdom of Him Who is, in truth, the All-Wise, while their words and deeds are prompted by idle fancies and vain imaginings.

O ye the loved ones and the trustees of God! Kings are the manifestations of the power, and the daysprings of the might and riches, of God. Pray ye on their behalf. He hath invested them with the rulership of the earth and hath singled out the hearts of men as His Own domain.

Conflict and contention are categorically forbidden in His Book. This is a decree of God in this Most Great Revelation. It is divinely preserved from annulment and is invested by Him with the splendour of His confirmation. Verily He is the All-Knowing, the All-Wise.

It is incumbent upon everyone to aid those daysprings of authority and sources of command who are adorned with the ornament of equity and justice. Blessed are the rulers and the learned among the people of Bahá. They are My trustees among My servants and the manifestations of My commandments amidst My people. Upon them rest My glory, My blessings and My grace which have pervaded the world of being. In this connection the utterances revealed in the Kitáb-i-Aqdas are such that from the horizon of their words the light of divine grace shineth luminous and resplendent.

O ye My Branches! A mighty force, a consummate power lieth concealed in the world of being. Fix your gaze upon it and upon its unifying influence, and not upon the differences which appear from it.

The Will of the divine Testator is this: It is incumbent upon the Aghsán, the Afnán and My Kindred to turn, one and all, their faces towards the Most Mighty Branch. Consider that which We have revealed in Our Most Holy Book: 'When the ocean of My presence hath ebbed and the Book of My Revelation is ended, turn your faces toward Him Whom God hath purposed, Who hath branched from this Ancient Root.' The object of this sacred verse is none other except the Most Mighty Branch [`Abdu´l-Bahá]. Thus have We graciously revealed unto you Our potent Will, and I am verily the Gracious, the All-Powerful. Verily God hath ordained the station of the Greater Branch [Muhammad Ali] to be beneath that of the Most Great Branch [`Abdu´l-Bahá]. He is in truth the Ordainer, the All-Wise. We have chosen 'the Greater' after 'the Most Great', as decreed by Him Who is the All-Knowing, the All-Informed.

It is enjoined upon everyone to manifest love towards the Aghsán, but God hath not granted them any right to the property of others.

O ye My Aghsán, My Afnán and My Kindred! We exhort you to fear God, to perform praiseworthy deeds and to do that which is meet and seemly and serveth to exalt your station. Verily I say, fear of God is the greatest commander that can render the Cause of God victorious, and the hosts which best befit this commander have ever been and are an upright character and pure and goodly deeds.

Say: O servants! Let not the means of order be made the cause of confusion and the instrument of union an occasion for discord. We fain would hope that the people of Bahá may be guided by the blessed words: 'Say: all things are of God.' This exalted utterance is like unto water for quenching the fire of hate and enmity which smouldereth within the hearts and breasts of men. By this single utterance contending peoples and kindreds will attain the light of true unity. Verily He speaketh the truth and leadeth the way. He is the All-Powerful, the Exalted, the Gracious.

It is incumbent upon everyone to show courtesy to, and have regard for the Aghsán, that thereby the Cause of God may be glorified and His Word exalted. This injunction hath time and again been mentioned and recorded in the Holy Writ. Well is it with him who is enabled to achieve that which the Ordainer, the Ancient of Days hath prescribed for him. Ye are bidden moreover to respect the

members of the Holy Household, the Afnán and the kindred. We further admonish you to serve all nations and to strive for the betterment of the world.

That which is conducive to the regeneration of the world and the salvation of the peoples and kindreds of the earth hath been sent down from the heaven of the utterance of Him Who is the Desire of the world. Give ye a hearing ear to the counsels of the Pen of Glory. Better is this for you than all that is on the earth. Unto this beareth witness My glorious and wondrous Book.

Bahá'u'lláh, Tablets of Bahá'u'lláh, pp. 217-225

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http://www.truebahai.com/docs/Master-foretells.html

A Tablet from `Abdu´l-Bahá, dated 3 May 1906, addressed to Mason Remey, included the following unique and highly significant statement whose momentous significance only became clear and its fulfilment realized more than a half-century later: (Star of the West, Vol V,No.19)

"Verily, I beseech God to make thee confirmed under all circumstances. Do not become despondent, neither be thou sad. **Ere long, thy Lord shall make thee a sign of guidance among mankind**"

To what else but Mason Remey's future accession to the Guardianship of the Faith could such a statement refer? There is no record of `Abdu´l-Bahá making a similar statement to any other believer, a declaration that can be construed in no other light than `Abdu´l-Bahá's clear promise that Mason Remey would in the future become Guardian of the Cause of God.

Permit us to prove to you that Shoghi Effendi brought to fulfillment this promise of the Master and thereby faithfully assured the continuance of the Guardianship after his passing in complete conformity with the provisions of the Will and Testament of `Abdu´l-Bahá and inform you of the impelling reasons why, he had to obscure from the believers, the appointment of this successor "in his own life-time" as required by the terms of `Abdu´l-Bahá's Testament. Then, let us reveal to you how he veiled this appointment, even though openly made and announced, in such an ingenious way that the believers, upon his passing, some six years later erroneously expecting to find a testamentary document appointing a successor, and not finding one, tragically failed to perceive the manner in which he had. appointed his successor and came to the hasty conclusion that the Guardianship of the Faith had forever ended. Failing in this way to perceive the undeniable validity of Mason Remey's appointment and accession to the Guardianship, they accepted a man-made corrupted organization set up by their self-appointed and faithless leaders as a substitute for the divinely-conceived Administrative Order delineated in the sacred and immortal Testament of 'Abdu'l-Baha thus permanently precluding the establishment of the future World Order of Bahá'u'lláh in all of its perfection and glory.

For information:

National Bahá'í Council

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http://www.truebahai.com/docs/abdul-baha-race-unity.html

all are human beings

God has created the world as one -- the boundaries are marked out by man. God has not divided the lands, but each man has his house and meadow; horses and dogs do not divide the fields into parts. That is why Baha'u'llah says: "Let not a man glory in that he loves his country, but that he loves his kind." All are of one family, one race; all are human beings. Differences as to the partition of lands should not be the cause of separation among the people.

One of the great reasons of separation is colour. Look how this prejudice has power in America, for instance. See how they hate one another! Animals do not quarrel because of their colour! Surely man who is so much higher in creation, should not be lower than the animals. Think over this. What ignorance exists! White doves do not quarrel with blue doves because of their colour, but white men fight with dark-coloured men. This racial prejudice is the worst of all.

The Old Testament says that God created man like unto His own image; in the Qur'an it says: "There is no difference in the Creation of God!" Think well, God has created all, cares for all, and all are under His protection. The policy of God is better than our policy. We are not as wise as God!

`Abdu´l-Bahá, `Abdu´l-Bahá in London, p. 55

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color is of the least importance

Today I am most happy, for I see here a gathering of the servants of God. I see the white and colored people together. In the estimation of God there is no distinction of color; all are one in the color and beauty of servitude to him. Color is not important; the heart is all-important. It matters not what the exterior may be if the heart be pure and white within. God does not behold differences of hue and complexion; He looks at the hearts. He whose morals and virtues are praiseworthy is preferred in the presence of God; he who is devoted to the Kingdom is most beloved. In the realm of genesis and creation the question of color is of least importance.

The mineral kingdom abounds with many-colored substances and compositions but we find no strife among them on that account. In the kingdom of the plant and vegetable, distinct and variegated hues exist but the fruit and flowers are not in conflict for that reason. Nay, rather, the very fact that there is difference and variety lends a charm to the garden. If all were of the same color the effect would be monotonous and depressing. When you enter a rose-garden the wealth of color and variety of floral forms spread before you a picture of wonder and beauty. The world of humanity is like a garden and the various races are the flowers which constitute its adornment and decoration. In the animal kingdom also we find variety of color. See how the doves differ in beauty yet they live together in perfect peace, and love each other. They do not make difference of color a cause of discord and strife. They view each other as the same species and kind. They know they are one in kind. Often a white dove soars aloft with a black one. Throughout the animal kingdom we do not find the creatures separated because of color. They recognize unity of species and oneness of kind. If we do not find color distinction drawn in a kingdom of lower intelligence and reason, how

can it be justified among human beings, especially when we know that all have come from the same source and belong to the same household? In origin and intention of creation mankind is one. Distinctions of race and color have arisen afterward.

Therefore today I am exceedingly glad that both white and colored people have gathered here and I hope the time will come when they shall live together in the utmost peace, unity and friendship. I wish to say one thing of importance to both in order that the white race may be just and kind to the colored and that the colored race may in turn be grateful and appreciative toward the white. The great proclamation of liberty and emancipation from slavery was made upon this continent. A long bloody war was fought by white men for the sake of colored people. These white men forfeited their possessions and sacrificed their lives by thousands in order that colored men might be freed from bondage. The colored population of the United States of America are possibly not fully informed of the wide-reaching effect of this freedom and emancipation upon their colored brethren in Asia and Africa where even more terrible conditions of slavery existed. Influenced and impelled by the example of the United States, the European powers proclaimed universal liberty to the colored race and slavery ceased to exist. This effort and accomplishment by the white nations should never be lost sight of. Both races should rejoice in gratitude, for the institution of liberty and equality here became the cause of liberating your fellow-beings elsewhere. The colored people of this country are especially fortunate, for, praise be to God! conditions here are so much higher than in the East and comparatively few differences exist in the possibility of equal attainments with the white race. May both develop toward the highest degree of equality and altruism. May you be drawn together in friendship and may extraordinary development make brotherhood a reality and truth. I pray in your behalf that there shall be no name other than that of humanity among you. For instance we say "a flock of doves," without mention or distinction as to white or black; we apply the name "horse," "deer," "gazelle" to other creatures, referring to species and not to their variance in color. It is my hope that through love and fellowship we may advance to such a degree of mutual recognition and estimate, that the oneness of the human world may be realized in each and all present in this meeting.

Therefore strive earnestly and put forth your greatest endeavor toward the accomplishment of this fellowship and the cementing of this bond of brotherhood between you. Such an attainment is not possible without will and effort on the part of each; from one, expressions of gratitude and appreciation; from the other kindliness and recognition of equality. Each one should endeavor to develop and assist the other toward mutual advancement. This is possible only by conjoining of effort and inclination. Love and unity will be fostered between you, thereby bringing about the oneness of mankind. For the accomplishment of unity between the colored and whites will be an assurance of the world's peace. Then racial prejudice, national prejudice, limited patriotism and religious bias will pass away and remain no longer. I am pleased to see you at this gathering, white and dark, and I praise God that I have had this opportunity of seeing you loving each other, for this is the means of the glory of humanity. This is the means of the good-pleasure of God and of eternal bliss in His kingdom. Therefore I pray in your behalf that you may attain to the fullest degree of love and that the day may come when all differences between you may disappear.

`Abdu´l-Bahá, Bahá'í World Faith, pp. 267-270 [note: the phrase "colored people" was in common use during the time of `Abdu´l-Bahá]

gather together these two races

You have written that there were several meetings of joy and happiness, one for white and another for colored people. Praise be to God! As both races are under the protection of the All-Knowing God, therefore the lamps of unity must be lighted in such a manner in these meetings that no distinction be perceived between the white and colored. Colors are phenomenal, but the realities of men are essence. When there exists unity of the essence what power has the phenomenal? When the light of reality is shining what power has the darkness of the unreal? If it be possible, gather together these two races, black and white, into one Assembly, and put such love into their hearts that they shall not only unite but even intermarry. Be sure that the result of this will abolish differences and disputes between black and white. Moreover, by the Will of God, may it be so. This is a great service to humanity.

`Abdu´l-Bahá, Bahá'í World Faith, p. 359 [note: the phrase "colored people" was in common use during the time of `Abdu´l-Bahá]

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is not all humanity one race?

Consider the creation of the infinite universe. This globe of ours is one of the smallest planets. Those stupendous bodies revolving in yonder immeasurable space, the infinite blue canopy of God, are many times greater than our small earth. To our eyes this globe appears spacious; yet when we look upon it with divine eyes, it is reduced to the tiniest atom. This small planet is not worthy of division. Is it not one home, one native land? Is not all humanity one race? Creationally there is no difference whatsoever between the peoples.

How short-sighted we would be should we try to divide a room into the eastern and western corners. The geographical division of this world is an exact parallel. Through our ignorance and lack of viewpoint we divide this common home, we divide the members of this family into various races, we divide religion into different sects and then with those suppositional division we wage war against one another; we shed one another's blood and we pillage one another's possessions. Is not this unpardonable ignorance? Is this not the height of injustice? Were we just and could we observe without prejudice we would realize that there are no fundamental differences. For the last six thousand years there have been wars and contentions between the various nations and in every age we have had some great culminating catastrophe.

`Abdu´l-Bahá, Divine Philosophy, p. 178

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prejudices have caused the world's sickness

All prejudices, whether of religion, race, politics or nation, must be renounced, for these prejudices have caused the world's sickness. It is a grave malady which, unless arrested, is capable of causing the destruction of the whole human race. Every ruinous war, with its terrible bloodshed and misery, has been caused by one or other of these prejudices.

The deplorable wars going on in these days are caused by the fanatical religious hatred of one people for another, or the prejudices of race or colour.

`Abdu´l-Bahá, Paris Talks, p. 146

God has not created men that they should destroy one another

Concerning the prejudice of race: it is an illusion, a superstition pure and simple! For God created us all of one race. There were no differences in the beginning, for we are all descendants of Adam. In the beginning, also, there were no limits and boundaries between the different lands; no part of the earth belonged more to one people than to another. In the sight of God there is no difference between the various races. Why should man invent such a prejudice? How can we uphold war caused by an illusion?

God has not created men that they should destroy one another. All races, tribes, sects and classes share equally in the Bounty of their Heavenly Father.

The only difference lies in the degree of faithfulness, of obedience to the laws of God. There are some who are as lighted torches, there are others who shine as stars in the sky of humanity. The lovers of mankind, these are the superior men, of whatever nation, creed, or colour they may be. For it is they to whom God will say these blessed words, 'Well done, My good and faithful servants'. In that day He will not ask, 'Are you English, French, or perhaps Persian? Do you come from the East, or from the West?'

The only division that is real is this: There are heavenly men and earthly men; self-sacrificing servants of humanity in the love of the Most High, bringing harmony and unity, teaching peace and goodwill to men. On the other hand there are those selfish men, haters of their brethren, in whose hearts prejudice has replaced loving kindness, and whose influence breeds discord and strife.

To which race or to which colour belong these two divisions of men, to the White, to the Yellow, to the Black, to the East or to the West, to the North or to the South? If these are God's divisions, why should we invent others? Political prejudice is equally mischievous, it is one of the greatest causes of bitter strife amongst the children of men. There are people who find pleasure in breeding discord, who constantly endeavour to goad their country into making war upon other nations -- and why? They think to advantage their own country to the detriment of all others. They send armies to harass and destroy the land, in order to become famous in the world, for the joy of conquest. That it may be said: 'Such a country has defeated another, and brought it under the yoke of their stronger, more superior rule'. This victory, bought at the price of much bloodshed, is not lasting! The conqueror shall one day be conquered; and the vanquished ones victorious! Remember the history of the past: did not France conquer Germany more than once -- then did not the German nation overcome France?

We learn also that France conquered England; then was the English nation victorious over France!

These glorious conquests are so ephemeral! Why attach so great importance to them and to their fame, as to be willing to shed the blood of the people for their attainment? Is any victory worth the inevitable train of evils consequent upon human slaughter, the grief and sorrow and ruin which must overwhelm so many homes of both nations? For it is not possible that one country alone should suffer.

Oh! why will man, the disobedient child of God, who should be an example of the power of the spiritual law, turn his face away from the Divine Teaching and put all his effort into destruction and war?

My hope is that in this enlightened century the Divine Light of love will shed its radiance over the whole world, seeking out the responsive heart's intelligence of every human being; that the light of the Sun of Truth will lead politicians to shake off all the claims of prejudice and superstition, and with freed minds to follow the Policy of God: for Divine Politics are mighty, man's politics are feeble! God has created all the world, and bestows His Divine Bounty upon every creature.

Are we not the servants of God? Shall we neglect to follow our Master's Example, and ignore His Commands?

`Abdu´l-Bahá, Paris Talks, pp. 148-150

Return to World Peace and Unity



http://www.truebahai.com/docs/abdul-baha-universal-peace.html

O ye esteemed ones who are pioneers among the well-wishers of the world of humanity!

The letters which ye sent during the war were not received, but a letter dated February 11th, 1916, has just come to hand, and immediately an answer is being written. Your intention deserves a thousand praises, because you are serving the world of humanity, and this is conducive to the happiness and welfare of all. This recent war has proved to the world and the people that war is destruction while universal peace is construction; war is death while peace is life; war is rapacity and bloodthirstiness while peace is beneficence and humaneness; war is an appurtenance of the world of nature while peace is of the foundation of the religion of God; war is darkness upon darkness while peace is heavenly light; war is the destroyer of the edifice of mankind while peace is the everlasting life of the world of humanity; war is like a devouring wolf while peace is like the angels of heaven; war is the struggle for existence while peace is mutual aid and co-operation among the peoples of the world and the cause of the good-pleasure of the True One in the heavenly realm.

There is not one soul whose conscience does not testify that in this day there is no more important matter in the world than that of universal peace. Every just one bears witness to this and adores that esteemed Assembly because its aim is that this darkness may be changed into light, this bloodthirstiness into kindness, this torment into bliss, this hardship into ease and this enmity and hatred into fellowship and love. Therefore, the effort of those esteemed souls is worthy of praise and commendation.

But the wise souls who are aware of the essential relationships emanating from the realities of things consider that one single matter cannot, by itself, influence the human reality as it ought and should, for until the minds of men become united, no important matter can be accomplished. At present universal peace is a matter of great importance, but unity of conscience is essential, so that the foundation of this matter may become secure, its establishment firm and its edifice strong.

Therefore Bahá'u'lláh, fifty years ago, expounded this question of universal peace at a time when He was confined in the fortress of 'Akká and was wronged and imprisoned. He wrote about this important matter of universal peace to all the great sovereigns of the world, and established it among His friends in the orient. The horizon of the east was in utter darkness, nations displayed the utmost hatred and enmity towards each other, religions thirsted for each other's blood, and it was darkness upon darkness. At such a time Bahá'u'lláh shone forth like the sun from the horizon of the east and illumined Persia with the lights of these teachings.

Among His teachings was the declaration of universal peace. People of different nations, religions and sects who followed Him came together to such an extent that remarkable gatherings were instituted consisting of the various nations and religions of the east. Every soul who entered these gatherings saw but one nation, one teaching, one pathway, one order, for the teachings of Bahá'u'lláh were not limited to the establishment of universal peace. They embraced many teachings which supplemented and supported that of universal peace.

Among these teachings was the independent investigation of reality so that the world of humanity may be saved from the darkness of imitation and attain to the truth; may tear off and cast away this ragged and outgrown garment of a thousand years ago and may put on the robe woven in the utmost purity and holiness in the loom of reality. As reality is one and cannot admit of multiplicity, therefore different opinions must ultimately become fused into one.

And among the teachings of Bahá'u'lláh is the oneness of the world of humanity; that all human beings are the sheep of God and He is the kind Shepherd. This Shepherd is kind to all the sheep, because He created them all, trained them, provided for them and protected them. There is no doubt that the Shepherd is kind to all the sheep and should there be among these sheep ignorant ones, they must be educated; if there be children, they must be trained until they reach maturity; if there be sick ones, they must be cured. There must be no hatred and enmity, for as by a kind physician these ignorant, sick ones should be treated.

And among the teachings of Bahá'u'lláh is that religion must be the cause of fellowship and love. If it becomes the cause of estrangement then it is not needed, for religion is like a remedy; if it aggravates the disease then it becomes unnecessary.

And among the teachings of Bahá'u'lláh is that religion must be in conformity with science and reason, so that it may influence the hearts of men. The foundation must be solid and must not consist of imitations.

And among the teachings of Bahá'u'lláh is that religious, racial, political, economic and patriotic prejudices destroy the edifice of humanity. As long as these prejudices prevail, the world of humanity will not have rest. For a period of 6,000 years history informs us about the world of humanity. During these 6,000 years the world of humanity has not been free from war, strife, murder and bloodthirstiness. In every period war has been waged in one country or another and that war was due to either religious prejudice, racial prejudice, political prejudice or patriotic prejudice. It has therefore been ascertained and proved that all prejudices are destructive of the human edifice. As long as these prejudices persist, the struggle for existence must remain dominant, and bloodthirstiness and rapacity continue. Therefore, even as was the case in the past, the world of humanity cannot be saved from the darkness of nature and cannot attain illumination except through the abandonment of prejudices and the acquisition of the morals of the Kingdom.

If this prejudice and enmity are on account of religion consider that religion should be the cause of fellowship, otherwise it is fruitless. And if this prejudice be the prejudice of nationality consider that all mankind are of one nation; all have sprung from the tree of Adam, and Adam is the root of the tree. That tree is one and all these nations are like branches, while the individuals of humanity are like leaves, blossoms and fruits thereof. Then the establishment of various nations and the consequent shedding of blood and destruction of the edifice of humanity result from human ignorance and selfish motives.

As to the patriotic prejudice, this is also due to absolute ignorance, for the surface of the earth is one native land. Every one can live in any spot on the terrestrial globe. Therefore all the world is man's birthplace. These boundaries and outlets have been devised by man. In the creation, such boundaries and outlets were not assigned. Europe is one continent, Asia is one continent, Africa is

one continent, Australia is one continent, but some of the souls, from personal motives and selfish interests, have divided each one of these continents and considered a certain part as their own country. God has set up no frontier between France and Germany; they are continuous. Yea, in the first centuries, selfish souls, for the promotion of their own interests, have assigned boundaries and outlets and have, day by day, attached more importance to these, until this led to intense enmity, bloodshed and rapacity in subsequent centuries. In the same way this will continue indefinitely, and if this conception of patriotism remains limited within a certain circle, it will be the primary cause of the world's destruction. No wise and just person will acknowledge these imaginary distinctions. Every limited area which we call our native country we regard as our motherland, whereas the terrestrial globe is the motherland of all, and not any restricted area. In short, for a few days we live on this earth and eventually we are buried in it, it is our eternal tomb. Is it worth while that we should engage in bloodshed and tear one another to pieces for this eternal tomb? Nay, far from it, neither is God pleased with such conduct nor would any sane man approve of it.

Consider! The blessed animals engage in no patriotic quarrels. They are in the utmost fellowship with one another and live together in harmony. For example, if a dove from the east and a dove from the west, a dove from the north and a dove from the south chance to arrive, at the same time, in one spot, they immediately associate in harmony. So is it with all the blessed animals and birds. But the ferocious animals, as soon as they meet, attack and fight with each other, tear each other to pieces and it is impossible for them to live peaceably together in one spot. They are all unsociable and fierce, savage and combative fighters.

Regarding the economic prejudice, it is apparent that whenever the ties between nations become strengthened and the exchange of commodities accelerated, and any economic principle is established in one country, it will ultimately affect the other countries and universal benefits will result. Then why this prejudice?

As to the political prejudice, the policy of God must be followed and it is indisputable that the policy of God is greater than human policy. We must follow the Divine policy and that applies alike to all individuals. He treats all individuals alike: no distinction is made, and that is the foundation of the Divine Religions.

And among the teachings of Bahá'u'lláh is the origination of one language that may be spread universally among the people. This teaching was revealed from the pen of Bahá'u'lláh in order that this universal language may eliminate misunderstandings from among mankind.

And among the teachings of Bahá'u'lláh is the equality of women and men. The world of humanity has two wings -- one is women and the other men. Not until both wings are equally developed can the bird fly. Should one wing remain weak, flight is impossible. Not until the world of women becomes equal to the world of men in the acquisition of virtues and perfections, can success and prosperity be attained as they ought to be.

And among the teachings of Bahá'u'lláh is voluntary sharing of one's property with others among mankind. This voluntary sharing is greater than equality, and consists in this, that man should not prefer himself to others, but rather should sacrifice his life and property for others. But this should not be introduced by coercion so that it becomes a law and man is compelled to follow it. Nay,

rather, man should voluntarily and of his own choice sacrifice his property and life for others, and spend willingly for the poor, just as is done in Persia among the Bahá'ís.

And among the teachings of Bahá'u'lláh is man's freedom, that through the ideal Power he should be free and emancipated from the captivity of the world of nature; for as long as man is captive to nature he is a ferocious animal, as the struggle for existence is one of the exigencies of the world of nature. This matter of the struggle for existence is the fountain-head of all calamities and is the supreme affliction.

And among the teachings of Bahá'u'lláh is that religion is a mighty bulwark. If the edifice of religion shakes and totters, commotion and chaos will ensue and the order of things will be utterly upset, for in the world of mankind there are two safeguards that protect man from wrongdoing. One is the law which punishes the criminal; but the law prevents only the manifest crime and not the concealed sin; whereas the ideal safeguard, namely, the religion of God, prevents both the manifest and the concealed crime, trains man, educates morals, compels the adoption of virtues and is the all-inclusive power which guarantees the felicity of the world of mankind. But by religion is meant that which is ascertained by investigation and not that which is based on mere imitation, the foundations of Divine Religions and not human imitations.

And among the teachings of Bahá'u'lláh is that although material civilization is one of the means for the progress of the world of mankind, yet until it becomes combined with Divine civilization, the desired result, which is the felicity of mankind, will not be attained. Consider! These battleships that reduce a city to ruins within the space of an hour are the result of material civilization; likewise the Krupp guns, the Mauser rifles, dynamite, submarines, torpedo boats, armed aircraft and bombers -- all these weapons of war are the malignant fruits of material civilization. Had material civilization been combined with Divine civilization, these fiery weapons would never have been invented. Nay, rather, human energy would have been wholly devoted to useful inventions and would have been concentrated on praiseworthy discoveries. Material civilization is like a lamp-glass. Divine civilization is the lamp itself and the glass without the light is dark. Material civilization is like the body. No matter how infinitely graceful, elegant and beautiful it may be, it is dead. Divine civilization is like the spirit, and the body gets its life from the spirit, otherwise it becomes a corpse. It has thus been made evident that the world of mankind is in need of the breaths of the Holy Spirit. Without the spirit the world of mankind is lifeless, and without this light the world of mankind is in utter darkness. For the world of nature is an animal world. Until man is born again from the world of nature, that is to say, becomes detached from the world of nature, he is essentially an animal, and it is the teachings of God which convert this animal into a human soul.

And among the teachings of Bahá'u'lláh is the promotion of education. Every child must be instructed in sciences as much as is necessary. If the parents are able to provide the expenses of this education, it is well, otherwise the community must provide the means for the teaching of that child.

And among the teachings of Bahá'u'lláh are justice and right. Until these are realized on the plane of existence, all things shall be in disorder and remain imperfect. The world of mankind is a world of oppression and cruelty, and a realm of aggression and error.

In fine, such teachings are numerous. These manifold principles, which constitute the greatest basis for the felicity of mankind and are of the bounties of the Merciful, must be added to the matter of universal peace and combined with it, so that results may accrue. Otherwise the realization of universal peace by itself in the world of mankind is difficult. As the teachings of Bahá'u'lláh are combined with universal peace, they are like a table provided with every kind of fresh and delicious food. Every soul can find, at that table of infinite bounty, that which he desires. If the question is restricted to universal peace alone, the remarkable results which are expected and desired will not be attained. The scope of universal peace must be such that all the communities and religions may find their highest wish realized in it. The teachings of Bahá'u'lláh are such that all the communities of the world, whether religious, political or ethical, ancient or modern, find in them the expression of their highest wish.

For example, the people of religions find, in the teachings of Bahá'u'lláh, the establishment of Universal Religion -- a religion that perfectly conforms with present conditions, which in reality effects the immediate cure of the incurable disease, which relieves every pain, and bestows the infallible antidote for every deadly poison. For if we wish to arrange and organize the world of mankind in accordance with the present religious imitations and thereby to establish the felicity of the world of mankind, it is impossible and impracticable -- for example, the enforcement of the laws of the Torah and also of the other religions in accordance with present imitations. But the essential basis of all the Divine Religions which pertains to the virtues of the world of mankind and is the foundation of the welfare of the world of man, is found in the teachings of Bahá'u'lláh in the most perfect presentation.

Similarly, with regard to the peoples who clamour for freedom: the moderate freedom which guarantees the welfare of the world of mankind and maintains and preserves the universal relationships, is found in its fullest power and extension in the teachings of Bahá'u'lláh.

So with regard to political parties: that which is the greatest policy directing the world of mankind, nay, rather, the Divine policy, is found in the teachings of Bahá'u'lláh.

Likewise with regard to the party of 'equality' which seeks the solution of the economic problems: until now all proposed solutions have proved impracticable except the economic proposals in the teachings of Bahá'u'lláh which are practicable and cause no distress to society.

So with the other parties: when ye look deeply into this matter, ye will discover that the highest aims of those parties are found in the teachings of Bahá'u'lláh. These teachings constitute the all-inclusive power among all men and are practicable. But there are some teachings of the past, such as those of the Torah, which cannot be carried out at the present day. It is the same with the other religions and the tenets of the various sects and the different parties.

For example, the question of universal peace, about which Bahá'u'lláh says that the Supreme Tribunal must be established: although the League of Nations has been brought into existence, yet it is incapable of establishing universal peace. But the Supreme Tribunal which Bahá'u'lláh has described will fulfil this sacred task with the utmost might and power. And His plan is this: that the national assemblies of each country and nation -- that is to say parliaments -- should elect two or three persons who are the choicest men of that nation, and are well informed concerning

international laws and the relations between governments and aware of the essential needs of the world of humanity in this day. The number of these representatives should be in proportion to the number of inhabitants of that country. The election of these souls who are chosen by the national assembly, that is, the parliament, must be confirmed by the upper house, the congress and the cabinet and also by the president or monarch so these persons may be the elected ones of all the nation and the government. From among these people the members of the Supreme Tribunal will be elected, and all mankind will thus have a share therein, for every one of these delegates is fully representative of his nation. When the Supreme Tribunal gives a ruling on any international question, either unanimously or by majority rule, there will no longer be any pretext for the plaintiff or ground of objection for the defendant. In case any of the governments or nations, in the execution of the irrefutable decision of the Supreme Tribunal, be negligent or dilatory, the rest of the nations will rise up against it, because all the governments and nations of the world are the supporters of this Supreme Tribunal. Consider what a firm foundation this is! But by a limited and restricted League the purpose will not be realized as it ought and should. This is the truth about the situation, which has been stated....

[Tablet dated December 17, 1919, published in Selections from the Writings of `Abdu´l-Bahá, pp. 296- 307]

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Bahá'u'lláh on the Origin of Conflict

Bahá'u'lláh on the Origin of Conflict

"Consider the visible sun; although it shineth with one radiance upon all things, and at the behest of the King of Manifestation bestoweth light on all creation, yet in each place it becometh manifest and sheddeth its bounty according to the potentialities of that place. For instance, in a mirror it reflecteth its own disk and shape, and this is due to the sensitivity of the mirror; in a crystal it maketh fire to appear, and in other things it showeth only the effect of its shining, but not its full disk. And yet, through that effect, by the command of the Creator, it traineth each thing according to the quality of that thing, as thou observest.

"In like manner, colors become visible in every object according to the nature of that object. For instance, in a yellow globe, the rays shine yellow; in a white the rays are white; and in a red, the red rays are manifest. Then these variations are from the object, not from the shining light. And if a place be shut away from the light, as by walls or a roof, it will be entirely bereft of the splendor of the light, nor will the sun shine thereon.

"Thus it is that certain invalid souls have confined the lands of knowledge within the wall of self and passion, and clouded them with ignorance and blindness, and have been veiled from the light of the mystic sun and the mysteries of the Eternal Beloved; they have strayed afar from the jewelled wisdom of the lucid Faith of the Lord of Messengers, have been shut out of the sanctuary of the All-Beauteous One....

"In sum, the differences in objects have now been made plain. Thus when the wayfarer gazeth only upon the place of appearance -- that is, when he seeth only the many-colored globes -- he beholdeth yellow and red and white; hence it is that conflict hath prevailed among the creatures, and a darksome dust from limited souls hath hid the world. And some do gaze upon the effulgence of the light; and some have drunk of the wine of oneness and these see nothing but the sun itself.

"Thus, for that they move on these three differing planes, the understanding and the words of the wayfarers have differed; and hence the sign of conflict doth continually appear on earth. For some there are who dwell upon the plane of oneness and speak of that world, and some inhabit the realms of limitation, and some the grades of self, while others are completely veiled. Thus do the ignorant people of the day, who have no portion of the radiance of Divine Beauty, make certain claims, and in every age and cycle inflict on the people of the sea of oneness what they themselves deserve. 'Should God punish men for their perverse doings, He would not leave on earth a moving thing! But to an appointed term doth He respite them....' Qur'án 16:63."

Bahá'u'lláh, The Seven Valleys, pp. 18-21

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Just Hungry for Love

by Silvana Campbell

God created us to
want love
need love
give and share love

When a soul is deprived of
The precious nutrient of love
They do things

So

Don t be surprised when
you find that
behind each mean word
or sarcastic remark
Is a soul
Just hungry for love

Don t be surprised when
you find that
behind each clenched fist
or each curse uttered
is a soul
starved of love

Don t be surprised when
you find that
behind each tear streaked cheek
or each scowling face is a soul
just longing for love

So next time
Don t look at
the bad language
or the black eye
or the hurtful angry word
that just crashed into your ear
and sliced your own soul

but learn to look behind all those things
at the malnourished, miserable,

poor little soul
just hungry for love

God gave us all
a want for love
a need for love
and most importantly
the ability to
Give Love

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http://www.truebahai.com/docs/intro_to_faith.htm

INTRODUCTION TO
ORTHODOX BAHÁ'Í FAITH

The Orthodox Bahá'í Faith is an independent world religion. The word "orthodox" is a temporary designation intended to distinguish the faithful Bahá'ís from those who have strayed from the teachings of Bahá'u'lláh (those whose organizations are presently headquartered in Wilmette, Illinois and Haifa, Israel). The word "orthodox" connotes the fact that we faithfully adhere to the original teachings of the Faith. For information about the difference between the Orthodox Bahá'í Faith and the sans-Guardian organization, click here.

The central teachings of the Faith are the oneness of God, religion and humanity. We believe that God's Religion is a continuous and progressive process of revelation and all of the great world religions come from God. Each religion carries the spiritual and social teachings in successive stages according to the capacity and needs of the people to whom it was revealed. Today, the Bahá'í Revelation teaches the spiritual and social principles needed by humanity for this Day.

We are striving to bring about world unity and peace, and to eliminate hatred and prejudices. The Bahá'í Teachings all revolve around this mission, and the institutions of the Orthodox Bahá'í Faith that are being established are all designed to institute a united world community, to promote concord and unity between the peoples of the world, and to establish a just peace and orderly progress in society.

We urge you to explore the teachings of the Orthodox Bahá'í Faith and to ask any questions you may have. Send your questions to *Email uses JavaScript to defend against SPAM.*
You must enable JavaScript to contact me.

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http://www.truebahai.com/docs/maxwell-guardianship.html

May Maxwell on the Guardianship:

(From a one-page document headed with the following: 'Words written by beloved May Maxwell which she permitted me to copy.. .A. B. Alexander')

Do we turn sufficiently, wholly and consciously to the irresistible might of the guardian?

Can we dare say that we administratively, collectively or individually tap the infinite resources concealed in the (mystery of the) guardianship?

Every one of us realizes that he singly and alone outweighs the world, that in the light of the Supreme Being he is more precious than the entire human race.

I believe that if the truth were known, every success in the Faith is in direct ratio to this "turning", this utter dependence on him, and every failure due to, etc.

Bahá'u'lláh hears and grants our prayers, it is promised us, but in this hour of supreme danger, the more firmly we grasp that mighty cord held in the grasp of the Almighty, a life-rope through the oncoming storms, the more shall we be moved by his all-swaying power and guided under his shadow, etc.

We in America still believe in size and numbers despite the revelations of science of the power of imponderable forces. Quantity, not quality, colours the mental consciousness of the West to a great degree.

Undoubtedly the chief comer-stone of the Will and Testament is the Guardianship, and the crux of this mighty institution, including the International House of Justice, once it is formed, lies in the one word, "turn". "Turn unto him." All things in the universe "turn". The invisible rays which form the atoms - the earth on its axis - its relation in the solar system - that system turns around another faster center, thus in the single word, "turn unto Shoghi Effendi," the law of the universe, the law of life has been established at the centre, the heart of the divine religion, the World Order of Bahá'u'lláh. Our entire life, inwardly and outwardly hinges on this "turning." . . .In the words of the Master, "concentrated in a Point of concentration"; in the words of Christ, "if the eye be single," it is a law. Likewise we shall turn in the future to the International House of Justice because the Guardian is its head. Through him that body elected from the human plane, the elect of the elect, through him they become overshadowed by that mighty power, through him alone they are linked with God.

We know that Bahá'u'lláh hears and grants our prayers within bounds perhaps of our finite faith and limitation, but the prayer of the Guardian is irresistible, all-moving, all-potent.

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http://www.truebahai.com/docs/openletter.html

An Open Letter to a Heterodox Believer:

Dear [Heterodox Bahá'í],

I'm writing this letter in order to express my concerns.

Not too long ago I was sharing the Faith with a close friend of mine whom happens to be a Sikh. I was so excited in having the chance to explain the beautiful Faith to her. We had talked about other faiths as well and how the Bahá'í Faith is prophesied in all the true faiths of the world. But most of the human race doesn't recognize this because they have deviated so far from the truth. Then she asked me a question that surprised me. She asked, "So how can you be sure that the Bahá'í Faith won't deviate from the truth?"

Recently, I have been studying the Will and Testament [of `Abdu´l-Bahá] with some friends. At the end of the session there are 14 questions listed. I was finding my answers to these questions when all of a sudden, it was like a light went on. Question #5, "How will 'the mighty stronghold' of the Cause 'remain impregnable and safe"? The answer, "The mighty stronghold shall remain impregnable and safe through the obedience to him who is the Guardian of the Cause of God."

What a wonderful answer. A Guardian on this earth to keep us from deviating from the truth. A Guardian to translate the Holy Writings. A true living Guardian to guide us to God's Kingdom. How great this would be.

However, the large body of Bahá'ís don't believe this to be true. So then how do the large body of Bahá'ís keep themselves from deviating from the truth?

I read on. After the questions it has some recommended reading. One of them is the Dispensation of Bahá'u'lláh. So I read it again, looking for an answer as to how Bahá'ís can be sure that they are staying true to the Faith.

Of course, it continuously talks about the importance of the Guardianship. One quote that stands out in regards to my question is "Without such an institution, (the Guardianship) the integrity of the faith would be endangered. It's prestige would suffer, the means required to take a long, uninterrupted view over a series of generations would be completely lacking, and the necessary guidance to define the sphere of legislative action of it's representatives would be totally withdrawn." Without the Guardian the integrity of the faith would be endangered. So how is the Faith, at this present time, being kept from becoming endangered if it's believed by most that there is no Guardian?

Later, I had asked one of the friends how Bahá'ís are supposed to keep themselves from deviating from the truth. He told me that the Bahá'ís, in order to remain true to the faith are to follow the Will and Testament of `Abdu´l-Bahá. Well let's have closer look.

"By this body (the Universal House of Justice) all difficult problems are to resolved and the Guardian of the Cause of God is its sacred head and distinguished member for life of that body." But if there is no Guardian, there is no sacred head. How can a body live without a head?

"The Hands of the Cause of God must elect from their own number nine persons that shall at all times be occupied in the important services in the work of the Guardian of the Cause of God." How can this instruction be fulfilled when soon there will be no more Hands of the Cause within the large body of Bahá'ís? And therefore, they can not continually "elect from their own number nine persons that shall at all times be occupied in the important services in the work of the Guardian of the Cause of God."

It is incumbent upon every one, "to show their obedience, submissiveness and subordination unto the Guardian of the Cause of God, to turn unto him and be lowly before him." Another instruction that is not being followed, because it's believed by the large body of Bahá'ís that there is no Guardian.

"This body of the Hands of the Cause of God is under the direction of the Guardian of the Cause of God. He must continually urge them to strive and endeavor to the utmost of their ability to diffuse the sweet savors of God, and to guide all the peoples of the world..." So, if it's believed by the large body of Bahá'ís, that there is no Guardian and soon no more Hands of the Cause who is going to guide all the peoples of the world?

These are just a few excerpts taken from the Will and Testament that already, aren't being followed. Again because it's believed by most that there is no Guardian.

But with a living Guardian the instructions in the Will and Testament could be completely followed. No question. How wonderful that would be.

What have I been told about the Will and Testament of `Abdu´l-Bahá? How important is it to the Bahá'í Faith? It's of the utmost importance. That it's as if the Words have come from Bahá'u'lláh himself. That together, the Will and Testament with the most Holy Book, "are inseparable parts of one complete unit." They are both Holy Writings that can not be changed or altered. Shoghi Effendi states, speaking of the Administrative Order, that no one shall, "misconceive its character, belittle its significance or misrepresent its purpose. The bedrock on which this Administrative Order is founded is God's immutable purpose for mankind in this day."

What I see happening right now with the large body of Bahá'ís is terrifying. Because from what I see, if the Will and Testament is supposed to keep everybody true to the faith and nobody is following it, they must be already deviating. This is one of the reasons why I believe it is so important to have a living Guardian on this earth today.

Isn't there any possibility that Shoghi Effendi chose his successor and he went unrecognized?

Damaris Campbell

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http://www.truebahai.com/docs/peaceplan.html

Bahá'í Peace Plan

The Bahá'í Faith teaches that peace is an inevitable stage in the development of humanity. It will come in two stages:

1) The Lesser Peace- which will be a political unification of the planet in which the nations of the earth will agree to cease all war and resolve boundary disputes and other disagreements with peaceful means (and if any country does wage war, all of the other countries would rise up to stop it). We can see the world moving towards the Lesser Peace right now.

2) The Most Great Peace-- a development in the future that will be characterized by the establishment of a world civilization and brotherhood. Bahá'ís believe their own administrative structure is the embryonic pattern for such a world order. Bahá'ís believe that the establishment of the Most Great Peace will be the fulfillment of ancient prophecies for the Kingdom of Heaven on earth.

From Shoghi Effendi's World Order of Bahá'u'lláh, describing the world commonwealth (pp. 203-204:

"The unity of the human race, as envisaged by Bahá'u'lláh, implies the establishment of a world commonwealth in which all nations, races, creeds and classes are closely and permanently united, and in which the autonomy of its state members and the personal freedom and initiative of the individuals that compose them are definitely and completely safeguarded. This commonwealth must, as far as we can visualize it, consist of a world legislature, whose members will, as the trustees of the whole of mankind, ultimately control the entire resources of all the component nations, and will enact such laws as shall be required to regulate the life, satisfy the needs and adjust the relationships of all races and peoples. A world executive, backed by an international Force, will carry out the decisions arrived at, and apply the laws enacted by, this world legislature, and will safeguard the organic unity of the whole commonwealth. A world tribunal will adjudicate and deliver its compulsory and final verdict in all and any disputes that may arise between the various elements constituting this universal system. A mechanism of world inter-communication will be devised, embracing the whole planet, freed from national hindrances and restrictions, and functioning with marvellous swiftness and perfect regularity. A world metropolis will act as the nerve center of a world civilization, the focus towards which the unifying forces of life will converge and from which its energizing influences will radiate. A world language will either be invented or chosen from among the existing languages and will be taught in the schools of all the federated nations as an auxiliary to their mother tongue. A world script, a world literature, a uniform and universal system of currency, of weights and measures, will simplify and facilitate intercourse and understanding among the nations and races of mankind. In such a world society, science and religion, the two most potent forces in human life, will be reconciled, will cooperate, and will harmoniously develop. The press will, under such a system, while giving full scope to the expression of the diversified views and convictions of mankind, cease to be mischievously manipulated by vested interests, whether private or public, and will be liberated from the influence of contending governments and peoples. The economic resources of

the world will be organized, its sources of raw materials will be tapped and fully utilized, its markets will be coordinated and developed, and the distribution of its products will be equitably regulated.

"National rivalries, hatreds, and intrigues will cease, and racial animosity and prejudice will be replaced by racial amity, understanding and cooperation. The causes of religious strife will be permanently removed, economic barriers and restrictions will be completely abolished, and the inordinate distinction between classes will be obliterated. Destitution on the one hand, and gross accumulation of ownership on the other, will disappear. The enormous energy dissipated and wasted on war, whether economic or political, will be consecrated to such ends as will extend the range of human inventions and technical development, to the increase of the productivity of mankind, to the extermination of disease, to the extension of scientific research, to the raising of the standard of physical health, to the sharpening and refinement of the human brain, to the exploitation of the unused and unsuspected resources of the planet, to the prolongation of human life, and to the furtherance of any other agency that can stimulate the intellectual, the moral, and spiritual life of the entire human race.

"A world federal system, ruling the whole earth and exercising unchallengeable authority over its unimaginably vast resources, blending and embodying the ideals of both the East and the West, liberated from the curse of war and its miseries, and bent on the exploitation of all the available sources of energy on the surface of the planet, a system in which Force is made the servant of Justice, whose life is sustained by its universal recognition of one God and by its allegiance to one common Revelation--such is the goal towards which humanity, impelled by the unifying forces of life, is moving."

Return to World Peace and Unity

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http://www.truebahai.com/docs/relevance.html

The Relevance of the Bahá'í Teachings in Today's World
by David Maxwell

In the apparent madness of today's world, there appears to be a need for "something" at times, in order that a sense of sanity may be found for the answers to some very vexing questions. The Bahá'í Teachings proclaim to be the message of God for this day, which should be the end of the discussion, but after 160 years on this Earth, with turmoil seeming to increase daily rather than decrease, we seem to have a paradox on our hands. Yet, the Bahá'ís gain a feeling of comfort from the promises of the Teachings.

While thinking of proofs for this subject, I could think of nothing that is happening in the world today that could not be solved, or could have been avoided in the first place, through the following of the precepts and guidance of the Bahá'í Teachings. I must emphasize that the Orthodox position must be assumed in order to make the above statement true. There must be a Guardian at the helm in order for the Faith to yield its intended efficacy. Yet, while we understand that the ignoring of God's plan for this day led to today's problems, we also possess the comfort of the powerful Prayers and assurances in the Writings of this Most Great Revelation.

The skeptic could argue that while the Faith has been on this Earth since the mid-nineteenth century, it has had little to no influence on bringing an out-of-control world to bay, as evidenced by two major world wars, countless world conflicts, famine and pestilence of untold magnitude, not to mention untold heartache to humanity. Thus, it has seemingly had little success in bringing the Kingdom of God on Earth, as foretold in the Holy books. But wait. Did not Bahá'u'lláh proclaim, while he remained a prisoner of unjust governments during most of His ministry, that mankind had a chance of experiencing the prophesied period of peace on Earth if but the rulers of the world would accept his Teachings and follow Him? We know the results of that. And as each succeeding generation has witnessed, the problems and suffering have increased such that many on this Earth can not find safety and peace even in their own homes.

Consider Bahá'u'lláh's statement "Anticipating the System which the irresistible power of His Law was destined to unfold in a later age, He writes: "The world's equilibrium hath been upset through the vibrating influence of this most great, this new World Order. Mankind's ordered life hath been revolutionized through the agency of this unique, this wondrous System--the like of which mortal eyes have never witnessed. The Hand of Omnipotence hath established His Revelation upon an unassailable, an enduring foundation. Storms of human strife are powerless to undermine its basis, nor will men's fanciful theories succeed in damaging its structure." -- Shoghi Effendi, The World Order of Bahá'u'lláh, p. 109

That quote seems to hold particular power for me, both in providing reasons for the world's troubles, and in proclaiming hope for the future. The world's equilibrium. What can be more important than the equilibrium of an entity? Without equilibrium there is no sense of balance, without balance there is at the very least considerable difficulty. And as each generation has witnessed, the problems have increased to the degree that there seems absolutely no solution for many of them. And why would God destine havoc upon the very creatures He loves? Bahá'ís know

that since God's call was not heeded by the rulers of the world many years ago, we were put on the path of "doing it the hard way." Mankind's choice; not His. Yet there remains a comfort..."nor will men's fanciful theories succeed in damaging its structure."

As children, most of us suffered hardships of some sort or another. But the world had a safeness, a saneness to depend upon. At least our world in the United States did. World War II, while murderously horrible to those directly involved, was certainly not the end of things for most of us. In fact, many of the modern medicines and conveniences we have today had their beginnings from that War; penicillin, the harnessing of atomic energy, the development of a network of highways, the development of jet aircraft to enable swift circumvention of the globe. Many of the Bahá'í principles found sanctuary as well, such as the intermarriage of the races.

All the while we continued to feel the safeness and saneness of our country, with a distant view of the hardships of others. And then that was taken from us when the Russians launched their Sputnik beyond the gravitational pull of the Earth in 1957. Now, we became vulnerable. And with the capture of Gary Powers and his U2 spy plane, we came to realize that our government at times withheld information from us, and was capable of the little white lie. Where had the good old days gone? A maturity we did not want was thrust upon us. Would these things have happened to us if the rulers of the world had followed the directives of Bahá'u'lláh and had been following the Bahá'í Teachings?

Then, the ultimate tragedy struck. When the Guardian Shoghi Effendi died in late 1957, the Hands of the Cause quickly tossed out the very essence of the Faith, the Institution of the Guardianship. This act lead additionally to the end of the Institution of the Hands, the re-writing of many passages in the Holy Books, and the illicit handling of the money contributions to the Faith. While the Hand's actions were not bad enough, even more unfortunate was the fact that the overwhelming majority of believers bought it lock, stock, and barrel. Yet there remained a comfort zone for those who continued to support the Institution of the Guardianship.

Later, during the Cuban missile crisis, Russia blinked first. A magnified acceleration of the ills of mankind was everywhere. The rampant use of recreational mind-altering drugs put parents in a dither, and numbed the senses of young people. Would that have happened if the Teachings had been widely followed? And then there was the sexual revolution. Its results have carried unresolved to this day, with increasing perversity. Fast forward. Abortion. What to do? The murder of those who support it. The murder of those who do not support it. And through the Aids virus, the murder of many others. Now we are faced with the consequences of cloning. Will a human clone have a soul? What about stem-cell research? Have to ask the Guardian. Unfortunately, the man on the street has to ask, "What do you mean, ask the Guardian? What Guardian are you talking about?" How do we solve Ebola or SARS? How about terrorism? Shall we solve that on our own, unaided by a Guardian presiding over the Universal House of Justice?

During my working years, I learned many lessons of the goodness of people, and of their treachery. I recall a particularly stressful period when the world-famous McKinsey Corporation came to call, and spent several months roaming around various departments of the company. We were told... "these guys are not efficiency experts, cooperate fully and truthfully with them to assist them in their research." Yeah. Right. When they eventually compiled and released their findings, we had to

enact their guidelines. The McKinsey folks, to no one's surprise, found we were overstaffed. That much of our staff was located in the field at various production units, some being hundreds of miles apart, was of no consequence. To cover all the bases we could transfer a half person to cover the defined half-day job at one location; the remaining half person would cover the half-day job at another location. Piece of cake. But over time we somehow managed to accomplish the guidelines. Then management was on our case about the reduced service levels we were providing.

Additionally, our vocabularies were enhanced, with buzzwords such as "rationalization of staff." We were puzzled; what did that mean? Quite simply it meant "reduction of staff." Then I read an article that helped me understand. In order to rebuild a company into a more efficient entity, you must first obliterate the old one. Are not all the old established institutions of the world being obliterated? Like it or not, we are all a part of it. Even the old order of the Bahá'í Faith is in the process of eventual obliteration. While we can take comfort that future generations will benefit from the faithful believers of this period, who hold steadfast to the Bahá'í Covenant, that does not mean it has been an easy path. But God is there with a comforting presence to provide all our needs.

And I cannot recount the continuous tumult we see around us every day of our twenty-first century lives. There is a crisis of the day, and if there isn't a genuine crisis, the news media will fabricate one. Today's scary headline is often never heard of again. We do not know what to believe or who to trust. All the while, our lives and those around us have been in constant change. Most of us hate change. Yet, did not Bahá'u'lláh, `Abdu´l-Bahá, and Shoghi Effendi tell us in their prolific writings, that the World's equilibrium had been upset, and that change of a magnitude never before seen would occur in this world, until the day that Bahá'u'lláh's message was fully instituted?

So here we are, over forty years after the Hands foisted the ultimate crisis on the world, disturbing the intended path of development of the Faith, to make conditions even worse in the world than they would have been had the Second and Third Guardians been recognized by the majority of the Faith. We have the illicit organization in Haifa ruling their flock with their very own man-made version of the Bahá'í Faith. How can the world expect to be any better off? It's a marvel that the world is still spinning, and that the problems are not worse than they are. Now, back to Bahá'u'lláh's quote: "The Hand of Omnipotence hath established His Revelation upon an unassailable, an enduring foundation. Storms of human strife are powerless to undermine its basis, nor will men's fanciful theories succeed in damaging its structure." We are assured of the eventual victory of the Bahá'í Faith. Can anything be more comforting than knowing that men's fanciful theories cannot succeed in damaging the intended path of the Faith?

I challenge anyone to refute that any of the ills of the world over the past 150 years could not have been mitigated through the intended efficacy of the true Bahá'í Teachings, as established by Bahá'u'lláh, taught by the Master `Abdu´l-Bahá, further defined through the pen of Shoghi Effendi, upheld by Mason Remey, and championed through the Guardianship of Joel B. Marangella. Name just one. Can't do it can you?

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http://www.truebahai.com/docs/sept11.html

Third Guardian's Message on September 11th Terrorist Attacks

The faithful believers have certainly been as shocked, stunned, saddened and dismayed by the recent unforeseen and heinous terrorist attacks on the World Trade Center and the Pentagon as their fellow-Americans and grieve along side them at the great loss of life incurred by so many innocent victims. Their hearts go out especially to those who have lost their loved ones in this terrible and unprecedented tragedy and they remember them in their prayers.

We, as Bahá'í's, have the assurance and the consolation from our Writings that those who have lost their lives in this tragic event have ascended to a greater world.

In the midst of this darkness that has fallen upon the world there are traces of some light. It is interesting that this view should also be expressed in a recent article that has appeared in one of the Australian newspapers which states that the Afghans have a proverb: "After every darkness there is light."

It has been gratifying to see the volume of material appearing in the press about the teachings of Islam as well as the numerous statements made by Muslim clerics and officials in interviews held on TV news programs emphasizing that the Qu'rán does not sanction terrorism and explaining the true position of Islam. In fact, a recent newspaper article appearing in the Australian press has devoted two full pages to a presentation of the facts concerning the teachings of Islam, including even a description of the difference between the Shí'ih Muslims and Sunni Muslims. The reader then comes to understand that the terrorists represent a fanatical fringe element who have perverted the teachings of Muhammad to justify their acts of terrorism.

No doubt, you have also seen on TV the pictures of the visit of the President of the United States to a Mosque (with a copy of the Qu'rán on the table in front of him) and have heard his statements in a public address in which he made the point that the war against the terrorists is not to be construed as one against Islam.

The increased understanding of Islam that has resulted from this discussion of Islam should facilitate our future teaching efforts and serve to make the inquirer more receptive to the Bahá'í teachings on the oneness of religion.

Another good thing that has come out of this tragic event is the increased cooperation that has been brought about between most of the governments of the world in an united and determined effort to eliminate terrorism from the world from whatever quarter.

Well nigh 140 years have elapsed since the Declaration of Bahá'u'lláh in the Garden of Ridván. Yet the great masses of the world continue to remain ignorant of His Revelation and have failed therefore to be faithful to the Greater Covenant while the believers have almost universally become violators of the Covenant Bahá'u'lláh. In the light of this sad situation we might well call to mind the dire warning issued by Bahá'u'lláh in which God reveals through Him the following: "We have a fixed time for you, O peoples. If ye fail, at the appointed hour, to turn towards God, He, verily, will

lay violent hold on you, and will cause grievous afflictions to assail you from every direction. How severe, indeed, is the chastisement with which your Lord will then chastise you!" (p.113, BWF)

With loving Abhá greetings to all,

Faithfully your brother in El Abhá,

Joel

Letter to National Council 10-1-01 from Joel B. Marangella, Third Guardian

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http://www.truebahai.com/docs/truefriend.html

What is True Friendship?
by Ross Campbell

Only a spiritually mature man or woman is able to consistently demonstrate true friendship to another man or woman.

Spiritual maturity means accomplishing the application in our lives of the Words of the Holy Messengers. Application means not merely learning their Words, but actually discovering how to make application of those Words in our daily lives. For example, one of those Holy Messengers, His Holiness the Lord Christ said: "There is more happiness in giving than in receiving."

A true friend seeks only good for the other person, and never betrays trust. A person who has the qualities of true friendship even shows kindness and friendship to persons who are his/her enemies, and those who act like enemies. For example, His Holiness the Lord Buddha on one occasion was sitting on some steps when a group of boys came by and commenced vigorously insulting Him and taunting Him, attempting to make Him angry. After some time, one of the boys, having observed that the insults were having no effect upon the Lord Buddha, Who remained sitting peacefully, silently, asked the Lord Buddha why He was not becoming angry with them. He responded by asking a question: "If someone offers a gift and the one to whom the gift is offered refuses the gift, then to whom does the gift belong?" The boy answered: "It continues to belong to the one offering the gift." The Lord Buddha said: " Likewise, I am refusing to accept your insults, therefore they remain yours."

He remained at peace and at the same time taught a lesson in Divine Wisdom to those who wished to make themselves His enemies.

There is very much to say about that true friendship and many true life examples from history to relate. Of course, our truest Friend is the Lord of this age in which we live (Bahá'u'lláh), Who commenced His Ministry in the year 1863, and left us many books full of Truth and Wisdom for us to examine. He is the most loyal Friend, the most trustworthy Friend. He suffered immensely during His Ministry of 40 years and many relatives and apparent friends betrayed Him. He teaches us the blessings of suffering and how our sufferings mature us spiritually and prepare us for the next world.

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The Great Violation of the Covenant of Bahá'u'lláh

The central teaching of the Bahá'í religion is the Covenant of Bahá'u'lláh, because it is by firmness in the Covenant that the followers of Bahá'u'lláh will bring to fruition the central mission of the Manifestation of God for this Day: the unification of humanity through the establishment of the world Order of Bahá'u'lláh.

Bahá'u'lláh appointed his eldest son, `Abdu´l-Bahá, as the Center of His Covenant, in the tablet known as the Book of the Covenant:

> *When the ocean of My presence hath ebbed and the Book of My Revelation is ended, turn your faces toward Him Whom God hath purposed, Who hath branched from this Ancient Root. The object of this sacred verse is none other except the Most Mighty Branch (`Abdu´l-Bahá). Thus have we graciously revealed unto you our potent Will, and I am verily the Gracious, the All-Powerful.*

In that tablet, Bahá'u'lláh commanded His followers to turn towards His Successor, `Abdu´l-Bahá, and to obey Him, because to disobey `Abdu´l-Bahá is tantamount to disobedience to Bahá'u'lláh Himself:

> *Render thanks unto God, O people, for His appearance; for verily He is the most great Favor unto you, the most perfect bounty upon you; and through Him every mouldering bone is quickened. Whoso turneth towards Him hath turned towards God, and whoso turneth away from Him hath turned away from My Beauty, hath repudiated My Proof, and transgressed against Me.*

Although appointed as Bahá'u'lláh's successor, the Master (`Abdu´l-Bahá) never claimed the station of a Manifestation of God. In His Will and Testament, the Master specifically states:

> *His Holiness, the Exalted One (the Báb), is the Manifestation of the Unity and Oneness of God and the Forerunner of the Ancient Beauty. His Holiness the Abhá Beauty (may my life be a sacrifice for His steadfast friends) is the Supreme Manifestation of God and the Dayspring of His Most Divine Essence. All others are servants unto Him and do His bidding.*

As the Center of the Covenant, the Master led the Bahá'í world after the passing of His Father, and was instrumental in spreading the Cause to the West. In His many talks and letters, the Master authoritatively expounded upon the teachings of Bahá'u'lláh. Probably the most important aspect of His ministry, however, was His authorship of the Will and Testament, because in this momentous document the Master laid out the fundamental principles of the administrative Order

of Bahá'u'lláh and appointed His own successor to lead the Bahá'í world after His passing:

> *O my loving friends! After the passing away of this wronged one, it is incumbent upon the Aghsán (Branches), the Afnán (Twigs) of the Sacred Lote-Tree, the Hands (pillars) of the Cause of God and the loved ones of the Abhá Beauty to turn unto Shoghi Effendi-- the youthful branch branched from the two hallowed and sacred Lote-Trees and the fruit grown from the union of the two offshoots of the Tree of Holiness,-- as he is the sign of God, the chosen branch, the Guardian of the Cause of God, he unto whom all the Aghsán, the Afnán, the Hands of the Cause of God and His loved ones must turn. He is the Interpreter of the Word of God and after him will succeed the first-born of his lineal descendants.*

The Master appointed His grandson, Shoghi Effendi, as the first Guardian of the Cause and the sole Interpreter of the Word of God. Not only this, but He also provided for future succession by creating the office of the Guardian.

Shoghi Effendi wrote a number of books and letters to the Bahá'í world. These writings all are authoritative interpretations by the appointed Interpreter and Guardian. In what is perhaps Shoghi Effendi's most important writing, The Dispensation of Bahá'u'lláh, the Guardian explains the essential verities of the Bahá'í Faith. In that work, the Guardian expounds upon the importance and meaning of the Will and Testament:

> The creative energies released by the Law of Bahá'u'lláh, permeating and evolving within the mind of `Abdu´l-Bahá, have, by their very impact and close interaction, given birth to an Instrument which may be viewed as the Charter of the New World Order which is at once the glory and the promise of this most great Dispensation. The Will may thus be acclaimed as the inevitable offspring resulting from that mystic intercourse between Him Who communicated the generating influence of His divine Purpose and the One Who was its vehicle and chosen recipient. Being the Child of the Covenant-- the Heir of both the Originator and the Interpreter of the Law of God-- the Will and Testament of `Abdu´l-Bahá can no more be divorced from Him Who supplied the original and motivating impulse than from the One Who ultimately conceived it. Bahá'u'lláh's inscrutable purpose, we must ever bear in mind, has been so thoroughly infused into the conduct of `Abdu´l-Bahá, and their motives have been so closely wedded together, that the mere attempt to dissociate the teachings of the former from any system which the ideal Exemplar of those same teachings has established would amount to a repudiation of one of the most sacred and basic truths of the Faith.
>
> The Administrative Order, which ever since `Abdu´l-Bahá's ascension has evolved and is taking shape under our very eyes in no fewer than forty countries of the world, may be considered as the framework of the Will itself, the inviolable stronghold wherein this new-born child is being nurtured and developed. This Administrative Order, as it expands and consolidates itself, will no doubt manifest the potentialities and reveal the full implications of this momentous Document-- this most remarkable expression of the Will of One of the most remarkable Figures of the Dispensation of Bahá'u'lláh. It will, as its component parts, its organic institutions, begin to function with efficiency and vigor, assert its claim and

demonstrate its capacity to be regarded not only as the nucleus but the very pattern of the New World Order destined to embrace in the fullness of time the whole of mankind

In this passage, the Guardian explains that the Will and Testament is the Charter of Bahá'u'lláh's Order, and that it is the offspring of the mystical intercourse between Bahá'u'lláh and the Master. The Guardian explains that the Will and Testament reveals Bahá'u'lláh's purpose and sets forth the pattern of the Order of Bahá'u'lláh.

It should be clear to every faithful follower of Bahá'u'lláh that the Will and Testament cannot be violated or altered, because to do so would be a repudiation of the central truth of the Bahá'í Faith. A firm understanding of the provisions of the Will and Testament is of fundamental importance. The Master states, in His Will and Testament:

O ye beloved of the Lord! The greatest of all things is the protection of the True Faith of God, the preservation of His Law, the safeguarding of His Cause and service unto His Word. Ten thousand souls have shed streams of their sacred blood in this path, their precious lives they offered in sacrifice unto Him, hastened wrapt in holy ecstasy unto the glorious field of martyrdom, upraised the Standard of God's Faith and writ with their life-blood upon the Tablet of the world the verses of His Divine Unity. The sacred breast of His Holiness, the Exalted One (may my life be a sacrifice unto Him), was made a target to many a dart of woe, and in Mazindaran, the blessed feet of the Abhá Beauty (may my life be offered up for His loved ones) were so grievously scourged as to bleed and be sore wounded. His neck also was put into captive chains and His feet made fast in the stocks. In every hour, for a period of fifty years, a new trial and calamity befell Him and fresh afflictions and cares beset Him

The Will and Testament did not just appoint Shoghi Effendi as the Interpreter and Guardian of the Cause of God, but it also set forth fundamental principles and institutions of the administrative Order of Bahá'u'lláh. The unique mission of the followers of Bahá'u'lláh is to build the structure of this Order. If the Bahá'ís should fail to establish this System, then the sufferings and death of the Founders and the thousands of their followers would be for naught. History reveals that Shoghi Effendi recognized the importance of this mission as his ministry was almost exclusively devoted to the raising of the divine institutions of the Bahá'u'lláh's Order.

The central institutions of the Order are the Guardian and the Universal House of Justice. In His Will and Testament, the Master states:

The sacred and youthful branch, the Guardian of the Cause of God, as well as the Universal House of Justice to be universally elected and established, are both under the care and protection of the Abhá Beauty, under the shelter and unerring guidance of the Exalted One (may my life be offered up for them both). Whatsoever they decide is of God. Whoso obeyeth him not, neither obeyeth them, hath not obeyed God; whoso rebelleth against him and against them hath rebelled against God; whoso opposeth him hath opposed God; whoso contendeth with them hath contended with God; whoso disputeth with him hath disputed with God; whoso denieth him hath denied God; whoso disbelieveth in him hath disbelieved in God; whoso deviateth, separateth himself and turneth aside from him hath in truth

deviated, separated himself and turned aside from God. May the wrath, the fierce indignation, the vengeance of God rest upon him! The mighty stronghold shall remain impregnable and safe through obedience to him who is the Guardian of the Cause of God. It is incumbent upon the members of the House of Justice, upon all the Aghsán, the Afnán, the Hands of the Cause of God to show their obedience, submissiveness and subordination unto the Guardian of the Cause of God, to turn unto him and be lowly before him. He that opposeth him hath opposed the True One, will make a breach in the Cause of God, will subvert His Word and will become a manifestation of the Center of Sedition. Beware, beware, lest the days after the ascension (of Bahá'u'lláh) be repeated when the Center of Sedition waxed haughty and rebellious and with Divine Unity for his excuse deprived himself and perturbed and poisoned others. No doubt every vainglorious one that purposeth dissension and discord will not openly declare his evil purposes, nay rather, even as impure gold, will he seize upon divers measures and various pretexts that he may separate the gathering of the people of Baha. My object is to show that the Hands of the Cause of God must be ever watchful and so soon as they find anyone beginning to oppose and protest against the Guardian of the Cause of God, cast him out from the congregation of the people of Baha and in no wise accept any excuse from him. How often hath grievous error been disguised in the garb of truth, that it might sow the seeds of doubt in the hearts of men!

The Master's potent words of warning must not go unheeded. All are to obey the Guardian of the Cause of God. Anyone who opposes the Guardian will make a breach in the Cause of God. The Master says that no one may oppose the Guardian, not even the Hands, or the members of the House of Justice. We must be watchful because the enemies of the Covenant will not openly declare their purposes but rather will use pretexts and measures and "Divine Unity" as their excuse to rebel against the Covenant and subvert the Word of God.

Although the Guardianship is a central institution of the Cause, the Master also explained that the functions of the Universal House of Justice are equally vital:

And now, concerning the House of Justice which God hath ordained as the source of all good and freed from all error, it must be elected by universal suffrage, that is, by the believers. Its members must be manifestations of the fear of God and daysprings of knowledge and understanding, must be steadfast in God's faith and the well-wishers of all mankind. By this House is meant the Universal House of Justice, that is, in all countries a secondary House of Justice must be instituted, and these secondary Houses of Justice must elect the members of the Universal one. Unto this body all things must be referred. It enacteth all ordinances and regulations that are not to be found in the explicit Holy Text. By this body all the difficult problems are to be resolved and the Guardian of the Cause of God is its sacred head and the distinguished member for life of that body. Should he not attend in person its deliberations, he must appoint one to represent him. Should any of the members commit a sin, injurious to the common weal, the Guardian of the Cause of God hath at his own discretion the right to expel him, whereupon the people must elect another one in his stead. This House of Justice enacteth the laws and the government enforceth them. The legislative body must reinforce the executive, the executive must aid and assist the legislative body so that through the close union and harmony of these two forces, the foundation of fairness

and justice may become firm and strong, that all the regions of the world may become even as Paradise itself.

The Master explains how the twin institutions of the Guardianship and the Universal House of Justice are to work together. The Guardian is the appointed sacred head for life of the House of Justice. The other members of the Universal House of Justice are to be elected by the believers in a two-tiered manner: first the secondary (national) houses of justice are to be elected, and then the members of the secondary houses elect the members of the Universal House of Justice. The Guardian has the power to expel a member for cause, at his discretion. The Universal House of Justice is the legislative body.

Shoghi Effendi, in the Dispensation of Bahá'u'lláh, explains and clarifies how these twin institutions are to work together:

> It should be stated, at the very outset, in clear and unambiguous language, that these twin institutions of the Administrative Order of Bahá'u'lláh [the Guardianship and the Universal House of Justice] should be regarded as divine in origin, essential in their functions and complementary in their aim and purpose. Their common, their fundamental object is to insure the continuity of that divinely-appointed authority which flows from the Source of our Faith, to safeguard the unity of its followers and to maintain the integrity and flexibility of its teachings. Acting in conjunction with each other these two inseparable institutions administer its affairs, coordinate its activities, promote its interests, execute its laws and defend its subsidiary institutions. Severally, each operates within a clearly defined sphere of jurisdiction; each is equipped with its own attendant institutions--instruments designed for the effective discharge of its particular responsibilities and duties. Each exercises, within the limitations imposed upon it, its powers, its authority, its rights and prerogatives. These are neither contradictory, nor detract in the slightest degree from the position which each of these institutions occupies. Far from being incompatible or mutually destructive, they supplement each other's authority and functions, and are permanently and fundamentally united in their aims.
>
> Divorced from the institution of the Guardianship the World Order of Bahá'u'lláh would be mutilated and permanently deprived of that hereditary principle which, as `Abdu´l-Bahá has written, has been invariably upheld by the Law of God. "In all the Divine Dispensations," He states, in a Tablet addressed to a follower of the Faith in Persia, "the eldest son hath been given extraordinary distinctions. Even the station of prophethood hath been his birthright." Without such an institution the integrity of the Faith would be imperiled, and the stability of the entire fabric would be gravely endangered. Its prestige would suffer, the means required to enable it to take a long, an uninterrupted view over a series of generations would be completely lacking, and the necessary guidance to define the sphere of the legislative action of its elected representatives would be totally withdrawn.
>
> Severed from the no less essential institution of the Universal House of Justice this same System of the Will of `Abdu´l-Bahá would be paralyzed in its action and would be powerless to fill in those gaps which the Author of the Kitáb-i-Aqdas has deliberately left in the body of His legislative and administrative ordinances

Shoghi Effendi emphasizes the importance of both institutions operating together. Without the Guardian, the World Order of Bahá'u'lláh would be mutilated, it would be deprived of the hereditary principle, and the integrity and stability of the Faith would be in danger. The Faith's prestige would suffer, there would be no way for the Faith to take a long-term view over a series of generations, and there would be no way to define the legislative sphere of the Universal House of Justice.

Likewise, in the absence of the Universal House of Justice, there would be no way to legislate or to fill in the gaps of ordinances deliberately left by Bahá'u'lláh. The System inaugurated by Bahá'u'lláh would be paralyzed.

The two functions of these institutions are vital and necessary. The Order of Bahá'u'lláh cannot exist without both of these offices and it is important that these two functions remain within their own separate spheres. Shoghi Effendi states in the Dispensation of Bahá'u'lláh:

> [T]he Guardian of the Faith has been made the Interpreter of the Word and that the Universal House of Justice has been invested with the function of legislating on matters not expressly revealed in the teachings. The interpretation of the Guardian, functioning within his own sphere, is as authoritative and binding as the enactments of the International House of Justice, whose exclusive right and prerogative is to pronounce upon and deliver the final judgment on such laws and ordinances as Bahá'u'lláh has not expressly revealed. Neither can, nor will ever, infringe upon the sacred and prescribed domain of the other. Neither will seek to curtail the specific and undoubted authority with which both have been divinely invested.
>
> Though the Guardian of the Faith has been made the permanent head of so august a body he can never, even temporarily, assume the right of exclusive legislation. He cannot override the decision of the majority of his fellow-members, but is bound to insist upon a reconsideration by them of any enactment he conscientiously believes to conflict with the meaning and to depart from the spirit of Bahá'u'lláh's revealed utterances. He interprets what has been specifically revealed, and cannot legislate except in his capacity as member of the Universal House of Justice. He is debarred from laying down independently the constitution that must govern the organized activities of his fellow-members, and from exercising his influence in a manner that would encroach upon the liberty of those whose sacred right is to elect the body of his collaborators.

The Bahá'í world was plunged into turmoil upon the passing of Shoghi Effendi. The vast majority of believers expected the Guardian to leave a will in which he would have appointed his son as the next Guardian. What they failed to realize was that the Master said that the Guardian must appoint his successor "in his lifetime." The Master would not have said this if he intended for the Guardian to leave a will. The Master specifically had provided for a lifetime appointment and he even included a procedure whereby the Hands would acknowledge the validity of the appointment so that differences would not arise after the passing of the Guardian.

The Hands of the Cause of God were appointed by Shoghi Effendi pursuant to the Will and Testament. The institution of the Hands is the "learned" branch of the Order: individuals having

no authority but whose function is to teach and protect the Faith in service to the Guardian. Upon Shoghi Effendi's death, the Hands met in a secret conclave to determine whether the Guardian had left a will and appointed a successor. There is no explicit authority in the Will and Testament for the Hands to meet as a group or to make any determinations whatsoever. The Hands subsequently declared that the Guardian had left no will. The Hands proceeded to seize control over the Faith and exercise the powers of the Guardian. There is no authority anywhere in the Bahá'í Writings for the Hands to exercise control over the Faith. There is no authority anywhere in the Bahá'í Writings for any follower of Bahá'u'lláh to obey the Hands. Yet the vast majority of the believers did follow the Hands.

Most of the followers of Bahá'u'lláh, including the Hands, believed that the Guardian must be succeeded by the first-born of his lineal descendents. There is no question that the Will and Testament makes explicit reference to this. However, it is important to understand that the Master provided for appointment of the next Guardian. If not, the next Guardian would automatically be the first-born child. The Will and Testament sets forth the procedure whereby the guardianship is to be continued into the future:

> *O ye beloved of the Lord! It is incumbent upon the Guardian of the Cause of God to appoint in his own life-time him that shall become his successor, that differences may not arise after his passing. He that is appointed must manifest in himself detachment from all worldly things, must be the essence of purity, must show in himself the fear of God, knowledge, wisdom and learning. Thus, should the first-born of the Guardian of the Cause of God not manifest in himself the truth of the words:--"The child is the secret essence of its sire," that is, should he not inherit of the spiritual within him (the Guardian of the Cause of God) and his glorious lineage not be matched with a goodly character, then must he, (the Guardian of the Cause of God) choose another branch to succeed him*

In this passage, the Master provides for the Guardian to appoint his successor during his lifetime and states, that while it is clear that his eldest son is the preferred choice, the Guardian must ensure that the one appointed to the future office possess spiritual qualities, and knowledge, wisdom and learning. If not, the Guardian is to choose another "branch." In the Bahá'í Writings, there are numerous references to the "Branches" (meaning the male descendants of Bahá'u'lláh). In all such references to the Holy Family, including in the Will and Testament, the word "Branch" was translated into English with an upper case "B" (although in the original Persian language, there are no upper case or lower case letters). Shoghi Effendi translated the Will and Testament into English, and he chose to translate the word in the above passage with a lower case "b". This means that, although it is preferable for the Guardian to appoint his lineal descendants, the Master recognized that this might not be possible. This is especially so when one considers the history of the Holy Family in which almost all of the Family rebelled against the appointed Center. This means that the Guardian has the power and discretion, if necessary, to appoint some other person as the Guardian. It is interesting to note that if the Guardianship really had been limited to the male descendants of Baha u llah, then even Shoghi Effendi did not qualify since he was a maternal descendant of Baha u llah (having been born to Baha u llah s grand-daughter)

It is now historical fact that Shoghi Effendi had no children and that the other members of the Holy Family all had rebelled against the Guardian. Yet, it was "incumbent" upon Shoghi Effendi to

appoint his successor during his lifetime. Otherwise, Shoghi Effendi would have been in disobedience to a central requirement of the Will and Testament and also the twin institutions could not function in harmony as Shoghi Effendi had earlier explained how they must do so.

The Hands of the Cause of God controlled the affairs of the Bahá'í Faith from the passing of the Guardian in 1957 until the election of the "Universal House of Justice" in 1963. The Hands ultimately recognized that they had no right to exercise authority and therefore decided that the Bahá'í world must elect the "Universal House of Justice" even though they believed that there could be no Guardian as the head of this institution.

The question that must arise, however, is whether Shoghi Effendi did in fact appoint his successor during his lifetime? If he did not, then Shoghi Effendi disobeyed the Master's clear injunction that he must do so. The only way to conclusively answer this question is to review the letters and writings of Shoghi Effendi.

On January 9, 1951, Shoghi Effendi sent a cablegram to the Bahá'í world. The cablegram begins with the word "proclaim." This is the only message Shoghi Effendi sent to the Bahá'í world that he identified as a proclamation. The cablegram, which is published in Messages to the Bahá'í World, states in its entirety as follows:

> Proclaim National Assemblies of East and West weighty epoch-making decision of formation of first International Bahá'í Council, forerunner of supreme administrative institution destined to emerge in fullness of time within precincts beneath shadow of World Spiritual Center of Faith already established in twin cities of 'Akká and Haifa. Fulfillment of prophecies uttered by Founder of Faith and Center of His Covenant culminating in establishment of Jewish State, signalizing birth after lapse of two thousand years of an independent nation in the Holy Land, the swift unfoldment of historic undertaking associated with construction of superstructure of the Báb's Sepulcher on Mount Carmel, the present adequate maturity of nine vigorously functioning national administrative institutions throughout Bahá'í World, combine to induce me to arrive at this historic decision marking most significant milestone in evolution of Administrative Order of the Faith of Bahá'u'lláh in course of last thirty years. Nascent Institution now created is invested with threefold function: first, to forge link with authorities of newly emerged State; second, to assist me to discharge responsibilities involved in erection of mighty superstructure of the Báb's Holy Shrine; third, to conduct negotiations related to matters of personal status with civil authorities. To these will be added further functions in course of evolution of this first embryonic International Institution, marking its development into officially recognized Bahá'í Court, its transformation into duly elected body, its efflorescence into Universal House of Justice, and its final fruition through erection of manifold auxiliary institutions constituting the World Administrative Center destined to arise and function and remain permanently established in close neighborhood of Twin Holy Shrines. Hail with thankful, joyous heart at long last the constitution of International Council which history will acclaim as the greatest event shedding luster upon second epoch of Formative Age of Bahá'í Dispensation potentially unsurpassed by any enterprise undertaken since inception of Administrative Order of Faith on morrow of `Abdu´l-Bahá's Ascension, ranking second only to glorious immortal events

> associated with Ministries of the Three Central Figures of Faith in course of First Age of most glorious Dispensation of the five thousand century Bahá'í Cycle. Advise publicize announcement through Public Relations Committee.
>
> --Shoghi

Those familiar with the writings of Shoghi Effendi know that he wrote very deliberately. He rarely wasted any words, but chose his words carefully to communicate exactly what he meant to say.

Pay attention to the words of this cablegram. He proclaims the establishment of the Bahá'í International Bahá'í Council ("IBC") calling it a "weighty epoch-making decision" and an "historic decision marking most significant milestone in evolution of Administrative Order of the Faith of Bahá'u'lláh in course of last thirty years" (In other words, this is the most important thing to happen since Shoghi Effendi took office as the Guardian upon the passing of `Abdu´l-Bahá), He says that the IBC is the "forerunner of the supreme administrative institution," and a "nascent" and embryonic institution." He hails its formation with a "thankful" and "joyous heart" stating that "history will acclaim" its formation as "the greatest event shedding luster upon the second epoch of Formative Age of Bahá'í Dispensation potentially unsurpassed by any enterprise undertaken since the inception of Administrative Order." Shoghi Effendi goes on to say that its formation ranks "second only to glorious immortal events associated with Ministries" of the Báb, Bahá'u'lláh and `Abdu´l-Bahá!

Shoghi Effendi explains that the IBC is to evolve in four stages. The first stage was embryonic (at the time of the cablegram). Next, it was to evolve into an officially recognized world court. The third stage was its transformation into an elected body, and the final stage was its efflorescence into the Universal House of Justice. In other words, Shoghi Effendi had proclaimed the establishment of an embryonic Universal House of Justice.

In reading this proclamation, the central question that comes to mind is: what happened to this glorious institution? It is important for the proper understanding of this development to read the Guardian's later cables and to understand what happened to the IBC after its formation.

On March 2, 1951, Shoghi Effendi sent a cablegram announcing that (Charles) Mason Remey was its president and Amelia Collins was its vice-president. On April 25, 1951, the Guardian sent a cablegram that stated in part:

> Process of the unfoldment of the ever-advancing Administrative Order accelerated by the formation of the International Bahá'í Council designed to assist in the erection of the superstructure of the Báb's Sepulcher, cement ties uniting the budding World Administrative Center with the recently established state, and pave the way for the formation of the Bahá'í Court, essential prelude to the institution of the Universal House of Justice.

In this cable, the Guardian was explaining that the IBC was to establish ties with the new State of Israel so that it could become a recognized Bahá'í Court which he said was an "essential prelude" to the IBC transforming into the Universal House of Justice.

On December 24, 1951, the Guardian sent another cable in which he appointed the first contingent of the Hands of the Cause. He said that this step was being taken in conjunction with six other vital steps in establishing the institutions of the Will and Testament: 1) construction of superstructure of the Báb's Sepulcher; 2) "creation of International Bahá'í Council in precincts Holy Shrine, forerunner of International House of Justice, supreme legislative organ of nascent, divinely-conceived, world-encircling Bahá'í Administrative Order;" 3) acquisition, restoration and embellishment of historic sites associated with incarceration of Bahá'u'lláh and `Abdu´l-Bahá;. 4) initiation of formal negotiation with central municipal authorities of Israel to preserve neighborhood of Most Holy Tomb on outskirts of 'Akká, and to acquire properties in vicinity of Báb's Sepulcher for future sites of "auxiliary agencies revolving around twin institutions of Guardianship and House of Justice;" 5) preparation of design of future Mashriqu'l-Adhkar on Mount Carmel; and 6) convocation of four international conferences ("precursor final step summoning assemblage representative communities all sovereign states, chief dependencies, islands, entire planet"). Shoghi Effendi said the establishment of the Hands was made in conformity with provisions of the Master's Testament and that it paralleled formation of "International Council destined to culminate in emergence of Universal House of Justice."

On March 8, 1952, the Guardian sent the following cablegram:

> [Announcement of t]he enlargement of the International Bahá'í Council. Present membership now comprises: Amatu'l-Baha Ruhiyyih, chosen liaison between me and the Council. Hands of the Cause, Mason Remey, Amelia Collins, Ugo Giachery, Leroy Ioas, President, Vice-President, member at large, Secretary-General, respectively. Jessie Revell, Ethel Revell, Lotfullah Hakim, Treasurer, Western and Eastern assistant Secretaries. [The ninth member, Sylvia Ioas, was appointed by cablegram of May 4, 1955]

Once the members of the IBC and the Hands were appointed, Shoghi Effendi had completed his primary mission of building the institutions of the Order of Bahá'u'lláh. The next step was to undertake the spread of the Faith throughout the world, as set forth in the Master's Tablets of the Divine Plan, the initial stage of which was incorporated into the Guardians 10-year Crusade beginning in 1953.

Although the Guardian's spouse, Hand of the Cause Amatu'l-Bahá Rúhíyyih Khánum, was appointed to the IBC and was designated as the liaison between the IBC and the Guardian, it is important to recognize that the IBC never was activated by the Guardian. Although the members of this first embryonic International Institution were assigned specific tasks by the Guardian, the IBC never met as a group, made no decisions, and performed no tasks as the IBC.

Since the IBC was the embryonic form of the Universal House of Justice, it only follows that the Guardian would be the sacred head of this institution. However, Shoghi Effendi appointed Mason Remey as it president. It would have been impossible for Mason Remey and the IBC to conduct business separate and apart from Shoghi Effendi. Thus, it is clear that Shoghi Effendi intended this institution to remain in embryonic form until his own passing.

In his cablegram of May 4, 1953, the Guardian set forth his plan for the 10-year World Crusade. The Guardian stated:

> The International Bahá'í Council, comprising eight members, charged with assisting in the manifold activities attendant upon the rise of the World Administrative Center of the Faith, which must pave the way for the formation of a Bahá'í International Court and the eventual emergence of the Universal House of Justice, the supreme legislative body of the future Bahá'í Commonwealth, has been established, enlarged, and the functions of its members defined.....

He then announced twelve national plans as part of the 10-year crusade, one for each of the twelve existing national spiritual assemblies. Among the many goals of the Guardian's plan was "the transformation of the International Bahá'í Council into an international Bahá'í court" and "the establishment of six national Bahá'í Courts in the chief cities of the Islamic East."

Although Western believers are not familiar with the concept of religious courts, the Guardian had emphasized the importance of establishing Bahá'í courts that would be recognized by the governments of Eastern countries (which recognized the authority of other religious courts). The Guardian had planned by 1963 to have six of the National Spiritual Assemblies evolve into Bahá'í courts and to have the IBC transform into a world Bahá'í Court recognized by the State of Israel (and eventually by all of the nations of the world). Thus it can be seen that the national and local spiritual assemblies throughout the world, in the vision of Shoghi Effendi, would parallel the development of the IBC's evolution, passing through stages until they developed from recognized courts and then into local and national Houses of Justice.

Although many Bahá'ís in the world at the time were ignorant of the Guardian's plans and vision for the Order of Bahá'u'lláh, those closest to the Guardian (the Hands) were well aware of what Shoghi Effendi had done and what he intended.

After the passing of Shoghi Effendi in 1957 during the middle of the 10-year crusade, the Hands met in a secret conclave and seized control of the Faith. Although there is no provision or authority in the Will and Testament of `Abdu´l-Bahá (or anywhere else in the Writings) for the Hands to meet as a body, or to act as a collegial head of the Faith, the Hands proceeded to assume this role with only one of the Hands of the Cause objecting. The Hands simply declared themselves the head of the Faith. Hand of the Cause Mason Remey originally accepted the Hands usurpation of authority on the assurance of his fellow Hands that the IBC would be activated in order to take control of the Faith. However, as time passed, Mason Remey learned that his fellow Hands had decided to abandon the IBC and the Guardianship and instead to establish a "Universal House of Justice" without a Guardian as its head to be the central authority in the Faith.

Mason Remey quietly met with the Hands for several years to try to convince them that this was wrong. He told them that it was a violation of the Covenant for the Hands to usurp authority and control over the Faith, that they had no authority to decide on the issue of the Guardian's succession, and that they had no right or authority to destroy the nascent Universal House of Justice established by Shoghi Effendi himself and replace it with an institution of their own fashioning. He patiently explained to the Hands that the Will and Testament and the writings of Shoghi Effendi made it abundantly clear that there would be and must be a Guardian as the sacred

head of the Universal House of Justice. Without the Guardian, who would accept the Huquq'llah (which the Will and Testament says should be paid through the Guardian)? Without the Guardian, who would appoint the Hands of the Cause? Without the Guardian, who would define the legislative sphere of the Universal House of Justice and who would have the authority to expel its members? Without the Guardian, did not Shoghi Effendi warn us, would not the Faith be mutilated? Mason Remey came to realize that the Hands had already made up their minds and had a secret plan to establish the "House of Justice" and have it proclaim that no Guardian has been or could be appointed. The Hands already had decided that Shoghi Effendi could not have appointed a Guardian because he had no children.

The Hands made this unauthorized decision even though they knew that Shoghi Effendi had anticipated future Guardians. Even in the later years when Shoghi Effendi knew that he had no children, he had laid out plans for the building on Mount Carmel to house the office of the Guardian, and even less than 10 years before his death, he anticipated future Guardians. In a letter written on behalf of Shoghi Effendi to an individual believer, November 25, 1948 (published in Bahá'í News, No. 232, p. 8, June, 1950, and Lights of Guidance p. 231-232, it states:

> He feels that if...ponders more deeply about the fundamentals of Divine Revelation, she will come to understand the Guardianship. Once the mind and heart have grasped the fact that God guides men through a Mouthpiece, a human being, a Prophet, infallible and unerring, it is only a logical projection of this acceptance to also accept the station of `Abdu´l-Bahá and the Guardians. The Guardians are the evidence of the maturity of mankind in the sense that at long last men have progressed to the point of having one world management for human affairs. In the spiritual realm, they have also reached the point where God could leave, in human hands (i.e. the Guardians'), guided directly by the Báb and Bahá'u'lláh, as the Master states in His Will, the affairs of His Faith for this Dispensation. This is what is meant by 'this is the day which will not be followed by night'. In this Dispensation, divine guidance flows on to us in this world after the Prophet's ascension, through, first the Master, and then the Guardians. If a person can accept Bahá'u'lláh's function, it should not present any difficulty to them to also accept what He has ordained in a divinely guided individual in matters pertaining to the Faith.

In the Dispensation of Bahá'u'lláh, Shoghi Effendi also made clear references to future Guardians.

Finally in 1960, after exhausting every effort to convince the Hands not to create a headless "House of Justice" instead of the IBC, Mason Remey published a proclamation to the national spiritual assemblies of the Bahá'í world. He announced that, by virtue of his appointment as the head of the International Bahá'í Council (the embryonic Universal House of Justice), Shoghi Effendi had complied with the Master's requirement that he appoint his successor during his lifetime. Mason Remey announced that he was the Second Guardian of the Cause, appointed by Shoghi Effendi as the sacred head of the Universal House of Justice. Mason Remey denounced the plan of the Hands to establish their own headless version, he pronounced that the Hands were covenant-breakers, and called upon the followers of Bahá'u'lláh to accept the authority of the Guardian and the IBC.

The Hands expelled Mason Remey on the basis that he was a covenant-breaker. Of course, at the time of his so-called expulsion, the Hands were the self-appointed heads of the Faith and had no

authority whatsoever to expel him, nor was there any basis for them to insist that he follow them. As for the Bahá'í world, only the national spiritual assemblies of the world received Remey's proclamation but they refused to publish it to the faithful believers of the world. To this day, most Bahá'ís have never been given the opportunity to read or consider Mason Remey's proclamation.

Only the National Spiritual Assembly of France accepted Mason Remey as the Second Guardian. The Hands quickly acted to expel them and replace the French NSA, although there exists no authority whatsoever in the Bahá'í Writings for the Hands to take any administrative actions at all.

At the present time, the so-called "Universal House of Justice" sits on Mount Carmel, without a Guardian. The institution of the Guardianship has been abandoned by most of the Bahá'ís. The Universal House of Justice is the sole authority in the Faith. They accept the Huquq'llah instead of the Guardian. They have replaced the institution of the Hands with one of their own making, the Continental Board of Counselors. The IBC established by Shoghi Effendi, never transformed into a Bahá'í court as envisioned by the Guardian but instead has been simply abandoned and has ceased to exist. The administration now existing on Mount Carmel is a distorted image of the vision set forth in the Master's Will and Testament and the writings of Shoghi Effendi. Almost the entire Bahá'í world has rejected the Covenant, repudiated the Will and Testament, and ignored and rejected the Guardian. They have come out of the shade of the Tree of the Covenant and now vainly attempt to establish their own man-made government in place of God's Kingdom.

The Bahá'í world has expelled the only believers who were true and firm in the Covenant. The Bahá'í world itself is constituted of covenant-breakers, yet they have the audacity to shun the true believers and label them as covenant-breaker. When the veil is lifted from some believers' eyes and they begin to question this violation of the Hands, the Bahá'í world unceremoniously expels them from the ranks. To avoid these questions, the heterodox Bahá'í world is now undergoing a systematic revision of all of the Bahá'í Writings, whereby the Texts are altered by supposedly "new" translations.

The Bahá'í world is in darkness. Yet, the fortunes of the Bahá'í Faith have been very dark in the past. The process of succession from the Báb to Bahá'u'lláh, then to the Master, and to Shoghi Effendi, and thereafter, were all marked by intense antagonism and covenant-breaking by those closest to the Center of the Covenant. The passing of Shoghi Effendi was another test of the believer's firmness in the Covenant and the great majority of the believers failed miserably. Bahá'u'lláh, `Abdu´l-Bahá and Shoghi Effendi warned the Bahá'í world of great tests to come, of enemies from within and without who would seek to destroy the Faith. They warned us to be alert and vigilant and to remain firm in the Covenant.

From the Will and Testament:

> *And now, one of the greatest and most fundamental principles of the Cause of God is to shun and avoid entirely the Covenant-breakers, for they will utterly destroy the Cause of God, exterminate His Law and render of no account all efforts exerted in the past. O friends! It behooveth you to call to mind with tenderness the trials of His Holiness, the Exalted One, and show your fidelity to the Ever-Blest Beauty. The utmost endeavor must be exerted lest*

all these woes, trials and afflictions, all this pure and sacred blood that hath been shed so profusely in the Path of God, may prove to be in vain.

The Second Guardian, Mason Remey, appointed Joel Bray Marengella (who was the chair of the French NSA at the time of the Hand's violation, and who served as an Auxiliary Board Member of the Hands in Europe, under Dr Herman Grossman of Germany) as the Third Guardian of the Bahá'í Faith. Joel Bray Marengella is today the living Guardian of the Cause of God. Those Bahá'ís who have accepted the guardianship call themselves "Orthodox" Bahá'ís in order to distinguish themselves from the others.

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FAQ About Covenant Breakers

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What is a Covenant Breaker?

Do I Have to Shun Covenant Breakers?

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What is a Covenant Breaker?

The Bahá'í Writings teach that covenant breaking is a spiritual disease and the Writings are replete with warnings about the great harm that will come to the Cause unless Bahá'ís everywhere are vigilant about avoiding them.[FN1]

But exactly what is a covenant breaker, how does a Bahá'í become one, and what can we do to make sure that we do not fall under their influence?

For a full explanation of the Covenant of Bahá'u'lláh, read the article What does He want you to do as a community? For a complete discussion of how the Center of the Cause was rejected by most Bahá'ís, read the article on The Great Violation.

It is important to distinguish between persons whom have broken the Covenant and others whom have been merely misled away from the Covenant. A covenant breaker is a Baha'i who fully understands and grasps the significance of the Covenant and recognizes the Center of the Cause. However, a covenant breaker knowingly and purposefully betrays the Center of the Cause due to personal and selfish concerns or pursuits. This condition is born of an arrogance that leads the wayward Baha'i into believing that he or she has a better approach than what has been put forth by the Will of God. The covenant breaker believes that he or she knows better or has a compelling personal reason to reject and betray the Center of the Cause.[FN2]

A misled believer, on the other hand, does not have knowledge but comes under the influence of a covenant breaker and blindly accepts whatever he or she has to say. This is not covenant breaking. This condition arises from a shallowness of belief---a lack of faith. These misled and faithless believers must not be shunned. Instead they must be lovingly nurtured and deepened until their faith goes deeper.

Faithfulness to the Covenant should be understood as a spiritual process and journey. In order for a Bahá'í to properly take this journey, he or she must deepen in the Writings, become a sincere and independent investigator of Truth, and become a True Seeker. [FN3] Bahá'u'lláh did not come to bring humanity another religion filled with "nice" people who profess their belief in God and try to live a moral and decent life. He came to establish the Kingdom of Heaven on earth. If one is to be a true Bahá'í, one must recognize and obey the Guardian. To do this, one must grow spiritually until there is the capacity to see and accept the Center of the Cause. It is not enough to remain on the surface of the Ocean of Bahá'u'lláh's Revelation. He requires a deeper understanding and acceptance of the Faith. The independent investigation of Truth is our spiritual obligation.

A True Seeker does not have pre-conceived notions of what he or she will accept. The True Seeker knows that Truth is. All else is error and has no meaning or existence. Thus, the True Seeker will go wherever the Truth may lead. When a deaf, dumb, and blind Bahá'í awakens, True Faith is born and the wayward Bahá'í awakens to the truths of the Covenant. In other words, a deepened Bahá'í is a Bahá'í that has recognized the living Guardian of the Faith and obeys him.

There is a community of deepened Bahá'ís who remain completely unkown to the larger group of "blind, deaf, and dumb" Bahá'ís (those who have no capacity for the truth of the Covenant). Only those believers who remain faithful to the Center of the Cause--- the living Guardian of the Cause--- can be said to be True Baha'is. They understand that God really meant everything uttered from the mouths of Bahá'u'lláh and `Abdu´l-Bahá. They accept that the Bahá'í Revelation is a blueprint for God's Plan for our society. This blueprint must be followed exactly. It is not acceptable to deviate at all from the Plan established by God Himself.

To be True Bahá'ís, it is required that we be fully prepared to render instant, exact, and complete obedience to the Center of the Cause. [FN4]

When we have become deepened in the Bahá'í Revelation, and we have sincere, unyielding and complete faith in the Truth, we no longer have anything to fear. We have no doubt about our position. There is nobody to convince or convert. We simply stand for the Truth with full knowledge that the Truth will prevail and will be victorious.

Covenant breakers and the misled shallow believers who follow them are not characterized by the peaceful and fearless traits of the True Bahá'ís. Because they have no Faith, they respond with fear and frustration, and the urgent desire to proselytize and convert others to their position. They have great fear that something will go wrong and that the Bahá'í Revelation will come to naught. Since they don't really accept the validity of the Bahá'í Revelation, they have doubts about it. They desire to make changes and to improve it. They want to substitute their own judgment for the Will of God. They attack and fear anybody who challenges their belief system because they are not so sure about it themselves. The more converts they can find, the better they feel that they are on the right course. If they can find leaders to guide them, they can let go of their fear and simply be a follower without question.

All Bahá'ís must come into the Light. It is time for Bahá'ís everywhere to begin their spiritual journey back to the shade of the Tree of the Covenant. Know that God is, and that all of His attributes, such as Love, Knowledge, and Glory, are the only things that really exist. All else is

falsehood. Our job is to turn to Bahá'u'lláh, render instant, exact, and complete obedience to the Guardian, and allow God's attributes to shine within our souls.

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Do I Have to Shun Covenant Breakers?

The Writings are clear that covenant breaking is a spiritual disease and that we must avoid contact with them for our own spiritual health. [FN5] However, it is important to understand that only persons whom have been declared to be covenant-breakers by the living Guardian of the Cause are to be shunned. [FN6]

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Is The Material On This Site Covenant Breaking Material?

The Heterodox organization claims that it fears our materials are covenant breaking material and that you will catch a spiritual disease if you read them. In fact, our materials contain or are based upon the unadulterated Holy Writings of Bahá'u'lláh and '`Abdu´l-Bahá, and the statements of Shoghi Effendi. All of the statements and claims made by the Orthodox Bahá'í Faith are backed up by the Writings. How could that material be harmful at all?

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[FN1] "And now, one of the greatest and most fundamental principles of the Cause of God is to shun and avoid entirely the Covenant-breakers, for they will utterly destroy the Cause of God, exterminate His Law and render of no account all efforts exerted in the past. O friends! It behooveth you to call to mind with tenderness the trials of His Holiness, the Exalted One, and show your fidelity to the Ever-Blest Beauty. The utmost endeavor must be exerted lest all these woes, trials and afflictions, all this pure and sacred blood that hath been shed so profusely in the Path of God, may prove to be in vain." `Abdu´l-Bahá, Will and Testament p. 20

[FN2] "In all His Books and Tablets He [Bahá'u'lláh} has praised those who are firm in the Covenant and rebuked those who are not. He said, "Verily, shun those who are shaken in the Covenant. Verily, God is the Confirmer of the firm ones." In His prayers He has said, "O God! Render those who are firm in the Covenant blessed, and degrade those who are not. O God! Be the Protector of him who protecteth Him, and confirm him who confirms the Center of the Covenant." Many utterances are directed against the violators of the Covenant, the purpose being that no dissension should arise in the blessed Cause; that no one should say, "My opinion is this"; and that all may know Who is the authoritative expounder and whatsoever He says is correct. Bahá'u'lláh

has not left any possible room for dissension. Naturally, there are some who are antagonistic, some who are followers of self-desire, others who hold to their own ideas and still others who wish to create dissension in the Cause. For example, Judas Iscariot was one of the disciples, yet he betrayed Christ. Such a thing has happened in the past, but in this day the Blessed Perfection has declared, "This person is the expounder of My Book and all must turn to Him." The purpose is to ward off dissension and differences among His followers. Notwithstanding this safeguard and provision against disagreement, there are certain souls here in America and a few in Akka who have violated this explicit command." `Abdu´l-Bahá, Promulgation of Universal Peace, p. 382

[FN3] "O My brother! When a true seeker determineth to take the step of search in the path leading unto the knowledge of the Ancient of Days, he must, before all else, cleanse his heart, which is the seat of the revelation of the inner mysteries of God, from the obscuring dust of all acquired knowledge, and the allusions of the embodiments of satanic fancy. He must purge his breast, which is the sanctuary of the abiding love of the Beloved, of every defilement, and sanctify his soul from all that pertaineth to water and clay, from all shadowy and ephemeral attachments. He must so cleanse his heart that no remnant of either love or hate may linger therein, lest that love blindly incline him to error, or that hate repel him away from the truth. Even as thou dost witness in this Day how most of the people, because of such love and hate, are bereft of the immortal Face, have strayed far from the Embodiments of the Divine mysteries, and, shepherdless, are roaming through the wilderness of oblivion and error.

"That seeker must, at all times, put his trust in God, must renounce the peoples of the earth, must detach himself from the world of dust, and cleave unto Him Who is the Lord of Lords. He must never seek to exalt himself above any one, must wash away from the tablet of his heart every trace of pride and vain-glory, must cling unto patience and resignation, observe silence and refrain from idle talk. For the tongue is a smoldering fire, and excess of speech a deadly poison. Material fire consumeth the body, whereas the fire of the tongue devoureth both heart and soul. The force of the former lasteth but for a time, whilst the effects of the latter endureth a century.

"That seeker should, also, regard backbiting as grievous error, and keep himself aloof from its dominion, inasmuch as backbiting quencheth the light of the heart, and extinguisheth the life of the soul. He should be content with little, and be freed from all inordinate desire. He should treasure the companionship of them that have renounced the world, and regard avoidance of boastful and worldly people a precious benefit. At the dawn of every day he should commune with God, and, with all his soul, persevere in the quest of his Beloved. He should consume every wayward thought with the flame of His loving mention, and, with the swiftness of lightning, pass by all else save Him. He should succor the dispossessed, and never withhold his favor from the destitute. He should show kindness to animals, how much more unto his fellow-man, to him who is endowed with the power of utterance. He should not hesitate to offer up his life for his Beloved, nor allow the censure of the people to turn him away from the Truth. He should not wish for others that which he doth not wish for himself, nor promise that which he doth not fulfil. With all his heart he should avoid fellowship with evil-doers, and pray for the remission of their sins. He should forgive the sinful, and never despise his low estate, for none knoweth what his own end shall be. How often hath a sinner attained, at the hour of death, to the essence of faith, and, quaffing the immortal draught, hath taken his flight unto the Concourse on high! And how often hath a devout believer, at the hour of

his soul's ascension, been so changed as to fall into the nethermost fire!

"Our purpose in revealing these convincing and weighty utterances is to impress upon the seeker that he should regard all else beside God as transient, and count all things save Him, Who is the Object of all adoration, as utter nothingness.

"These are among the attributes of the exalted, and constitute the hall-mark of the spiritually-minded. They have already been mentioned in connection with the requirements of the wayfarers that tread the path of Positive Knowledge. When the detached wayfarer and sincere seeker hath fulfilled these essential conditions, then and only then can he be called a true seeker. Whensoever he hath fulfilled the conditions implied in the verse: "Whoso maketh efforts for Us," he shall enjoy the blessings conferred by the words: "In Our Ways shall We assuredly guide him."

"Only when the lamp of search, of earnest striving, of longing desire, of passionate devotion, of fervid love, of rapture, and ecstasy, is kindled within the seeker's heart, and the breeze of His loving-kindness is wafted upon his soul, will the darkness of error be dispelled, the mists of doubts and misgivings be dissipated, and the lights of knowledge and certitude envelop his being. At that hour will the Mystic Herald, bearing the joyful tidings of the Spirit, shine forth from the City of God resplendent as the morn, and, through the trumpet-blast of knowledge, will awaken the heart, the soul, and the spirit from the slumber of heedlessness. Then will the manifold favors and outpouring grace of the holy and everlasting Spirit confer such new life upon the seeker that he will find himself endowed with a new eye, a new ear, a new heart, and a new mind. He will contemplate the manifest signs of the universe, and will penetrate the hidden mysteries of the soul. Gazing with the eye of God, he will perceive within every atom a door that leadeth him to the stations of absolute certitude. He will discover in all things the mysteries of Divine Revelation, and the evidences of an everlasting Manifestation.

"I swear by God! Were he that treadeth the path of guidance and seeketh to scale the heights of righteousness to attain unto this glorious and exalted station, he would inhale, at a distance of a thousand leagues, the fragrance of God, and would perceive the resplendent morn of a Divine guidance rising above the Day Spring of all things. Each and every thing, however small, would be to him a revelation, leading him to his Beloved, the Object of his quest. So great shall be the discernment of this seeker that he will discriminate between truth and falsehood, even as he doth distinguish the sun from shadow. If in the uttermost corners of the East the sweet savors of God be wafted, he will assuredly recognize and inhale their fragrance, even though he be dwelling in the uttermost ends of the West. He will, likewise, clearly distinguish all the signs of God--His wondrous utterances, His great works, and mighty deeds--from the doings, the words and ways of men, even as the jeweler who knoweth the gem from the stone, or the man who distinguisheth the spring from autumn, and heat from cold. When the channel of the human soul is cleansed of all worldly and impeding attachments, it will unfailingly perceive the breath of the Beloved across immeasurable distances, and will, led by its perfume, attain and enter the City of Certitude.

"Therein he will discern the wonders of His ancient Wisdom, and will perceive all the hidden teachings from the rustling leaves of the Tree that flourisheth in that City. With both his inner and outer ear, he will hear from its dust the hymns of glory and praise ascending unto the Lord of

Lords, and with his inner eye will he discover the mysteries of "return" and "revival."

"How unspeakably glorious are the signs, the tokens, the revelations, and splendors which He, Who is the King of Names and Attributes, hath destined for that City! The attainment unto this City quencheth thirst without water, and kindleth the love of God without fire. Within every blade of grass are enshrined the mysteries of an inscrutable Wisdom, and upon every rose-bush a myriad nightingales pour out, in blissful rapture, their melody. Its wondrous tulips unfold the mystery of the undying Fire in the Burning Bush, and its sweet savors of holiness breathe the perfume of the Messianic Spirit. It bestoweth wealth without gold, and conferreth immortality without death. In each one of its leaves ineffable delights are treasured, and within every chamber unnumbered mysteries lie hidden.

"They that valiantly labor in quest of God, will, when once they have renounced all else but Him, be so attached and wedded unto that City, that a moment's separation from it would to them be unthinkable. They will hearken unto infallible proofs from the Hyacinth of that assembly, and will receive the surest testimonies from the beauty of its Rose, and the melody of its Nightingale. Once in about a thousand years shall this City be renewed and readorned....

"That City is none other than the Word of God revealed in every age and dispensation. In the days of Moses it was the Pentateuch; in the days of Jesus, the Gospel; in the days of Muhammad, the Messenger of God, the Qur'an; in this day, the Bayan; and in the Dispensation of Him Whom God will make manifest, His own Book--the Book unto which all the Books of former Dispensations must needs be referred, the Book that standeth amongst them all transcendent and supreme." Bahá'u'lláh, Gleanings, pp. 264-270

[FN4] "Any opinion expressed by the Center of the Covenant is correct, and there is no reason for disobedience by anyone. Be watchful, for perchance there may be violators (naqidin) of the Covenant among you. Do not listen to them. Read the Book of the Covenant. All have been commanded to obey the Covenant, and the first admonition is addressed to the sons of Bahá'u'lláh, the Branches: "You must turn to the appointed Center; He is the expounder of the Book."

"Should any soul so clearly violate and disobey this command, can he even say he is a Bahá'í? If anyone disobeys the explicit command of Christ, can he truthfully say he is a Christian?" `Abdu´l-Bahá, Promulgation of Universal Peace, p. 386

[FN5]"....Baha'u'llah and the Master in many places and very emphatically have told us to shun entirely all Covenant breakers as they are afflicted with what we might try and define as a contagious spiritual disease; they have also told us, however, to pray for them. These souls are not lost forever. In the Aqdas, Bahá'u'lláh says that God will forgive Mirza Yahya if he repents. It follows, therefore, that God will forgive any soul if he repents. Most of them don't want to repent, unfortunately. If the leaders can be forgiven it goes without saying that their followers can also be forgiven..." Shoghi Effendi, Directives from the Guardian, pp. 16-17

[FN6] "The Guardian, like the Master before him, has not considered it advisable to as yet permit any person or Assembly to put another person out of the Cause of God. There is a sharp distinction

between depriving a believer of his voting rights, which is a severe disciplinary measure and not a spiritual sanction, and pronouncing a former believer to be a truly spiritually diseased soul, a soul in the condition the Master referred to when, in His last cable to America before His ascension, He said: `He who sitteth with a leper catcheth leprosy.' The Guardian has, within the last few years, considered the National Assemblies strong enough to wield the instrument of sanction in the sense of depriving a Bahá'í of his voting rights. But no one but himself can pronounce a person to be in that diseased condition we call `Covenant Breaking' and no one but he can reinstate a Covenant Breaker. No National Assembly has been given this right and cannot therefore review the question or reinstate anyone..." Shoghi Effendi (on behalf of), Directives from the Guardian p. 16

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FAQ About the Living Guardian

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How do we Know Who is the Guardian?

Can I Read the Writings of the Third Guardian?

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How do we Know Who is the Living Guardian?

Ever since the Great Violation of the Covenant, it has been difficult for most seekers to sort out the truth about the Guardianship. [FN1} The search for the truth about the Guardianship is difficult, but not impossible. It requires the independent investigation of truth, and a patient and careful analysis of the Bahá'í Writings. In brief, Shoghi Effendi issued a proclamation on January 9, 1951 in which he created the Institution of the International Bahá'í Council. [FN2} Charles Mason Remey was subsequently named as the President of the IBC. Shoghi Effendi clearly proclaimed to the Bahá'í World that the IBC was the embryonic Universal House of Justice.

After the death of Shoghi Effendi, Mason Remey proclaimed to the Bahá'í World that he was the Second Guardian because Shoghi Effendi's appointment of Remey as the President of the embryonic IBC meant that, upon activation of the IBC at Shoghi's death, Mason automatically became the head of the Universal House of Justice. The Guardian and the head of the Universal House of Justice are synonymous. [FN3] Mason Remey publicly appointed Joel B. Marangella as the Third Guardian on September 21, 1964 by appointing him to be president of the Second International Bahá'í Council. Mason subsequently activated the Second IBC in October, 1965, whereupon Joel B. Marangella, as the head of the activated IBC acceded to the office of the Guardianship. [FN4} He was also appointed by a signed writing.

Joel B. Marangella is the living Guardian of the Cause. He has not yet named his successor.

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Can I Read the Writings of the Third Guardian?

The writings of the Third Guardian, Joel B. Marangella, are available on his web site at www.bahai-guardian.com. Also, printed materials are available from the National Bahá'í Council of the United States, PO Box 3201, Roswell, NM 88201

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[FN1] "What "oppression" is more grievous than that a soul seeking the truth, and wishing to attain unto the knowledge of God, should know not where to go for it and from whom to seek it? For opinions have sorely differed, and the ways unto the attainment of God have multiplied." Bahá'u'lláh, Kitab-i-Iqan (Book of Certitude), p. 31

[FN2} "Proclaim National Assemblies of East and West weighty epoch-making decision of formation of first International Bahá'í Council, forerunner of supreme administrative institution destined to emerge in fullness of time within precincts beneath shadow of World Spiritual Center of Faith already established in twin cities of Akka and Haifa. Fulfillment of prophecies uttered by Founder of Faith and Center of His Covenant culminating in establishment of Jewish State, signalizing birth after lapse of two thousand years of an independent nation in the Holy Land, the swift unfoldment of historic undertaking associated with construction of superstructure of the Bab's Sepulcher on Mount Carmel, the present adequate maturity of nine vigorously functioning national administrative institutions throughout Bahá'í World, combine to induce me to arrive at this historic decision marking most significant milestone in evolution of Administrative Order of the Faith of Bahá'u'lláh in course of last thirty years. Nascent Institution now created is invested with threefold function: first, to forge link with authorities of newly emerged State; second, to assist me to discharge responsibilities involved in erection of mighty superstructure of the Bab's Holy Shrine; third, to conduct negotiations related to matters of personal status with civil authorities. To these will be added further functions in course of evolution of this first embryonic International Institution, marking its development into officially recognized Bahá'í Court, its transformation into duly elected body, its efflorescence into Universal House of Justice, and its final fruition through erection of manifold auxiliary institutions constituting the World Administrative Center destined to arise and function and remain permanently established in close neighborhood of Twin Holy Shrines. Hail with thankful, joyous heart at long last the constitution of International Council which history will acclaim as the greatest event shedding luster upon second epoch of Formative Age of Bahá'í Dispensation potentially unsurpassed by any enterprise undertaken since inception of Administrative Order of Faith on morrow of `Abdu´l-Bahá's Ascension, ranking second only to glorious immortal events associated with Ministries of the Three Central Figures of Faith in course of First Age of most glorious Dispensation of the five thousand century Bahá'í Cycle. Advise publicize announcement through Public Relations Committee. --Shoghi" Shoghi Effendi, Messages to Bahá'í World, 1950-57, pp. 7-8

[FN3]"The First Guardian of the Faith left this world without giving me any orders or instructions whatsoever regarding the International Council. The Beloved Guardian gave me no authority to do anything about the Universal Council during his lifetime for while He was living He was the

Guardian of the Faith and as infallibility then was vested in him and in him only, my position was then only that of I myself holding a potential responsibility. But with the death of Shoghi Effendi, He no longer being the center upon earth of infallibility, I became the acting President of the International Council in my own right as President of this body, thus I came into active command of the council. Therefore I am now but assuming the powers that came to me automatically upon the death of Shoghi Effendi and that have been mine exclusively of all others upon earth since the death of the First Guardian of the Faith." Mason Remey, Proclamation of the Second Guardian, Ridván 117 B.E.

[FN4] "As time went on Mason Remey assigned increasing responsibilities to me in my capacity as President of the Council. A culmination was reached in the summer of 1965 when I visited him in Florence, Italy, and he instructed me to announce to the Bahá'í World the activation of the second International Bahá'í Council. He left the wording of this announcement to me. I recall wondering to myself at the time how I would word such an announcement as Mason Remey's Proclamation had made it very clear to all of us why Shoghi Effendi had never instructed him during his lifetime to activate the first International Bahá'í Council (created in 1951), for had he done so Mason Remey, as its President (i.e., the head of the Universal House of Justice), would have at that instant automatically become the second Guardian. Upon returning to France where I was residing at the time and reflecting further on how I should phrase the announcement activating the Council, I prepared the statement which appears in the Glad Tidings of October 1965 under the heading of "Council Assumes Task" . This statement was forwarded to Mason Remey for approval, although he had not asked me to do so. A review of this statement will show that I attempted to resolve my dilemma by using such phrases as: "the second International Bahá'í Council (the embryonic Universal House of Justice under the hereditary Guardianship) will not be convened at this time as a collectively functioning body" and "The President will assign responsibilities and tasks to individual members of the Council". However, recalling the circumstances surrounding the creation of the first International Bahá'í Council in 1951, it will be remembered that Shoghi Effendi, himself, had issued all instructions and assigned tasks to individual members of the Council. Therefore, Mason Remey, the embryonic Head of the embryonic Universal House of Justice, remained in this embryonic state destined only to emerge and come into active life as Guardian of the Faith upon the passing of Shoghi Effendi. My situation was different for it is now apparent that the procedure which I conceived and placed into effect with the aim of circumventing activation of the Council really did not accomplish this purpose at all. For the moment I assumed responsibility for directing members of the Council in the performance of their tasks the Council was actively functioning and activated under its President (its activation not necessarily being contingent upon a collective convocation of its members in a given place). The head of this functioning body could only be the Guardian of the Faith. Whether Mason Remey, himself, at the time, grasped the implications of his instructions to me to activate the Council is not known to me. If he did not, however, a subsequent announcement which he directed I prepare and release to the faithful Bahá'ís indicated that he had turned the affairs of the Faith over to me. In a letter under date of February 18, 1966, he stated: "I am turning the affairs of the Faith over to you as the President of the second Bahá'í International Council to handle this for me - you having the other members of the International Council to assist you" and further in this same letter "from now on I will leave you free to conduct the affairs of the Faith, I making suggestions when necessary". (Published in the

Glad Tidings of May 1966)." Joel B. Marangella, Proclamation of the Third Guardian, November 12, 1969

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FAQ About the Orthodox Baha'i Faith

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Why do you call it "Orthodox"?

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Why do you call it "Orthodox"?

The word "orthodox" means adhering to the accepted original or traditional and established faith. This is a temporary appellation used to distinguish the believers whom have accepted Mason Remey as the Second Guardian, and Joel B. Marangella as the Third Guardian, from those believers who believe that the Guardianship ended with the death of Shoghi Effendi. Orthodox Baha'is calls that group the "Heterodox" Baha'is to signify their departure from the original texts of the Baha'i Writings.

Return to Top **How Can There Be More Than One Baha'i Faith?**

Surely one of the central teachings of the Baha'i Writings is that it cannot be split into sects. It has been promised that there shall be only one Baha'i Faith. However, the Writings also are clear that unity in the Cause can be maintained ONLY by obedience to the GUARDIAN. From the Will and Testament of Abdu'l-Baha:

"The mighty stronghold shall remain impregnable and safe through obedience to him who is the Guardian of the Cause of God. It is incumbent upon the members of the House of Justice, upon all the Aghsan, the Afnan, the Hands of the Cause of God to show their obedience, submissiveness and subordination unto the Guardian of the Cause of God, to turn unto him and be lowly before him. He that opposeth him hath opposed the True One, will make a breach in the Cause of God, will subvert His Word and will become a manifestation of the Center of Sedition. Beware, beware, lest

the days after the ascension (of Baha'u'llah) be repeated when the Center of Sedition waxed haughty and rebellious and with Divine Unity for his excuse deprived himself and perturbed and poisoned others. No doubt every vainglorious one that purposeth dissension and discord will not openly declare his evil purposes, nay rather, even as impure gold, will he seize upon divers measures and various pretexts that he may separate the gathering of the people of Baha."

The horrible fact is that the vast majority of the Baha'is have turned against the Guardian and caused a division in the Faith. Our living Guardian has stated that the Great Violation will not stand, however, and that the Cause of Baha'u'llah is destined to triumph and that every clause of the Will and Testament of Abdu'l-Baha will come to pass. The Guardian has urged all of the misled believers in the Heterodox organization to flee that organization and to come under the loving shadow of the Tree of the Covenant.

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Why is the Orthodox Baha'i Faith focused upon the history of events surrounding Shoghi Effendi's death?

The Orthodox Baha'i Faith is not concerned about the historical past so much as it is concerned about the continuing violation of the Baha'i Covenant that began upon Shoghi Effendi's death. Without the Covenant and its central Institutions such as the Guardianship, then there is nothing left for the Baha'is to teach. The Guardianship IS the Baha'i Faith. Therefore, unless and until the Baha'i world faces up to the fact that the Covenant was violated after Shoghi Effendi's death, and that violation continues to this day, the Faith will not emerge triumphant. [FN1] We believe that the Cause of God belongs to Baha'u'llah, and we know that He will make it triumphant eventually. However, for this to be realized the Baha'is must obey the living Guardian, the Center of the Cause.

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Since the Orthodox Baha'i Faith has fewer members than the Heterodox Faith, why not just unite with the main group?

When it comes to faith, it is not important how many members there are. There are far more people who do not believe in Baha'u'llah than the few people who do believe. Does that mean that, for the sake of unity, all Baha'is should join the Christian churches? The issue is faith. The Orthodox Baha'is believe that, as Shoghi Effendi clearly stated, the Will and Testament of 'Abdu'l-Bahá is equated in its sacredness and immutability with Bahá'u'lláh's Most Holy Book-the Kitáb-i-Aqdas-and that these two Documents are "inseparable parts of one complete unit", that Abdu'l-Bahá's Will constitutes a part of the explicit Holy Text whose laws and provisions, including those applicable to the continuity of the Guardianship, are destined to remain inviolate, unchanged and applicable as long as the Dispensation of Bahá'u'lláh, itself, is to endure.[FN2] Thus, it is impossible for the Orthodox Baha'is to unite with the Heterodox. To do so, would be to turn away from and betray God Himself.

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Where can I Learn More About the Orthodox Baha'i Faith?

There are a number of web sites that contain complete information about the Orthodox Baha'i Faith. Go to these sites:

The Guardian's Web Site

The National Baha'i Council of the United States

The above sites have links to a variety of other sites maintained by the Institutions or believers of the Orthodox Baha'i Faith. If you would like printed material mailed to you, please write to:

The National Baha'i Council of the United States
PO Box 3201
Roswell, NM 88201

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[FN1] "The way of the Baha'i Faith is difficult. At all times one must be awake to its perils, and particularly so in times of crisis such as the one in which the Faith now finds itself, for, at this present time, the very existence and the future of the Faith upon earth hangs in the balance. Should the Guardianship of the Faith lapse and the line be allowed to break (as these violators are making every effort to accomplish), the line of Guardianship will be broken, infallibility will be lost to the Faith, and all hopes will be lost for the Kingdom of God upon Earth.

"Such a condition we must not allow to happen. Even though we be but a mere handful--a very small number of followers faithful to the Covenant and the Administration of the Guardianship--we, with all the world in violation against us, must stand together and support the Guardianship.

"We must stand in firmness for the Guardianship, that is, the Administration of our Faith. Not only must we do this for our own sakes and for the present existence of our Faith; but it must be done for the Faith in the ages to come, for if we fail now and allow the Guardianship to pass out of existence and this spiritual line of heritage to become extinct, future generations will have no Cause. All infallible divine guidance will be at an end.

"Therefore, Friends of the Baha'i Faith, arise and maintain the life center--the heart and soul of the Abha Kingdom upon earth that is the Guardianship--for only by our doing so will the Cause of El Abha be saved for this world. Even though all the rest of the world be against us, nothing can destroy the Cause so long as even a small few believers stand in support of the Guardian and the continued Guardianship of the Baha'i Faith." Mason Remey, Second Guardian's Second Encyclical Letter (1960)

[FN2] "Shoghi Effendi has further acclaimed this sacred and immortal Document 'as the inevitable offspring resulting from that mystic intercourse between Him Who communicated the generating influence of His divine Purpose (Baha u llah) and the One Who was its vehicle and chosen recipient' ('Abdu'l-Bahá) and has emphasized that this Will 'Being the Child of the Covenant the Heir of both the Originator and the Interpreter of the Law of God can no more be divorced from Him Who supplied the original and motivating impulse than from the One Who ultimately conceived it.' In the light of this significant statement we can understand the following comments of Shoghi Effendi concerning this momentous Document:

'For nothing short of the explicit directions of their Book, and the surprisingly emphatic language with which they have clothed the provisions of their Will, could possibly safeguard the Faith for which they have both so gloriously labored all their lives.' (underlinings have been added for emphasis)

Having gained the understanding that the Will and Testament of 'Abdu'l-Bahá as a result of its joint Authorship is the Child of the Covenant of Bahá'u'lláh, we are better prepared to understand the relationship of this sacred and divinely-conceived Document to the Aqdas Bahá'u'lláh's Most Holy Book. In explaining this relationship, Shoghi Effendi has stated that the Will and Testament of 'Abdu'l-Bahá 'confirms, supplements, and correlates the provisions of the Aqdas' and that as these two sacred Documents are complementary and 'mutually confirm one another' they are inseparable parts of one complete unit. An understanding of these two points (i.e. the joint Authorship of the Will and the fact that the Will and Aqdas are parts of one unit the 'explicit Holy Text') is critical to the realization of the falsity of the heretical doctrines espoused by the Heterodox Bahá'ís. For it is obvious that to change or annul any of the provisions of the Will and Testament of 'Abdu'l-Bahá or to declare that some of its provisions have become null and void, as, in fact, the Heterodox Bahá ís have claimed, is to nullify the provisions of the explicit Holy Text and the Purpose of Bahá'u'lláh, Himself. In declaring the sacred Text of 'Abdu'l-Bahá's Will to be co-equal in status with the Text of the Aqdas, Shoghi Effendi has made it clear that the faithful Bahá'ís can no more tamper with or alter the sacred provisions of 'Abdu'l-Bahá's Will than they can with the immutable laws of the Aqdas which every faithful Bahá'í believes will endure and remain inviolable as long as the Dispensation of Bahá'u'lláh endures (promised by Him to last at least a full thousand years). If one accepts the fallacious doctrine that certain provisions of the Will and Testament have become null and void some 36 years after the passing of 'Abdu'l Baha (i.e. with the passing of Shoghi Effendi), as claimed by the Heterodox Bahá'ís, the enquirer may justifiably ask how these Bahá'ís can uphold the immutability and indestructibility of the provisions and laws of the Aqdas and prevent them from suffering, as time goes on, a deformation as severe as that inflicted upon the Will and Testament of 'Abdu'l-Bahá at their hands." Joel B. Marangella, What is the Meaning of Loyalty to the Covenant of Baha u'llah and Who are the Present Day Covenant-Breakers?

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Heterodox Believers' Questions About Investigating the Claims of the Orthodox Bahá'í Faith

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How Do I Join the Orthodox Bahá'í Faith?

Do you have more questions? *Email uses JavaScript to defend against SPAM.*
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Should I Tell My Bahá'í Friends That I am Studying the Orthodox Faith?

Of course, that is entirely up to you. However, you should be aware that just as soon as the Heterodox organization finds out that you are reading Orthodox Bahá'í material, the organization will put pressure upon you to stop reading it and to affirm your faith in and obedience to the Heterodox organization. Don't make the mistake of believing that your Bahá'í friends will keep the matter confidential. They will not. They will notify an institution of the Heterodox organization. You will most likely receive a call from an Auxiliary Board Member who will question you. The ABM will act like he or she is looking out for your own "spiritual health." In fact, the ABM is gathering facts to determine whether or not you should be declared a covenant-breaker for "the good of the entire community." Don't believe you will have a fair hearing or that your "Universal House of Justice" will carefully deliberate about whether or not you are a covenant breaker. They won't. If the ABM does not like your answers, it is likely that your community will be informed that you have a spiritual disease and must be shunned. The ABM will contact your spouse and insist that he or she leave you, together with your kids, and if your family refuses to do so they will be shunned also. You may not have heard about it but this has happened a number of times to others just like you. It will happen to you also. Why do this to yourself? While you are reading the material and before you have made up your mind, the last thing you need is to have this kind of pressure used against you. It may force you to make a decision before you are ready. Why not just quietly read the materials and refrain from telling anybody until you are ready to make a decision?

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What Can I do About Being Shunned?

The shunning behavior exhibited by the Heterodox organization is a mind-control device in an attempt to keep the believers from independently investigating the truth. One must wonder what they are so afraid of? Do they have no faith in their position? Or are they aware that their position is wrong and don't want you to find out? Regardless of their reasons, if they found out you are investigating the Orthodox Faith or that you believe in it, you will be shunned. There is no way to avoid it. Many people have tried different strategies. The bottom line is that sooner or later, they will find out about you and you will be shunned. You must ask yourself whether or not it is worth it to pursue this matter further. Are you dedicated to the truth so much that you are willing to sacrifice all contact with your friends (and perhaps family)? If not, then it would be best for you to simply stop reading right now.

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Can I Stay in the Heterodox Organization Even Though I Have Declared as an Orthodox Bahá'í?

Again, that is entirely up to you. Some newly-declared believers have thought that if they quietly remained in the Heterodox organization, they might be able to gently guide their friends to the truth of the Orthodox Faith. It is certainly possible to do so. Some have been successful at this. Eventually, they are found out and shunned. This is a matter of individual conscience. You must ask yourself whether or not it is deceptive for you to continue in your role within the Heterodox organization even though your loyalty has shifted to the Guardian. After all, the Heterodox institutions are covenant breaking bodies.

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Do I Have to Shun My Heterodox Bahá'í Friends?

Generally, no. The Guardian has not declared the rank and file members of the Heterodox organization as covenant breakers. He recognizes them as misled believers and would welcome them back to the True Faith at any time. Therefore, you will not be asked to shun your friends within the Heterodox organization. [FN1] Of course, they will be asked to shun you. If they fail to shun you, they will most likely be expelled by the Heterodox organization.

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How Do I Join the Orthodox Bahá'í Faith?

It is important for you to be clear about what it means to declare your belief in the Orthodox Bahá'í Faith. When you sign the Orthodox declaration, you are affirming your belief that Shoghi Effendi

was the First Guardian, that Charles Mason Remey was the Second Guardian, and that Joel B. Marangella is the Third Guardian. You are encouraged to fully deepen in the Writings and make sure you understand the significance of your declaration of belief. If you are interested in becoming an Orthodox Bahá'í, please contact:

National Bahá'í Council
PO Box 3201
Roswell, NM 88201
505-622-1611
obfusa@rt66.com

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[FN1] "When a Soul errs and separates himself from the Faith, we should be particularly loving and kind to him in our thoughts and prayers, realizing that he is sick spiritually and is in need of our kindness. To attack and berate him and want to seem him chastised and punished for his lack of faith only makes the breech wider and more difficult to bridge. We should do all we can to bring him back into happy relations with ourselves and not treat him as an enemy but always as a friend. In other words, friendship added to friendship creates friendship--enmity added to enmity creates more enmity." Mason Remey, Correspondence to the N.S.A. Under the Hereditary Guardianship, December 5, 1965

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I Have Declared My Belief in the Orthodox Bahá'í Faith, Now What Happens?

Be prepared to be warmly welcomed. If you have left the Heterodox organization to join the Orthodox Faith, you will find that the Orthodox Faith operates a bit differently from what you have been used to. It is much smaller and less formal. The friends are scattered about and many of them are isolated believers. Conditions exist the same as the early days of Shoghi Effendi's ministry. Many of the attitudes, practices, and approaches adopted by the Heterodox organization since the death of Shoghi Effendi are not followed. It will take some time to get accustomed to this new way. You will find in our community that there are older believers who were members of the Bahá'í Faith from before Shoghi Effendi's death as well as believers who have recently left the Heterodox organization. The best thing to do is to make contact with the other believers and ask as many questions as you would like. This group has nothing to hide or fear and no questions are off limits. You should read as much material as you can, especially the writings of the Guardian, so that you can quickly learn how your new community operates.

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What Institutions Govern the Faith?

The Institutions that exist in the Orthodox Bahá'í Faith are the ones that Shoghi Effendi wrote about in The Dispensation of Bahá'u'lláh. Of course, we have a Guardian! To date, he has appointed one Hand of the Cause of God (Franklin Schlatter). The Faith in the United States is governed by the National Bahá'í Council appointed by the Guardian as the national administrative body. There is also a Council in India. There are a number of groups and a few Local Spiritual Assemblies.

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What Meetings Do We Have and How Do We Communicate?

The National Bahá'í Council hosts several conferences each year. New believers are especially encouraged to attend in order to meet the friends and learn from the wealth of information presented by a number of long established and deepened Bahá'ís. You will find there is a warmth and unity not found in the Heterodox organization. In many respects, attending the conferences resembles a family reunion. Because we are so isolated, the Council believes it is important for believers to attend and therefore it accepts contributions for a fund to help defray the expenses for believers who need financial assistance in order to attend. In addition to our regular conferences, there is a regular publication of The Herald of the Covenant newsletter containing useful information and excerpts from correspondence with the Guardian and any new messages or writings from the Guardian. The Friends in Touch newsletter is another regular publication to keep all of the friends connected and informed about what is happening around the country. In addition, the National Council publishes materials from time to time and makes them available to the friends. Finally, many believers are active on the internet and frequently send email messages back and forth. There is also a Yahoo! Group dedicated to communication between the members of the Faith, and there is an email deepening program operated by one of the believers

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Do We Have Teaching Plans and Goals?

Unlike the Heterodox organization, at this time our numbers are too small to effectively prosecute ambitious teaching plans and goals. However, the Guardian from time to time has suggested a variety of teaching campaigns directed primarily at awakening the misled believers in the Heterodox organization. Many individual Bahá'ís have their own teaching efforts, on the internet and by way of teaching firesides in their local communities. As for goals, considering the fact that the vast majority of believers have turned away from the Guardianship and that only a few faithful believers have kept the True Faith alive over the past 40 years, many of us consider it to be a major accomplishment for the Orthodox Bahá'í Faith to remain thriving and growing to this day.

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I Have a Question for the Guardian, May I Write to Him?

All faithful believers are free to correspond with the Guardian through the National Bahá'í Council. In addition, at this time the Guardian allows individual believers to write to him through the mail or by email. Now that you have found the source of divine guidance on this earth, you should feel free to ask the Guardian about any question or problem that may arise.

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Frequently Asked Questions

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General Links:

What is an Orthodox Bahá'í?

History and Principles of the Orthodox Bahá'í Faith by I'an

Bahá'í Principles

Words to Live By

THE BAHÁ'Í FAITH: A Summary of its Aims, Teachings and History by Joel B. Marangella, Third Guardian

Orthodox Bahá'í Faith: A Capsule View

Introduction to Orthodox Bahá'í Faith

Personal Experiences of Orthodox Bahá'ís Upon Leaving the Heterodox Organization -- Their Concerns and Suggested Courses of Action

Prophecy and the Orthodox Bahá í: Viewpoints on Various Prophetic Writings and Works By I an RoeBuck

Proofs, Prophets and Covenants: Understandings of Truth, the Manifestations, and Their Covenants with the Believers By I an RoeBuck

Some Doctrines of the Orthodox Bahá í Faith: The Beginnings for a Systematic Theology by I an RoeBuck

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THE TREE OF THE COVENANT OF BAHÁ'U' LLÁH by Joel B. Marangella, Third Guardian of the Bahá'í Faith

THE COVENANT From Bahá'u'lláh to The Year 2000

The Lamentation of Shoghi Effendi by Joel B. Marangella, Third Guardian of the Bahá'í Faith

Shoghi Effendi, First Guardian

Third Guardian's Message to sans-Guardian UHJ (re Tablet of the Holy Mariner)

The Erring Hands on Trial: A Play by Jeffrey Goldberg

The Great Violation of the Covenant by "Sharaf"

Questions for the Current Haifa Administration over the Heterodox Bahá'ís of the Earth, Which Administration is Acting Under the Appellation "Universal House of Justice" by Ross Campbell

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True Bahá'í

Bahá'í healing combines spiritual healing with medical treatment

In Memorials of the Faithful, `Abdu'l-Bahá recounts the sickness of Shaykh Sadiq-i-Yazdi. The Master said of this man: "His detachment from the things of this world and his attachment to the life of the spirit are indescribable. He was love embodied, tenderness personified. Day and night, he commemorated God. Utterly unconscious of this world and all that is therein, he dwelt continually on God, remaining submerged in supplications and prayers. Most of the time, tears poured from his eyes. The Blessed Beauty singled him out for special favor, and whenever He turned His attention toward Sadiq, His loving-kindness was clear to see." Memorials of the Faithful, p 43.

When Sadiq was ill, to the point of death, from ileus with abdominal pain and swelling, the Master describes what He was told when He described the condition to Bahá'u'lláh."Go," He said. "Place your hand on the distended area and speak the words: 'O Thou the Healer!'" [Ya Shafi]. Memorials of the Faithful, p. 45. This invocation instantly healed Sadiq.

Bahá'ís believe that all healing comes from God, and that we can be healed by the power of God. However, we also believe that one should consult with a physician and obtain medical treatment in addition to prayer for spiritual healing because both kinds of healing come by the power of God. "...both kinds of treatment should be followed; they are not contradictory. Therefore thou shouldst also accept physical remedies inasmuch as these too have come from the mercy and favour of God, Who hath revealed and made manifest medical science so that His servants may profit from this kind of treatment also. Thou shouldst give equal attention to spiritual treatments, for they produce marvellous effects." `Abdu'l-Bahá, Selections, #133

A Bahá'í prayer for healing:

Thy name is my healing, O my God,
and remembrance of Thee is my remedy.
Nearness to Thee is my hope,
and love for Thee is my companion.
Thy mercy to me is my healing and my succor
in both this world and the world to come.
Thou, verily, art the All-Bountiful, the All-Knowing, the All-Wise.

- Bahá'u'lláh

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http://www.truebahai.com/hoc/attendant.html

Attendant Institutions
by Hand of the Cause Franklin Schlatter

Of the Universal House of Justice and the Guardianship, Shoghi Effendi wrote on page 148 of "The World Order of Bahá'u'lláh" that *"each is equipped with its own attendant institutions--instruments designed for the effective discharge of its particular responsibilities and duties. Each exercises, within the limitations imposed upon it, its powers, its authority, its rights and prerogatives."* Additionally, he stated that *"Far from being incompatible or mutually destructive, they supplement each other's authority and functions, and are permanently and fundamentally united in their aims."*

It seems clear to me that in the organization that is now minus a living Guardian that the *"attendant institutions"* referred to by Shoghi Effendi no longer exist in the manner that the beloved Guardian described. Certainly, without the Guardianship in that organization, the concept of the UHJ and the Guardianship (with their attendant institutions) being able to *"supplement each other's authority and functions"* is no longer valid.

How do members of the sans-living Guardian organization square their operation with what Shoghi Effendi wrote on page 148 of WOB?

The *"attendant institutions"* for the Guardianship (at least as provided in the writings of `Abdu'l-Bahá and Shoghi Effendi) include the Hands of the Faith. Additionally, Shoghi Effendi called for Auxiliary Board members to be appointed by the Hands. In the sans-living Guardian organization, those attendant institutions are no longer under the Guardianship; they are under the sans-Guardian UHJ.

The attendant institutions for the Universal House of Justice --in its efflorescence and *"final fruition"* -- according to Shoghi Effendi's January 9, 1951 message to the National Assemblies of the East and West will be *"manifold auxiliary institutions constituting the World Administrative Center destined to arise and function and remain permanently established in [the] close neighborhood of [the] Twin Holy Shrines."*

If those *"manifold auxiliary institutions"* are not spelled out in the writings, and if it is the Guardian of the Faith who provides *"the necessary guidance to define the sphere of the legislative action of its elected representatives"* (p. 148 of WOB), then minus the Guardian that 'necessary guidance' is withdrawn and the wrong attendant institutions could well be put into place.

Obviously, neither `Abdu'l-Bahá nor Shoghi Effendi pictured the successors to the Hands (the Continental Board of Counselors) to be an auxiliary institution of the UHJ.

Sincerely,

Frank Schlatter
April 2002

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Hand of the Cause of God Franklin Schlatter, who now lives in Roswell, New Mexico, was originally from Peoria, Illinois. He became acquainted with the teachings of Bahá'u'lláh while he was in the army and stationed in Germany in the late 50 s. On his return to the states he became a Bahá'í in 1959. Subsequent to the 1960 proclamation of Charles Mason Remey, identifying himself as the second Guardian of the Faith on the basis of his appointment by his predecessor to the presidency of the embryonic Universal House of Justice, Schlatter joined the small band of Bahá'ís who followed the second Guardian.

In 1963, he was elected to the national assembly that was formed under Mason Remey and in the next three years served as that body s recording and corresponding secretary. In later years, after Joel B. Marangella became the third Guardian of the Faith, Schlatter was elected as secretary of the Mother Bahá'í Council of the United States, a local council that was first formed in 1978 and given provisional national administrative responsibilities, pending the development of the Orthodox Faith in this country.

Schlatter, who has worked in close harmony with the third Guardian, was identified by Marangella as a Knight of the Cause in 1978, and then, in April of 1997 he was named as the first Hand of the Cause since the first Guardian of the Faith, Shoghi Effendi, had appointed twenty-seven Hands to serve under him. Only the Guardian of the Faith can appoint Hands, whose basic duties are to assist the Guardian of the Faith and to work for the spread of the teachings of Bahá'u'lláh, the Prophet-Founder of the Bahá'í Faith.

Some Writings of Franklin Schlatter:

Attendant Institutions

The Interpretative Domain and a Prayer of Bahá'u'lláh

The Messages of Frank Schlatter to alt.religion.bahai

My Experience in Becoming an Orthodox Bahá'í

Warning: This Religious Faith Now Contains Heresy

The Real Heresy Within the Bahá'í Faith Today

The Overlooked Importance of Pilgrim's Notes

The Wrongful Pattern Of the Sans-Guardian Bahá'ís

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This web site is offered in loving service to the Third Guardian of the Cause of Bahá'u'lláh, Joel B. Maranagella

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http://www.truebahai.com/hoc/interp-domain.html

The Interpretive Domain and a Prayer of Bahá'u'lláh
by Hand of the Cause Franklin Schlatter

A letter written on behalf of Shoghi Effendi to the NSA of Canada on June 4, 1957, stated: *"The Will and Testament of Bahá'u'lláh and The Will and Testament of the Master clearly and explicitly indicate that the Interpreter of The Word was the Center of the Covenant and now is the Guardian. There are no other Interpreters whatsoever and no individual may interpret. This is strictly forbidden."*

The sans-Guardian Universal House of Justice reaffirmed that position on August 22, 1977, when, in a letter written on its behalf, it was stated: *"It must always be remembered that authoritative interpretation of the Teachings was, after `Abdu'l-Bahá, the exclusive right of the Guardian, and fell within the 'sacred and prescribed domain' of the Guardianship, and therefore the Universal House of Justice cannot and will not infringe upon that domain."*

Yet, interestingly enough, in the UHJ's 7 December 1969 letter devoted to the Guardianship and the UHJ, the sans-Guardian body propounded an interpretation about a passage in the Aqdas which purportedly envisaged the possibility of *"a break in the line of Guardians"* -- an interpretation that has become an accepted understanding for the members of the majority organization of Bahá'ís, as is the case with other interpretations being made by the UHJ.

Since the majority of Bahá'ís apparently now accept the UHJ's intrusion into the sacred and prescribed domain of the Guardianship, it would be appropriate, I think, for believers who are now without a living Guardian to ask the UHJ for its interpretation of Bahá'u'lláh's prayer XXXVI in the volume "Prayers and Meditations."

That prayer reads as follows:

"Lauded be Thy name, O my God! I am so carried away by the breezes blowing from Thy presence that I have forgotten my self and all that I possess. This is but a sign of the wonders of Thy grace and bountiful favors vouchsafed unto me. I give praise to Thee, O my God, that Thou hast chosen me out of all Thy creatures, and made me to be the Day-Spring of Thy strength and the Manifestation of Thy might, and empowered me to reveal such of Thy signs and such tokens of Thy majesty and power as none, whether in Thy heaven or on Thy earth, can produce.

"I beseech Thee, O my Lord, by Thy most effulgent Name, to acquaint my people with the things Thou didst destine for them. Do Thou, then, preserve them within the stronghold of Thy guardianship and the tabernacle of Thine unerring protection, lest through them may appear what will divide Thy servants. Assemble them, O my Lord, on the shores of this Ocean, every drop of which proclaimeth Thee to be God, besides Whom there is none other God, the All-Glorious, the All-Wise.

"Uncover before them, O my Lord, the majesty of Thy Cause, lest they be led to doubt Thy sovereignty and the power of Thy might. I swear by Thy glory, O Thou Who art the Beloved of the worlds! Had they been aware of Thy power they would of a certainty have refused to utter what Thou didst not ordain for them in the heaven of Thy will.

"Inspire them, O my Lord, with a sense of their own powerlessness before Him Who is the Manifestation of Thy Self, and teach them to recognize the poverty of their own nature in the face of the manifold tokens of Thy self-sufficiency and riches, that they may gather together round Thy Cause, and cling to the hem of Thy mercy, and cleave to the cord of the good-pleasure of Thy will.

"Thou art the Lord of the worlds, and of all those who show mercy, art the Most Merciful."

****

I think the sans-Guardian UHJ should be asked such questions as these:

1) Would the sans-Guardian UHJ maintain that the Bahá'í Administrative Order (including both a living Guardian and the Universal House of Justice) can rightfully be included in those "things" to which Bahá'u'lláh refers when he calls upon God *"to acquaint my people with the things Thou didst destine for them"*?

2) Is the guardianship in this prayer the same guardianship as the sans-Guardian UHJ referred to in its 1969 letter when it spoke of the possibility of a break in the line of Guardians? If not, what is the sans-Guardian UHJ's interpretation of the word "guardianship" in this prayer?

3) Is there an authoritative interpretation that is to be given regarding Bahá'u'lláh's intent when He wrote the words *"preserve them within the stronghold of Thy guardianship"*? That is, did either `Abdu'l-Bahá or Shoghi Effendi provide an interpretation for this prayer?

4) In their 1969 interpretation, the sans-Guardian UHJ said that there are *"clear indications"* in the writings that the Guardianship might end. Would the sans-Guardian UHJ agree that there are *"clear indications"* that Bahá'u'lláh's use of the words *"preserve them within the stronghold of Thy guardianship"* is akin to `Abdu'l-Bahá's statement in His Will and Testament that *"The mighty stronghold shall remain impregnable and safe through obedience to him who is the guardian of the Cause of God"*?

5) When Bahá'u'lláh writes *"lest through them may appear what will divide Thy servants,"* is He implying that a sans-Guardian UHJ is necessary to maintain unity or that without the guardianship there may be division? Or is there some other implication to be drawn from His words?

6) In the passage *"Uncover before them, O my Lord, the majesty of Thy Cause, lest they be led to doubt Thy sovereignty and the power of Thy might"*, to whom is Bahá'u'lláh referring when He speaks of those who may lose sight of the majesty of God's Cause and thus be *"led to doubt"* God's sovereignty and His power? Is the reference to those who think God changed His mind about the continuing Guardianship, or is the reference to those who abide by all the clauses in Bahá'u'lláh's and `Abdu'l-Bahá's sacred Will and Testament?

7) To whom is Bahá'u'lláh referring in the passage *"Had they been aware of Thy power they would of a certainty have refused to utter what Thou didst not ordain for them in the heaven of Thy will"*? Is the reference to those who, in conformity with `Abdu'l-Bahá's and Shoghi Effendi's views of the Guardianship, continue to follow a living Guardian, or is the reference to the Hands of the Faith and their sans-Guardian UHJ -- the Hands having taken command of the Cause without authorization from the writings?

8) What is it that has been uttered which God *"didst not ordain for them in the heaven of Thy will?"* Is it that there must be a living Guardian, or is it that, in the absence of a living Guardian, the Hands had to assume the direction of the Cause and to pass that power on to a sans-Guardian UHJ?

9)Because the believers under the sans-Guardian UHJ, despite the absence of a living Guardian, feel that they have everything they need to develop the World Commonwealth of Bahá'u'lláh--have they truly been inspired *"with a sense of their own powerlessness"*? Or are they so enamored with the power that their sans-Guardian organization evinces that they fail to recognize their powerlessness and thus continue to maintain that their Hand-made, sans-Guardian organization is Bahá'u'lláh's divinely-inspired matrix for the New World Order?

For those of us who are not followers of the sans-Guardian UHJ, it is obvious that a Universal House of Justice actually has no business attempting to answer such questions. And if neither `Abdu'l-Bahá nor Shoghi Effendi provided an authoritative interpretation of the prayer in question, then, certainly, those who follow the sans-Guardian UHJ can have no clear resolution to its meaning. Without doubt, over the next eight and a half or nine centuries or more, the sans-Guardian organization is destined to face many statements within the writings of the Faith for which there can be no clear interpretation, and, as `Abdu'l-Bahá pointed out in His writings, without the appointed interpreter there will be grounds for any number of schisms.

Sincerely,

Frank Schlatter

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True Bahá'í

Just Hungry for Love

by Silvana Campbell

God created us to
want love
need love
give and share love

When a soul is deprived of
The precious nutrient of love
They do things

So

Don’t be surprised when
you find that
behind each mean word
or sarcastic remark
Is a soul
Just hungry for love

Don’t be surprised when
you find that
behind each clenched fist
or each curse uttered
is a soul
starved of love

Don’t be surprised when
you find that
behind each tear streaked cheek
or each scowling face is a soul
just longing for love

So next time
Don’t look at
the bad language
or the black eye
or the hurtful angry word
that just crashed into your ear
and sliced your own soul

but learn to look behind all those things
at the malnourished, miserable,

poor little soul
just hungry for love

God gave us all
a want for love
a need for love
and most importantly
the ability to
Give Love

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True Bahá'í

Welcome to True Bahá'í!

Let those who meet you know, without your proclaiming the fact, that you are indeed a Bahá'í.

Put into practice the Teaching of Bahá'u'lláh, that of kindness to all nations. Do not be content with showing friendship in words alone, let your heart burn with loving kindness for all who may cross your path. `Abdu'l-Bahá, Paris Talks, pp. 15-16

(Updated January 15, 2014 / 16 Sharaf 170 B.E.)

Quick Links:

For the latest postings: True Bahá'í Blog
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The Third Guardian's Web Site: www.bahai-guardian.com
USA National (Orthodox) Bahá'í Council: www.orthodoxbahai.com
Web Sites of Interest: www.truebahai.com/internet

Featured:

What goes around comes around: use of the Greatest Name effectively banned in Malaysia. In November, 2006, the heterodox Baha'is, those presently headquartered in Wilmette , Illinois, brought a legal action seeking to prevent the Orthodox Baha'is from using the Greatest Name, among other things. The Greatest Name is "Allah-u-Abha" (God is All-Glorious) and its variants, and is considered one of the most sacred names and symbols of the Baha'i Faith. After years of battle in the United States District Court and an appeal... READ MORE

Nosrat'u'llah Bahremand takes office as fourth Guardian as Orthodox Baha'is grieve loss of Joel Bray Marangella

[September 8, 2013] The Orthodox Baha'is have recently announced the passing of the third Guardian, Joel Bray Marangella, on September 1, 2013. Prior to his death, the third Guardian appointed his successor, Nosrat'u'llah Bahremand, in accordance

with the requirements of the Will and Testament of 'Abdu'l-Baha. The appointment takes immediate effect upon the death of the Guardian.

Personal Reflections on the United States NSA's Legal Attack Against the Guardian of the Bahá'í Faith

[April 29, 2011]: Imagine my dismay when, on November 26, 2006, I

Chicago_trial_january_7_2008_005_2

received a copy of the "Motion for Rule to Show Cause" filed by the National Spiritual Assembly of the Bahá'ís of the United States against the Guardian, Joel B. Marangella, Hand of the Cause Franklin Schlatter, and the Provisional National Bahá'í Council ("PNBC"), the governing body of the Orthodox Bahá'ís in the United States. READ MORE

CLICK HERE FOR MORE INFORMATION ABOUT THE COURT CASE

* * *

Statement by PNBC of the United States on Persecution of Baha'is in Iran.

Statement by the National Bahá'í Council for the Orthodox Bahá'ís of the United States Concerning the Persecution of Bahá'ís in Iran:

On behalf of the Orthodox Bahá'ís of the United States, we wish to express our dismay at the... READ MORE

* * *

A Brief Review of the Claims of Neal Chase to the Guardianship of the Bahá'í Faith.

In this article, I will discuss the claim to the Guardianship by Neal Chase of the group known as Bahá'ís Under the Provisions of the Covenant ("BUPC).

The BUPC believe that the Guardian must be an Aghsán (that is a son of Bahá'u'lláh). While they recognize that there were no bloodline Aghsán available to serve as the Guardian, they claim that the Guardianship now passes by adoption by the present Guardian of his successor. The BUPC do not insist upon a formal legal adoption for their purposes, but instead rely upon some objective manifestation of intent to adopt such as the passing of relics, i.e. a medallion, hair or blood, or other indication of intention. READ MORE

* * *

Commentary on the Short Healing Prayer

The above prayer, known by Bahá'ís as the "Short Healing Prayer" is a mystical gem containing deep secrets for the healing of ourselves and of our fellow brothers and sisters everywhere.

If you wish to heal yourself or others, you should memorize this beautiful prayer, meditate over its meaning, and recite it ceaselessly. It contains within its short phrases the healing of all the ills of men and women in our society. It is a great gift from God. READ MORE

OBF Telephonic Firesides on the 9th of every month

All persons are invited to attend telephonic firesides for discussion of the Orthodox Bahá'í Faith. Click here for more information: http://truebahaifiresides.blogspot.com/

* * *

Joel-B-Marangella **What do Orthodox Bahá'ís believe?**

1) We believe just the same as all Bahá'ís believed before 1957 that the Covenant of Bahá'u'lláh requires obedience to the Guardian of the Cause of God. We believe the present Guardian is Joel B. Marangella.

2) Orthodox Bahá'ís have all of the Institutions of the Cause of God as set forth in the Will and Testament of `Abdu'l-Bahá, including the Hands of the Cause of God, and an international body with the Guardian at its head, the International Bahá'í Council which is destined in time to become the Universal House of Justice.

3) The Orthodox Baha'is, being under the shade of the Tree of Covenant are divinely guided and blessed. The "table of heaven is prepared" for them, "the angels of heaven" are their "assistants and helpers", and "the life of the Holy Spirit is breathing upon" them (from `Abdu'l-Bahá, Promulgation of Universal Peace, p. 214.

The Guardian's web page is at www.bahai-guardian.com.

* * *

There is one God; Abdulbahacloseup
mankind is one;

the foundations of religion are one.
Let us worship Him,
and give praise for all His great Prophets
and Messengers who have manifested
His brightness and glory."

('Abdu'l-Bahá in London, p. 19)

from

The Twelve Principles of the Orthodox Baha'i Faith

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True Bahá'í

Sites of Interest to Orthodox Bahá'ís

The Guardian's web page:
http://www.bahai-guardian.com/

International Bahá'í Council of the Orthodox Bahá'ís
http://www.bahaisorthodox.com/ibc/

The Hands of the Cause of God
http://handsofthecause.us/

National (Orthodox) Bahá'í Council of India
http://www.bahaisorthodox.com/

National (Orthodox) Bahá'í Council of the United States
http://www.orthodoxbahai.com/

Local Bahá'í Council of Bangalore
http://www.bahaisorthodox.com/bangalore/index.html

Local Bahá'í Council of Chennai
http://www.bahaisorthodox.com/chennai/index.html

Local Bahá'í Council of Delhi
http://obcdelhi.bravehost.com/

Local Bahá'í Council of Kolkatta
http://kolkatta.white.prohosting.com/

Orthodox Bahá'ís of the Greater Salt Lake City Area
http://home.comcast.net/~performancepoet/Welcome.html

Orthodox Bahá'ís of Roswell
http://www.rt66.com/~OBFUSA/RNM/RB_HOME.HTM

Orthodox Bahá'ís of Iran (Persian)
http://www.iranbahai1.blogfa.com/

To be a True Bahá'í (Persian) (Nosrat's)
http://bahai-bahai.blogspot.com/

Orthodox Bahá'ís of Germany (German)
http://www.orthodoxbahai.de

Facebook
http://www.facebook.com/group.php?gid=19223191376

True Bahá'í Blog & Links (Jeffrey's)
http://www.truebahai.com

Bahá'í Blog - India
http://mybahaifaith.blogspot.com/

YouTube Video Channel (Jeffrey's)
http://www.youtube.com/orthodoxbahai

True Bahá'í Telephonic Firesides http://truebahaifiresides.blogspot.com/

Karen Jo Herman's Page
http://www.rt66.com/%7Ekjherman/5Bahai.htm

Ian's Unofficial Website of the Orthodox Bahá'í Faith
http://home.comcast.net/~performancepoet/

NSA vs. PNBC Court Case
http://www.truebahai.com/court_case.html

Mera Baha'i Dharm (Blog in Hindi)
http://www.humbahai.blogspot.com/

Discussion Boards:

Talk Religion Bahá'í
http://groups.google.com/group/talk.religion.bahai/topics?hl=en

Talking Orthodox Bahá'í
http://groups.google.com/group/talking-obf?hl=en&lnk=li

Soc Religion Bahá'í
http://groups.google.com/group/soc.religion.bahai/topics?hl=en&lnk=li

Beliefnet Bahá'í Discussion Board
http://community.beliefnet.com/forums/forumdisplay.php?f=259

True Bahá'í

Introductory

What is an Orthodox Bahá'í?

The Twelve Principles of the Orthodox Bahá'í Faith

Words to Live By

THE (ORTHODOX) BAHÁ'Í FAITH: A Summary of its Aims, Teachings and History by Joel B. Marangella, Third Guardian

Orthodox Bahá'í Faith: A Capsule View

Introduction to Orthodox Bahá'í Faith

Personal Experiences of Orthodox Bahá'ís Upon Leaving the Heterodox Organization -- Their Concerns and Suggested Courses of Action

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True Bahá'í

A Faith alive with the Holy Spirit

Bahá'u'lláh said: "We behold you from Our realm of glory, and shall aid whosoever will arise for the triumph of Our Cause with the hosts of the Concourse on high and a company of Our favored angels."(1)

I always wonder about these kinds of phrases about the Concourse and angels, which are replete throughout the Bahá'í Writings, and how to understand them. We know that the Concourse on high consists of the holy men and women who have passed on to the Abhá Kingdom, and `Abdu'l-Bahá has explained that the "meaning of angels' is the confirmations of God and His celestial powers. Likewise angels are blessed beings who have severed all ties with this nether world, have been released from the chains of self and the desires of the flesh, and anchored their hearts to the heavenly realms of the Lord." (2)

This small band of faithful believers, the Orthodox Bahá'ís, who have remained faithful to the Covenant of Bahá'u'lláh and have survived against all odds certainly know that a mysterious Power, or Providence, has kept this Faith alive for the past 50 years.

The Bahá'í Revelation is not a lifeless shell of a religion with attractive teachings practiced by a lukewarm group of religious folks. Rather, it is the Cause of God and those who immerse themselves in its Power and who arise for its triumph find that the Holy Spirit walks with them, and that God has given "his angels charge over" them, to bear them "up in their hands" lest they dash their feet against a stone. (3) In other words, it is a living Faith, with the Holy Spirit guiding it and giving strength and power to its members.

`Abdu'l-Bahá said this of the power and life breathed by the Holy Spirit:

The greatest philosophers without this Spirit are powerless, their souls lifeless, their hearts dead! Unless the Holy Spirit breathes into their souls, they can do no good work. No system of philosophy has ever been able to change the manners and customs of a people for the better. Learned philosophers, unenlightened by the Divine Spirit, have often been men of inferior morality; they have not proclaimed in their actions the reality of their beautiful phrases.

The difference between spiritual philosophers and others is shown by their lives. The Spiritual Teacher shows His belief in His own teaching, by Himself being what He recommends to others. An humble man without learning, but filled with the Holy Spirit, is more powerful than the most nobly-born profound scholar without that inspiration. He who is educated by the Divine Spirit can, in his time, lead others to receive the same Spirit.(4)

You are invited to explore the Orthodox Bahá'í Faith and to become educated by the Divine Spirit.

Jeffrey

(1) Bahá'u'lláh, Gleanings from the Writings of Bahá'u'lláh, LXXII

(2) `Abdu'l-Bahá : Selections from the Writings of `Abdu'l-Bahá, #39(3) Psalm 91:11-12

(4) `Abdu'l-Bahá, Paris Talks p. 165

Posted at 03:18 PM in Introductory | Permalink | Comments (3)

True Bahá'í

The truth about death teaches us how to live

According to the teachings of the Baha'i Revelation, death is not to be feared. `Abdu'l-Bahá said that we should look forward to death with hope and expectation, as with any other journey.

"In the next world, man will find himself freed from many of the disabilities under which he now suffers. Those who have passed on through death, have a sphere of their own. It is not removed from ours; their work, the work of the Kingdom, is ours; but it is sanctified from what we call 'time and place.' Time with us is measured by the sun. When there is no more sunrise, and no more sunset, that kind of time does not exist for man. Those who have ascended have different attributes from those who are still on earth, yet there is no real separation..." `Abdu'l-Bahá in London, p. 96.

The process known as death is merely the withdrawal of the soul from the physical mind and body. During "life", the soul's powers shine upon the body (in the same way the physical sun gives its powers of light and heat to the earth). The soul never was physically connected to the body or inside the body, and therefore it doesn't leave the body upon death. Rather, at "death", the soul ceases to have contact with the body, its powers cease to shine upon the physical body and mind, and then the human mind and body simply pass away.

Having dropped the veil of a physical body, the soul continues its growth in the spiritual worlds.

The primary function of the soul in the physical reality is to grow spiritually by exercising moral decision-making. Basically, our job in life is to learn to choose and turn towards God. Only by having a physical mind and body can the soul have a free will and learn to make choices. The culmination of a life of proper choices is a soul that has fully developed its latent spiritual capacities. The importance of understanding the teachings on life after death cannot be over-emphasized. Only by knowing how one's souls will exist in the spiritual world can one recognize how to live in this physical reality. The truth about death teaches us how to live.

`Abdu'l-Bahá, from Paris Talks, pp. 65-66:

"But if the body undergoes a change, the spirit need not be touched. When you break a glass on which the sun shines, the glass is broken, but the sun still shines! If a cage containing a bird is destroyed, the bird is unharmed! If a lamp is broken, the flame can still burn bright!

"The same thing applies to the spirit of man. Though death destroy his body, it has no power over his spirit -- this is eternal, everlasting, both birthless and deathless. As to the soul of man after death, it remains in the degree of purity to which it has evolved during life in the physical body, and after it is freed from the body it remains plunged in the ocean of God's Mercy.

"From the moment the soul leaves the body and arrives in the Heavenly World, its evolution is spiritual, and that evolution is: The approaching unto God."

Posted at 02:46 PM in Life after Death | Permalink | Comments (0)

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Main Links Menu

Official Sites
This is a listing of web sites sponsored by the official Institutions of the Orthodox Bahá'í Faith, including the Guardian's home page and the web sites for the National Bahá'í Councils of the United States and of India.

Central Documents
Here are the links to the basic and most fundamental of the Bahá'í Writings, including the Book of the Covenant, the Will and Testament of `Abdu'l-Bahá, and Shoghi Effendi's masterpiece, The Dispensation of Bahá'u'lláh, which explains the fundamental verities of the Bahá'í Faith.

Personal Web Pages
Not officially sponsored by the Faith, individual Bahá'ís and Bahá'í groups have placed a wealth of information on the web.

General Teachings
The basic principles and teachings of the Orthodox Bahá'í Faith can be found on these web sites.

The Living Guardianship
This collection of web sites introduces the reader to the Living Guardianship through the writings of Shoghi Effendi, Mason Remey, Joel B. Marangella, and others.

The Great Violation
This is a listing of web links to articles about the Great Violation, whereby most of the Bahá'ís of the world tragically broke the Covenant of Bahá'u'lláh

Spiritual Teachings
These links bring together articles about the mystical and spiritual teachings, including Divine Love, the Divine philosophy, Bahá'u'lláh's mystical books, The Hidden Words and the Seven Valleys, life after death, prayer, and the Tablet of the Holy Mariner.

Frequently Asked Questions
Click here to get the answers to the Frequently Asked Questions about the Orthodox Bahá'í Faith and submit your own questions!

[The Writings of Charles Mason Remey]
Here is a listing of the writings of Mason Remey that are available on the web.

[Hand of the Cause of God]
Here is the place to find out about Frank Schlatter, the first Hand of the Cause of God to be appointed since the death of Shoghi Effendi, and read some of his writings. (The Third Guardian also appointed Marilyn Meyer and posthumously appointed Madeline Byers as Hands of the Cause)

[The Great Catastrophe]
Read what the Guardians have to say about the coming world catastrophe and how we might prepare for it.

[World Peace and Unity]
The Bahá'í Faith was revealed to bring peace and racial harmony to the world. Here are links to articles that set forth the Bahá'í "peace plan"

[Miscellaneous Links]
There is a wealth of information on the web about the Orthodox Bahá'í Faith, but not everything can be classified into neat categories. This is the place to read the rest of it all!

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http://www.truebahai.com/living-guardians.html

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The Living Guardianship:

SHOGHI EFFENDI FORETELLS AN ACTIVE ROLE FOR THE INTERNATIONAL BAHÁ Í COUNCIL by Joel B. Marangella, Third Guardian

Shoghi Effendi, First Guardian

The Tree of the Covenant by Joel B. Marangella, Third Guardian

Letter to a Heterodox Believer by Damaris Campbell

Chronology of the Guardianship

57 STATEMENTS OF FACT RELATED TO THE CONTINUING GUARDIANSHIP by Hand of the Cause of God Franklin D. Schlatter

May Maxwell on the Guardianship

`Abdu´l-Bahá's Tablets to Mason Remey

Mason Remey, Second Guardian

`Abdu´l-Bahá foretold Mason Remey's Accession to Guardianship

Faith and Belief

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True Bahá'í

Main Links

Official Sites
This is a listing of web sites sponsored by the official Institutions of the Orthodox Bahá'í Faith, including the Guardian's home page, the blog pages of the Hands of the Cause, and the web sites for the National (Orthodox) Bahá'í Councils of the United States and of India.

Introductory & General Teachings
The basic principles and teachings of the Orthodox Bahá'í Faith can be found on these web sites.

OBF Blogs
Blog pages from Orthodox Bahá'í Institutions and individuals

Web Sites of Interest to Orthodox Bahá'ís
All of the OBF web sites, and others, on a single page.

World Peace and Unity
The Orthodox Bahá'í Faith was revealed to bring peace and racial harmony to the world. Here are links to articles that set forth the Orthodox Bahá'í "peace plan."

Spiritual Teachings
These links bring together articles about the mystical and spiritual teachings, including Divine Love, the Divine philosophy, Bahá'u'lláh's mystical books, The Hidden Words and the Seven Valleys, life after death, prayer, and the Tablet of the Holy Mariner.

Frequently Asked Questions
Click here to get the answers to the Frequently Asked Questions about the Orthodox Bahá'í Faith and submit your own questions!

Central Documents
Here are the links to the basic and most fundamental of the Orthodox Bahá'í Writings, including the Book of the Covenant, the Will and Testament of `Abdu'l-Bahá, and Shoghi Effendi's masterpiece, The Dispensation of Bahá'u'lláh, which explains the fundamental verities of the Orthodox Bahá'í Faith.

The Living Guardianship

This collection of web sites introduces the reader to the Living Guardianship through the writings of Shoghi Effendi, Mason Remey, Joel B. Marangella, and others.

The Great Violation

This is a listing of web links to articles about the Great Violation, whereby most of the Bahá'ís of the world tragically broke the Covenant of Bahá'u'lláh.

The Writings of Charles Mason Remey

Here is a listing of the writings of Mason Remey that are available on the web.

The Writings of Joel B. Marangella

A listing of the writings of the current Guardian of the Cause, Joel B. Marangella, that are available on the web.

Miscellaneous Links

There is a wealth of information on the web about the Orthodox Bahá'í Faith, but not everything can be classified into neat categories. This is the place to read the rest of it all!

RETURN TO HOME PAGE

True Bahá'í

The Master foretells Mason Remey's Guardianship

A Tablet from `Abdu´l-Bahá, dated 3 May 1906, addressed to Mason Remey, included the following unique and highly significant statement whose momentous significance only became clear and its fulfilment realized more than a half-century later: (Star of the West, Vol V,No.19)

"Verily, I beseech God to make thee confirmed under all circumstances. Do not become despondent, neither be thou sad. **Ere long, thy Lord shall make thee a sign of guidance among mankind**"

To what else but Mason Remey's future accession to the Guardianship of the Faith could such a statement refer? There is no record of `Abdu´l-Bahá making a similar statement to any other believer, a declaration that can be construed in no other light than `Abdu´l-Bahá's clear promise that Mason Remey would in the future become Guardian of the Cause of God.

Permit us to prove to you that Shoghi Effendi brought to fulfillment this promise of the Master and thereby faithfully assured the continuance of the Guardianship after his passing in complete conformity with the provisions of the Will and Testament of `Abdu´l-Bahá and inform you of the impelling reasons why, he had to obscure from the believers, the appointment of this successor "in his own life-time" as required by the terms of `Abdu´l-Bahá's Testament. Then, let us reveal to you how he veiled this appointment, even though openly made and announced, in such an ingenious way that the believers, upon his passing, some six years later erroneously expecting to find a testamentary document appointing a successor, and not finding one, tragically failed to perceive the manner in which he had. appointed his successor and came to the hasty conclusion that the Guardianship of the Faith had forever ended. Failing in this way to perceive the undeniable validity of Mason Remey's appointment and accession to the Guardianship, they accepted a man-made corrupted organization set up by their self-appointed and faithless leaders as a substitute for the divinely-conceived Administrative Order delineated in the sacred and immortal Testament of 'Abdu'l-Baha thus permanently precluding the establishment of the future World Order of Bahá'u'lláh in all of its perfection and glory.

For information:

National Orthodox Bahá'í Council

RETURN TO MAIN LINKS MENU

True Bahá'í

O ye esteemed ones who are pioneers among the well-wishers of the world of humanity!

The letters which ye sent during the war were not received, but a letter dated February 11th, 1916, hasAbdul 3 just come to hand, and immediately an answer is being written. Your intention deserves a thousand praises, because you are serving the world of humanity, and this is conducive to the happiness and welfare of all. This recent war has proved to the world and the people that war is destruction while universal peace is construction; war is death while peace is life; war is rapacity and bloodthirstiness while peace is beneficence and humaneness; war is an appurtenance of the world of nature while peace is of the foundation of the religion of God; war is darkness upon darkness while peace is heavenly light; war is the destroyer of the edifice of mankind while peace is the everlasting life of the world of humanity; war is like a devouring wolf while peace is like the angels of heaven; war is the struggle for existence while peace is mutual aid and co-operation among the peoples of the world and the cause of the good-pleasure of the True One in the heavenly realm.

There is not one soul whose conscience does not testify that in this day there is no more important matter in the world than that of universal peace. Every just one bears witness to this and adores that esteemed Assembly because its aim is that this darkness may be changed into light, this bloodthirstiness into kindness, this torment into bliss, this hardship into ease and this enmity and hatred into fellowship and love. Therefore, the effort of those esteemed souls is worthy of praise and commendation.

But the wise souls who are aware of the essential relationships emanating from the realities of things consider that one single matter cannot, by itself, influence the human reality as it ought and should, for until the minds of men become united, no important matter can be accomplished. At present universal peace is a matter of great importance, but unity of conscience is essential, so that the foundation of this matter may become secure, its establishment firm and its edifice strong.

Therefore Bahá'u'lláh, fifty years ago, expounded this question of universal peace at a time when He was confined in the fortress of 'Akká and was wronged and imprisoned. He wrote about this important matter of universal peace to all the great sovereigns of the world, and established it among His friends in the orient. The horizon of the east was in utter darkness, nations displayed the utmost hatred and enmity towards each other, religions thirsted for each other's blood, and it was darkness upon darkness. At such a time Bahá'u'lláh shone forth like the sun from the horizon of the east and illumined Persia with the lights of these teachings.

Among His teachings was the declaration of universal peace. People of different nations, religions and sects who followed Him came together to such an extent that remarkable gatherings were instituted consisting of the various nations and religions of the east. Every soul who entered these gatherings saw but one nation, one teaching, one pathway, one order, for the teachings of Bahá'u'lláh were not limited to the establishment of universal peace. They embraced many teachings which supplemented and supported that of universal peace.

Among these teachings was the independent investigation of reality so that the world of humanity may be saved from the darkness of imitation and attain to the truth; may tear off and cast away this ragged and outgrown garment of a thousand years ago and may put on the robe woven in the utmost purity and holiness in the loom of reality. As reality is one and cannot admit of multiplicity, therefore different opinions must ultimately become fused into one.

And among the teachings of Bahá'u'lláh is the oneness of the world of humanity; that all human beings are the sheep of God and He is the kind Shepherd. This Shepherd is kind to all the sheep, because He created them all, trained them, provided for them and protected them. There is no doubt that the Shepherd is kind to all the sheep and should there be among these sheep ignorant ones, they must be educated; if there be children, they must be trained until they reach maturity; if there be sick ones, they must be cured. There must be no hatred and enmity, for as by a kind physician these ignorant, sick ones should be treated.

And among the teachings of Bahá'u'lláh is that religion must be the cause of fellowship and love. If it becomes the cause of estrangement then it is not needed, for religion is like a remedy; if it aggravates the disease then it becomes unnecessary.

And among the teachings of Bahá'u'lláh is that religion must be in conformity with science and reason, so that it may influence the hearts of men. The foundation must be solid and must not consist of imitations.

And among the teachings of Bahá'u'lláh is that religious, racial, political, economic and patriotic prejudices destroy the edifice of humanity. As long as these prejudices prevail, the world of humanity will not have rest. For a period of 6,000 years history informs us about the world of humanity. During these 6,000 years the world of humanity has not been free from war, strife, murder and bloodthirstiness. In every period war has been waged in one country or another and that war was due to either religious prejudice, racial prejudice, political prejudice or patriotic prejudice. It has therefore been ascertained and proved that all prejudices are destructive of the human edifice. As long as these prejudices persist, the struggle for existence must remain dominant, and bloodthirstiness and rapacity continue. Therefore, even as was the case in the past, the world of humanity cannot be saved from the darkness of nature and cannot attain illumination except through the abandonment of prejudices and the acquisition of the morals of the Kingdom.

If this prejudice and enmity are on account of religion consider that religion should be the cause of fellowship, otherwise it is fruitless. And if this prejudice be the prejudice of nationality consider that all mankind are of one nation; all have sprung from the tree of Adam, and Adam is the root of the tree. That tree is one and all these nations are like branches, while the individuals of humanity are like leaves, blossoms and fruits thereof. Then the establishment of various nations and the consequent shedding of blood and destruction of the edifice of humanity result from human ignorance and selfish motives.

As to the patriotic prejudice, this is also due to absolute ignorance, for the surface of the earth is one native land. Every one can live in any spot on the terrestrial globe. Therefore all the world is man's birthplace. These boundaries and outlets have been devised by man. In the creation, such boundaries and outlets were not assigned. Europe is one continent, Asia is one continent, Africa is

one continent, Australia is one continent, but some of the souls, from personal motives and selfish interests, have divided each one of these continents and considered a certain part as their own country. God has set up no frontier between France and Germany; they are continuous. Yea, in the first centuries, selfish souls, for the promotion of their own interests, have assigned boundaries and outlets and have, day by day, attached more importance to these, until this led to intense enmity, bloodshed and rapacity in subsequent centuries. In the same way this will continue indefinitely, and if this conception of patriotism remains limited within a certain circle, it will be the primary cause of the world's destruction. No wise and just person will acknowledge these imaginary distinctions. Every limited area which we call our native country we regard as our motherland, whereas the terrestrial globe is the motherland of all, and not any restricted area. In short, for a few days we live on this earth and eventually we are buried in it, it is our eternal tomb. Is it worth while that we should engage in bloodshed and tear one another to pieces for this eternal tomb? Nay, far from it, neither is God pleased with such conduct nor would any sane man approve of it.

Consider! The blessed animals engage in no patriotic quarrels. They are in the utmost fellowship with one another and live together in harmony. For example, if a dove from the east and a dove from the west, a dove from the north and a dove from the south chance to arrive, at the same time, in one spot, they immediately associate in harmony. So is it with all the blessed animals and birds. But the ferocious animals, as soon as they meet, attack and fight with each other, tear each other to pieces and it is impossible for them to live peaceably together in one spot. They are all unsociable and fierce, savage and combative fighters.

Regarding the economic prejudice, it is apparent that whenever the ties between nations become strengthened and the exchange of commodities accelerated, and any economic principle is established in one country, it will ultimately affect the other countries and universal benefits will result. Then why this prejudice?

As to the political prejudice, the policy of God must be followed and it is indisputable that the policy of God is greater than human policy. We must follow the Divine policy and that applies alike to all individuals. He treats all individuals alike: no distinction is made, and that is the foundation of the Divine Religions.

And among the teachings of Bahá'u'lláh is the origination of one language that may be spread universally among the people. This teaching was revealed from the pen of Bahá'u'lláh in order that this universal language may eliminate misunderstandings from among mankind.

And among the teachings of Bahá'u'lláh is the equality of women and men. The world of humanity has two wings -- one is women and the other men. Not until both wings are equally developed can the bird fly. Should one wing remain weak, flight is impossible. Not until the world of women becomes equal to the world of men in the acquisition of virtues and perfections, can success and prosperity be attained as they ought to be.

And among the teachings of Bahá'u'lláh is voluntary sharing of one's property with others among mankind. This voluntary sharing is greater than equality, and consists in this, that man should not prefer himself to others, but rather should sacrifice his life and property for others. But this should not be introduced by coercion so that it becomes a law and man is compelled to follow it. Nay,

rather, man should voluntarily and of his own choice sacrifice his property and life for others, and spend willingly for the poor, just as is done in Persia among the Bahá'ís.

And among the teachings of Bahá'u'lláh is man's freedom, that through the ideal Power he should be free and emancipated from the captivity of the world of nature; for as long as man is captive to nature he is a ferocious animal, as the struggle for existence is one of the exigencies of the world of nature. This matter of the struggle for existence is the fountain-head of all calamities and is the supreme affliction.

And among the teachings of Bahá'u'lláh is that religion is a mighty bulwark. If the edifice of religion shakes and totters, commotion and chaos will ensue and the order of things will be utterly upset, for in the world of mankind there are two safeguards that protect man from wrongdoing. One is the law which punishes the criminal; but the law prevents only the manifest crime and not the concealed sin; whereas the ideal safeguard, namely, the religion of God, prevents both the manifest and the concealed crime, trains man, educates morals, compels the adoption of virtues and is the all-inclusive power which guarantees the felicity of the world of mankind. But by religion is meant that which is ascertained by investigation and not that which is based on mere imitation, the foundations of Divine Religions and not human imitations.

And among the teachings of Bahá'u'lláh is that although material civilization is one of the means for the progress of the world of mankind, yet until it becomes combined with Divine civilization, the desired result, which is the felicity of mankind, will not be attained. Consider! These battleships that reduce a city to ruins within the space of an hour are the result of material civilization; likewise the Krupp guns, the Mauser rifles, dynamite, submarines, torpedo boats, armed aircraft and bombers -- all these weapons of war are the malignant fruits of material civilization. Had material civilization been combined with Divine civilization, these fiery weapons would never have been invented. Nay, rather, human energy would have been wholly devoted to useful inventions and would have been concentrated on praiseworthy discoveries. Material civilization is like a lamp-glass. Divine civilization is the lamp itself and the glass without the light is dark. Material civilization is like the body. No matter how infinitely graceful, elegant and beautiful it may be, it is dead. Divine civilization is like the spirit, and the body gets its life from the spirit, otherwise it becomes a corpse. It has thus been made evident that the world of mankind is in need of the breaths of the Holy Spirit. Without the spirit the world of mankind is lifeless, and without this light the world of mankind is in utter darkness. For the world of nature is an animal world. Until man is born again from the world of nature, that is to say, becomes detached from the world of nature, he is essentially an animal, and it is the teachings of God which convert this animal into a human soul.

And among the teachings of Bahá'u'lláh is the promotion of education. Every child must be instructed in sciences as much as is necessary. If the parents are able to provide the expenses of this education, it is well, otherwise the community must provide the means for the teaching of that child.

And among the teachings of Bahá'u'lláh are justice and right. Until these are realized on the plane of existence, all things shall be in disorder and remain imperfect. The world of mankind is a world of oppression and cruelty, and a realm of aggression and error.

In fine, such teachings are numerous. These manifold principles, which constitute the greatest basis for the felicity of mankind and are of the bounties of the Merciful, must be added to the matter of universal peace and combined with it, so that results may accrue. Otherwise the realization of universal peace by itself in the world of mankind is difficult. As the teachings of Bahá'u'lláh are combined with universal peace, they are like a table provided with every kind of fresh and delicious food. Every soul can find, at that table of infinite bounty, that which he desires. If the question is restricted to universal peace alone, the remarkable results which are expected and desired will not be attained. The scope of universal peace must be such that all the communities and religions may find their highest wish realized in it. The teachings of Bahá'u'lláh are such that all the communities of the world, whether religious, political or ethical, ancient or modern, find in them the expression of their highest wish.

For example, the people of religions find, in the teachings of Bahá'u'lláh, the establishment of Universal Religion -- a religion that perfectly conforms with present conditions, which in reality effects the immediate cure of the incurable disease, which relieves every pain, and bestows the infallible antidote for every deadly poison. For if we wish to arrange and organize the world of mankind in accordance with the present religious imitations and thereby to establish the felicity of the world of mankind, it is impossible and impracticable -- for example, the enforcement of the laws of the Torah and also of the other religions in accordance with present imitations. But the essential basis of all the Divine Religions which pertains to the virtues of the world of mankind and is the foundation of the welfare of the world of man, is found in the teachings of Bahá'u'lláh in the most perfect presentation.

Similarly, with regard to the peoples who clamour for freedom: the moderate freedom which guarantees the welfare of the world of mankind and maintains and preserves the universal relationships, is found in its fullest power and extension in the teachings of Bahá'u'lláh.

So with regard to political parties: that which is the greatest policy directing the world of mankind, nay, rather, the Divine policy, is found in the teachings of Bahá'u'lláh.

Likewise with regard to the party of 'equality' which seeks the solution of the economic problems: until now all proposed solutions have proved impracticable except the economic proposals in the teachings of Bahá'u'lláh which are practicable and cause no distress to society.

So with the other parties: when ye look deeply into this matter, ye will discover that the highest aims of those parties are found in the teachings of Bahá'u'lláh. These teachings constitute the all-inclusive power among all men and are practicable. But there are some teachings of the past, such as those of the Torah, which cannot be carried out at the present day. It is the same with the other religions and the tenets of the various sects and the different parties.

For example, the question of universal peace, about which Bahá'u'lláh says that the Supreme Tribunal must be established: although the League of Nations has been brought into existence, yet it is incapable of establishing universal peace. But the Supreme Tribunal which Bahá'u'lláh has described will fulfil this sacred task with the utmost might and power. And His plan is this: that the national assemblies of each country and nation -- that is to say parliaments -- should elect two or three persons who are the choicest men of that nation, and are well informed concerning

international laws and the relations between governments and aware of the essential needs of the world of humanity in this day. The number of these representatives should be in proportion to the number of inhabitants of that country. The election of these souls who are chosen by the national assembly, that is, the parliament, must be confirmed by the upper house, the congress and the cabinet and also by the president or monarch so these persons may be the elected ones of all the nation and the government. From among these people the members of the Supreme Tribunal will be elected, and all mankind will thus have a share therein, for every one of these delegates is fully representative of his nation. When the Supreme Tribunal gives a ruling on any international question, either unanimously or by majority rule, there will no longer be any pretext for the plaintiff or ground of objection for the defendant. In case any of the governments or nations, in the execution of the irrefutable decision of the Supreme Tribunal, be negligent or dilatory, the rest of the nations will rise up against it, because all the governments and nations of the world are the supporters of this Supreme Tribunal. Consider what a firm foundation this is! But by a limited and restricted League the purpose will not be realized as it ought and should. This is the truth about the situation, which has been stated....

[Tablet dated December 17, 1919, published in Selections from the Writings of `Abdu´l-Bahá, pp. 296- 307]

Return to World Peace and Unity

True Bahá'í

May Maxwell on the Guardianship

(From a one-page document headed with the following: 'Words written by beloved May Maxwell which she permitted me to copy.. .A. B. Alexander')

Do we turn sufficiently, wholly and consciously to the irresistible might of the guardian?

Can we dare say that we administratively, collectively or individually tap the infinite resources concealed in the (mystery of the) guardianship?

Every one of us realizes that he singly and alone outweighs the world, that in the light of the Supreme Being he is more precious than the entire human race.

I believe that if the truth were known, every success in the Faith is in direct ratio to this "turning", this utter dependence on him, and every failure due to, etc.

Bahá'u'lláh hears and grants our prayers, it is promised us, but in this hour of supreme danger, the more firmly we grasp that mighty cord held in the grasp of the Almighty, a life-rope through the oncoming storms, the more shall we be moved by his all-swaying power and guided under his shadow, etc.

We in America still believe in size and numbers despite the revelations of science of the power of imponderable forces. Quantity, not quality, colours the mental consciousness of the West to a great degree.

Undoubtedly the chief comer-stone of the Will and Testament is the Guardianship, and the crux of this mighty institution, including the International House of Justice, once it is formed, lies in the one word, "turn". "Turn unto him." All things in the universe "turn". The invisible rays which form the atoms - the earth on its axis - its relation in the solar system - that system turns around another faster center, thus in the single word, "turn unto Shoghi Effendi," the law of the universe, the law of life has been established at the centre, the heart of the divine religion, the World Order of Bahá'u'lláh. Our entire life, inwardly and outwardly hinges on this "turning." . . .In the words of the Master, "concentrated in a Point of concentration"; in the words of Christ, "if the eye be single," it is a law. Likewise we shall turn in the future to the International House of Justice because the Guardian is its head. Through him that body elected from the human plane, the elect of the elect, through him they become overshadowed by that mighty power, through him alone they are linked with God.

We know that Bahá'u'lláh hears and grants our prayers within bounds perhaps of our finite faith and limitation, but the prayer of the Guardian is irresistible, all-moving, all-potent.

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Miscellaneous Links

Just Hungry for Love, a profound poem about God's love, written by a 13-year old Orthodox Bahá í.

The Relevance of the Bahá'í Teachings in Today's World, by David Maxwell Written and presented to the latest International Orthodox Bahá'í Conference, David Maxwell's essay takes a look at the ills of the world today and how much of these problems would have been mitigated if only the world, including the Bahá í world, had embraced the true teachings of Bahá u lláh.

What is True Friendship? by Ross Campbell
Asserting that only spiritually mature individuals can accomplish true friendship, Canadian Bahá'í Ross Campbell tells us what friendship is all about in this, our most popular web article so far this year.

Some Reflections on Obedience by Madeline Byers

EXTRACTS FROM THE DAILY OBSERVATIONS OF THE BAHÁ'Í FAITH MADE TO THE HANDS OF THE FAITH IN THE HOLY LAND BY MASON REMEY, Second Guardian

Hand of the Cause of God Franklin Schlatter

Third Guardian's Message on September 11th Attacks

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Being an Orthodox Bahá'í.It's not easy being an Orthodox Bahá'í. I should know. I've been one most of my life. Being an Orthodox Bahá'í means being at odds with the world. It means never fitting in, never belonging. It means losing friends from the time you're a child. It means losing lovers and loved ones and family members. It means being turned away at churches and shunned by church communities. It means being... READ MORE

An Open Letter to a Heterodox Baha'i by Damaris Campbell
I'm writing this letter in order to express my concerns. Not too long ago I was sharing the Faith with a close friend of mine whom happens to be a Sikh. I was so excited in having the chance to explain the beautiful Faith to her. We had talked about other faiths as well and how the Bahá'í Faith is prophesied
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Some Reflections on Obedience by Madeline Byers

EXTRACTS FROM THE DAILY OBSERVATIONS OF THE BAHÁ'Í FAITH MADE TO THE HANDS OF THE FAITH IN THE HOLY LAND BY MASON REMEY, Second Guardian

Wilmette NSA's Court Action Against the Orthodox Bahá'ís
FOR IMMEDIATE RELEASE NEWS RELEASE **Wilmette Bahá'í Organization Threatens Minority Bahá'ís Through Court Action.**The National Spiritual Assembly of the Bahá'ís of the United States (NSA), located in Wilmette, Illinois, has called upon the United States District Court for the Northern District of Illinois, Eastern Division to hold in contempt members of minority Bahá'í organizations (the Orthodox Bahá'í Faith and the ... Read More

Abdu'l-Baha's rejection of tyranny. The dictatorial attitude and practices of the Bahai World Faith (that is the Baha'i organization presently headquartered in Haifa and Wilmette, hereafter "BWF"), by which they attempt to rule and control over every aspect of its .... Read more

K.J.'s Bahá'í Home Page Written by an individual believer, this page contains a number of articles about the Bahá'í Teachings including articles written by `Abdu´l-Bahá, the Center of the Covenant,

and by Mason Remey, Second Guardian, among others. In addition, there is a small library of historical documents of interest to Orthodox Bahá'í's.

Roswell Bahá'í Community. The web site of the Roswell, New Mexico community.

Ian's Unofficial Website of the OBF

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http://www.truebahai.com/official.html

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Official Sites:

The Third Guardian's Web Site This official site of the Third Guardian of the Bahá'í Faith, Joel B. Marangella, contains a library of the living Guardian's writings in addition to a sampling of writings from Shoghi Effendi and Mason Remey (1st and 2nd Guardians), and others.

National Bahá'í Council - USA This is the official web site of the National Bahá'í Council of the United States, the governing national body of the Orthodox Baha'is living in the United States. Here you will find an excellent collection of articles addressing the position of the Orthodox Bahá'ís on the Covenant and the Living Guardianship. You will also find articles carefully refuting the positions taken by the sans-Guardian organization.

National Bahá'í Council of India The official web site of the National Bahá'í Council for India.

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Joelbmarangella The Third Guardian's Web Site This official site of the third Guardian of the Orthodox Bahá'í Faith, Joel B. Marangella, contains a library of the living Guardian's writings in addition to a sampling of writings from Shoghi Effendi and Mason Remey (1st and 2nd Guardians), and others.

International Bahá'í Council of the Orthodox Bahá'ís This is the official site of the embryonic Universal House of Justice, the third International Bahá'í Council.

The Hands of the Cause of God This is the new blog site of the Hands of the Cause of God appointed by Joel B. Marangella.

National Bahá'í Council - USA This is the official web site of the National (Orthodox) Bahá'í Council of the United States, the governing national body of the Orthodox Baha'is living in the United States. Here you will find an excellent collection of articles addressing the position of the Orthodox Bahá'ís on the Covenant and the Living Guardianship. You will also find articles carefully refuting the positions taken by the sans-Guardian organization.

National Bahá'í Council of India and Orthodox Baha'i Faith in India. The official web sites of the National (Orthodox) Bahá'í Council for India.

Orthodox Baha'i Blog site from India

The web site for the local councils in India:
Local Baha'i Council of the Orthodox Baha'is of Bangalore
Local Baha'i Council of the Orthodox Baha'is of Chennai
Local Baha'i Council of the Orthodox Baha'is of Delhi
Local Baha'i Council of the Orthodox Baha'is of Lucknow
Local Baha'i Council of the Orthodox Baha'is of Kolkatta

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True Bahá'í

An Open Letter to a Heterodox Believer

Dear [heterodox Bahá'í],

I'm writing this letter in order to express my concerns.

Not too long ago I was sharing the Faith with a close friend of mine whom happens to be a Sikh. I was so excited in having the chance to explain the beautiful Faith to her. We had talked about other faiths as well and how the Bahá'í Faith is prophesied in all the true faiths of the world. But most of the human race doesn't recognize this because they have deviated so far from the truth. Then she asked me a question that surprised me. She asked, "So how can you be sure that the Bahá'í Faith won't deviate from the truth?"

Recently, I have been studying the Will and Testament [of `Abdu´l-Bahá] with some friends. At the end of the session there are 14 questions listed. I was finding my answers to these questions when all of a sudden, it was like a light went on. Question #5, "How will 'the mighty stronghold' of the Cause 'remain impregnable and safe"? The answer, "The mighty stronghold shall remain impregnable and safe through the obedience to him who is the Guardian of the Cause of God."

What a wonderful answer. A Guardian on this earth to keep us from deviating from the truth. A Guardian to translate the Holy Writings. A true living Guardian to guide us to God's Kingdom. How great this would be.

However, the large body of Bahá'ís don't believe this to be true. So then how do the large body of Bahá'ís keep themselves from deviating from the truth?

I read on. After the questions it has some recommended reading. One of them is the Dispensation of Bahá'u'lláh. So I read it again, looking for an answer as to how Bahá'ís can be sure that they are staying true to the Faith.

Of course, it continuously talks about the importance of the Guardianship. One quote that stands out in regards to my question is "Without such an institution, (the Guardianship) the integrity of the faith would be endangered. It's prestige would suffer, the means required to take a long, uninterrupted view over a series of generations would be completely lacking, and the necessary guidance to define the sphere of legislative action of it's representatives would be totally withdrawn." Without the Guardian the integrity of the faith would be endangered. So how is the Faith, at this present time, being kept from becoming endangered if it's believed by most that there is no Guardian?

Later, I had asked one of the friends how Bahá'ís are supposed to keep themselves from deviating from the truth. He told me that the Bahá'ís, in order to remain true to the faith are to follow the Will and Testament of `Abdu´l-Bahá. Well let's have closer look.

"By this body (the Universal House of Justice) all difficult problems are to resolved and the Guardian of the Cause of God is its sacred head and distinguished member for life of that body." But if there is no Guardian, there is no sacred head. How can a body live without a head?

"The Hands of the Cause of God must elect from their own number nine persons that shall at all times be occupied in the important services in the work of the Guardian of the Cause of God." How can this instruction be fulfilled when soon there will be no more Hands of the Cause within the large body of Bahá'ís? And therefore, they can not continually "elect from their own number nine persons that shall at all times be occupied in the important services in the work of the Guardian of the Cause of God."

It is incumbent upon every one, "to show their obedience, submissiveness and subordination unto the Guardian of the Cause of God, to turn unto him and be lowly before him." Another instruction that is not being followed, because it's believed by the large body of Bahá'ís that there is no Guardian.

"This body of the Hands of the Cause of God is under the direction of the Guardian of the Cause of God. He must continually urge them to strive and endeavor to the utmost of their ability to diffuse the sweet savors of God, and to guide all the peoples of the world..." So, if it's believed by the large body of Bahá'ís, that there is no Guardian and soon no more Hands of the Cause who is going to guide all the peoples of the world?

These are just a few excerpts taken from the Will and Testament that already, aren't being followed. Again because it's believed by most that there is no Guardian.

But with a living Guardian the instructions in the Will and Testament could be completely followed. No question. How wonderful that would be.

What have I been told about the Will and Testament of `Abdu´l-Bahá? How important is it to the Bahá'í Faith? It's of the utmost importance. That it's as if the Words have come from Bahá'u'lláh himself. That together, the Will and Testament with the most Holy Book, "are inseparable parts of one complete unit." They are both Holy Writings that can not be changed or altered. Shoghi Effendi states, speaking of the Administrative Order, that no one shall, "misconceive its character, belittle its significance or misrepresent its purpose. The bedrock on which this Administrative Order is founded is God's immutable purpose for mankind in this day."

What I see happening right now with the large body of Bahá'ís is terrifying. Because from what I see, if the Will and Testament is supposed to keep everybody true to the faith and nobody is following it, they must be already deviating. This is one of the reasons why I believe it is so important to have a living Guardian on this earth today.

Isn't there any possibility that Shoghi Effendi chose his successor and he went unrecognized?

Damaris Campbell

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True Bahá'í

Orthodox Bahá'í Blogs

Official sites:

Hands of the (Orthodox) Bahá'í Faith Blog

True Bahá'ís of Iran (Orthodox) (Persian) from the Orthodox Bahá'ís of Iran

True Bahá'í Telephonic Firesides

Personal blogs:

Canada:

Facebook

India:

Orthodox Bahá'í Blog

Persian:

Bahá'í – To be a true Bahá'í

United States:

True Bahá'í Blog & Links

Orthodox Bahá'í YouTube Channel (video blogs)

True Bahá'í

Inquiry from a Baha'i: Give up those "small obscurities" and return to the majority

The following is an email received from a believer from the Bahá'í World Faith or BWF (that is, the large organization presently headquartered in Haifa and Wilmette) Hello loved one: I am deeply saddened to see a sect, regardless of... Read more →

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http://www.truebahai.com/peace.html

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World Peace and Unity Links

[What is the Bahá'í Peace Plan?]

[`Abdu´l-Bahá on Universal Peace]

[`Abdu´l-Bahá on Race Unity]

[The Brotherhood Potential]
by `Abdu´l-Bahá

[Bahá'u'lláh on the Origin of Conflict]

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True Bahá'í

Orthodox Bahá'í Peace Plan

The Orthodox Bahá'í Faith teaches that peace is an inevitable stage in the development of humanity. It will come in two stages:

1) The Lesser Peace- which will be a political unification of the planet in which the nations of the earth will agree to cease all war and resolve boundary disputes and other disagreements with peaceful means (and if any country does wage war, all of the other countries would rise up to stop it). We can see the world moving towards the Lesser Peace right now.

2) The Most Great Peace-- a development in the future that will be characterized by the establishment of a world civilization and brotherhood. Orthodox Bahá'ís believe their own administrative structure is the embryonic pattern for such a world order. Orthodox Bahá'ís believe that the establishment of the Most Great Peace will be the fulfillment of ancient prophecies for the Kingdom of Heaven on earth.

From Shoghi Effendi's World Order of Bahá'u'lláh, describing the world commonwealth (pp. 203-204:

"The unity of the human race, as envisaged by Bahá'u'lláh, implies the establishment of a world commonwealth in which all nations, races, creeds and classes are closely and permanently united, and in which the autonomy of its state members and the personal freedom and initiative of the individuals that compose them are definitely and completely safeguarded. This commonwealth must, as far as we can visualize it, consist of a world legislature, whose members will, as the trustees of the whole of mankind, ultimately control the entire resources of all the component nations, and will enact such laws as shall be required to regulate the life, satisfy the needs and adjust the relationships of all races and peoples. A world executive, backed by an international Force, will carry out the decisions arrived at, and apply the laws enacted by, this world legislature, and will safeguard the organic unity of the whole commonwealth. A world tribunal will adjudicate and deliver its compulsory and final verdict in all and any disputes that may arise between the various elements constituting this universal system. A mechanism of world inter-communication will be devised, embracing the whole planet, freed from national hindrances and restrictions, and functioning with marvellous swiftness and perfect regularity. A world metropolis will act as the nerve center of a world civilization, the focus towards which the unifying forces of life will converge and from which its energizing influences will radiate. A world language will either be invented or chosen from among the existing languages and will be taught in the schools of all the federated nations as an auxiliary to their mother tongue. A world script, a world literature, a uniform and universal system of currency, of weights and measures, will simplify and facilitate intercourse and understanding among the nations and races of mankind. In such a world society, science and religion, the two most potent forces in human life, will be reconciled, will cooperate, and will harmoniously develop. The press will, under such a system, while giving full scope to the expression of the diversified views and convictions of mankind, cease to be mischievously manipulated by vested interests, whether private or public, and will be liberated from the influence of contending governments and peoples. The economic

resources of the world will be organized, its sources of raw materials will be tapped and fully utilized, its markets will be coordinated and developed, and the distribution of its products will be equitably regulated.

"National rivalries, hatreds, and intrigues will cease, and racial animosity and prejudice will be replaced by racial amity, understanding and cooperation. The causes of religious strife will be permanently removed, economic barriers and restrictions will be completely abolished, and the inordinate distinction between classes will be obliterated. Destitution on the one hand, and gross accumulation of ownership on the other, will disappear. The enormous energy dissipated and wasted on war, whether economic or political, will be consecrated to such ends as will extend the range of human inventions and technical development, to the increase of the productivity of mankind, to the extermination of disease, to the extension of scientific research, to the raising of the standard of physical health, to the sharpening and refinement of the human brain, to the exploitation of the unused and unsuspected resources of the planet, to the prolongation of human life, and to the furtherance of any other agency that can stimulate the intellectual, the moral, and spiritual life of the entire human race.

"A world federal system, ruling the whole earth and exercising unchallengeable authority over its unimaginably vast resources, blending and embodying the ideals of both the East and the West, liberated from the curse of war and its miseries, and bent on the exploitation of all the available sources of energy on the surface of the planet, a system in which Force is made the servant of Justice, whose life is sustained by its universal recognition of one God and by its allegiance to one common Revelation--such is the goal towards which humanity, impelled by the unifying forces of life, is moving."

Return to World Peace and Unity

http://www.truebahai.com/personal.html

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Personal Web Pages Links

K.J.'s Bahá'í Home Page Written by an individual believer, this page contains a number of articles about the Bahá'í Teachings including articles written by `Abdu´l-Bahá, the Center of the Covenant, and by Mason Remey, Second Guardian, among others. In addition, there is a small library of historical documents of interest to Orthodox Bahá'í's.

I'an's Unofficial Web Site of the Orthodox Bahá'í Faith This page, an effort of an individual Bahá'í, includes the web page owner's personal declaration of faith, plus links to online "fireside" lessons and "deepenings" using Real Audio.

Web Pages of Various Orthodox Bahá'í Groups:

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True Bahá'í

The Relevance of the Bahá'í Teachings in Today's World

by David Maxwell

In the apparent madness of today's world, there appears to be a need for "something" at times, in order that a sense of sanity may be found for the answers to some very vexing questions. The Bahá'í Teachings proclaim to be the message of God for this day, which should be the end of the discussion, but after 160 years on this Earth, with turmoil seeming to increase daily rather than decrease, we seem to have a paradox on our hands. Yet, the Bahá'ís gain a feeling of comfort from the promises of the Teachings.

While thinking of proofs for this subject, I could think of nothing that is happening in the world today that could not be solved, or could have been avoided in the first place, through the following of the precepts and guidance of the Bahá'í Teachings. I must emphasize that the Orthodox position must be assumed in order to make the above statement true. There must be a Guardian at the helm in order for the Faith to yield its intended efficacy. Yet, while we understand that the ignoring of God's plan for this day led to today's problems, we also possess the comfort of the powerful Prayers and assurances in the Writings of this Most Great Revelation.

The skeptic could argue that while the Faith has been on this Earth since the mid-nineteenth century, it has had little to no influence on bringing an out-of-control world to bay, as evidenced by two major world wars, countless world conflicts, famine and pestilence of untold magnitude, not to mention untold heartache to humanity. Thus, it has seemingly had little success in bringing the Kingdom of God on Earth, as foretold in the Holy books. But wait. Did not Bahá'u'lláh proclaim, while he remained a prisoner of unjust governments during most of His ministry, that mankind had a chance of experiencing the prophesied period of peace on Earth if but the rulers of the world would accept his Teachings and follow Him? We know the results of that. And as each succeeding generation has witnessed, the problems and suffering have increased such that many on this Earth can not find safety and peace even in their own homes.

Consider Bahá'u'lláh's statement "Anticipating the System which the irresistible power of His Law was destined to unfold in a later age, He writes: "The world's equilibrium hath been upset through the vibrating influence of this most great, this new World Order. Mankind's ordered life hath been revolutionized through the agency of this unique, this wondrous System--the like of which mortal eyes have never witnessed. The Hand of Omnipotence hath established His Revelation upon an unassailable, an enduring foundation. Storms of human strife are powerless to undermine its basis, nor will men's fanciful theories succeed in damaging its structure." -- Shoghi Effendi, The World Order of Bahá'u'lláh, p. 109

That quote seems to hold particular power for me, both in providing reasons for the world's troubles, and in proclaiming hope for the future. The world's equilibrium. What can be more important than the equilibrium of an entity? Without equilibrium there is no sense of balance, without balance there is at the very least considerable difficulty. And as each generation has witnessed, the problems have increased to the degree that there seems absolutely no solution for

many of them. And why would God destine havoc upon the very creatures He loves? Bahá'ís know that since God's call was not heeded by the rulers of the world many years ago, we were put on the path of "doing it the hard way." Mankind's choice; not His. Yet there remains a comfort..."nor will men's fanciful theories succeed in damaging its structure."

As children, most of us suffered hardships of some sort or another. But the world had a safeness, a saneness to depend upon. At least our world in the United States did. World War II, while murderously horrible to those directly involved, was certainly not the end of things for most of us. In fact, many of the modern medicines and conveniences we have today had their beginnings from that War; penicillin, the harnessing of atomic energy, the development of a network of highways, the development of jet aircraft to enable swift circumvention of the globe. Many of the Bahá'í principles found sanctuary as well, such as the intermarriage of the races.

All the while we continued to feel the safeness and saneness of our country, with a distant view of the hardships of others. And then that was taken from us when the Russians launched their Sputnik beyond the gravitational pull of the Earth in 1957. Now, we became vulnerable. And with the capture of Gary Powers and his U2 spy plane, we came to realize that our government at times withheld information from us, and was capable of the little white lie. Where had the good old days gone? A maturity we did not want was thrust upon us. Would these things have happened to us if the rulers of the world had followed the directives of Bahá'u'lláh and had been following the Bahá'í Teachings?

Then, the ultimate tragedy struck. When the Guardian Shoghi Effendi died in late 1957, the Hands of the Cause quickly tossed out the very essence of the Faith, the Institution of the Guardianship. This act lead additionally to the end of the Institution of the Hands, the re-writing of many passages in the Holy Books, and the illicit handling of the money contributions to the Faith. While the Hand's actions were not bad enough, even more unfortunate was the fact that the overwhelming majority of believers bought it lock, stock, and barrel. Yet there remained a comfort zone for those who continued to support the Institution of the Guardianship.

Later, during the Cuban missile crisis, Russia blinked first. A magnified acceleration of the ills of mankind was everywhere. The rampant use of recreational mind-altering drugs put parents in a dither, and numbed the senses of young people. Would that have happened if the Teachings had been widely followed? And then there was the sexual revolution. Its results have carried unresolved to this day, with increasing perversity. Fast forward. Abortion. What to do? The murder of those who support it. The murder of those who do not support it. And through the Aids virus, the murder of many others. Now we are faced with the consequences of cloning. Will a human clone have a soul? What about stem-cell research? Have to ask the Guardian. Unfortunately, the man on the street has to ask, "What do you mean, ask the Guardian? What Guardian are you talking about?" How do we solve Ebola or SARS? How about terrorism? Shall we solve that on our own, unaided by a Guardian presiding over the Universal House of Justice?

During my working years, I learned many lessons of the goodness of people, and of their treachery. I recall a particularly stressful period when the world-famous McKinsey Corporation came to call, and spent several months roaming around various departments of the company. We were told... "these guys are not efficiency experts, cooperate fully and truthfully with them to assist them in

their research." Yeah. Right. When they eventually compiled and released their findings, we had to enact their guidelines. The McKinsey folks, to no one's surprise, found we were overstaffed. That much of our staff was located in the field at various production units, some being hundreds of miles apart, was of no consequence. To cover all the bases we could transfer a half person to cover the defined half-day job at one location; the remaining half person would cover the half-day job at another location. Piece of cake. But over time we somehow managed to accomplish the guidelines. Then management was on our case about the reduced service levels we were providing.

Additionally, our vocabularies were enhanced, with buzzwords such as "rationalization of staff." We were puzzled; what did that mean? Quite simply it meant "reduction of staff." Then I read an article that helped me understand. In order to rebuild a company into a more efficient entity, you must first obliterate the old one. Are not all the old established institutions of the world being obliterated? Like it or not, we are all a part of it. Even the old order of the Bahá'í Faith is in the process of eventual obliteration. While we can take comfort that future generations will benefit from the faithful believers of this period, who hold steadfast to the Bahá'í Covenant, that does not mean it has been an easy path. But God is there with a comforting presence to provide all our needs.

And I cannot recount the continuous tumult we see around us every day of our twenty-first century lives. There is a crisis of the day, and if there isn't a genuine crisis, the news media will fabricate one. Today's scary headline is often never heard of again. We do not know what to believe or who to trust. All the while, our lives and those around us have been in constant change. Most of us hate change. Yet, did not Bahá'u'lláh, `Abdu´l-Bahá, and Shoghi Effendi tell us in their prolific writings, that the World's equilibrium had been upset, and that change of a magnitude never before seen would occur in this world, until the day that Bahá'u'lláh's message was fully instituted?

So here we are, over forty years after the Hands foisted the ultimate crisis on the world, disturbing the intended path of development of the Faith, to make conditions even worse in the world than they would have been had the Second and Third Guardians been recognized by the majority of the Faith. We have the illicit organization in Haifa ruling their flock with their very own man-made version of the Bahá'í Faith. How can the world expect to be any better off? It's a marvel that the world is still spinning, and that the problems are not worse than they are. Now, back to Bahá'u'lláh's quote: "The Hand of Omnipotence hath established His Revelation upon an unassailable, an enduring foundation. Storms of human strife are powerless to undermine its basis, nor will men's fanciful theories succeed in damaging its structure." We are assured of the eventual victory of the Bahá'í Faith. Can anything be more comforting than knowing that men's fanciful theories cannot succeed in damaging the intended path of the Faith?

I challenge anyone to refute that any of the ills of the world over the past 150 years could not have been mitigated through the intended efficacy of the true Bahá'í Teachings, as established by Bahá'u'lláh, taught by the Master `Abdu´l-Bahá, further defined through the pen of Shoghi Effendi, upheld by Mason Remey, and championed through the Guardianship of Joel B. Marangella. Name just one. Can't do it can you?

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Charles Mason Remey
Second Guardian of the Cause of God

Charles Mason Remey, appointed by Shoghi Effendi as Hand of the Cause, and as the President of the embryonic Universal House of Justice (known as the "International Bahá'í Council"), his accession to the office of the Guardianship occurred automatically upon the death of Shoghi Effendi.

Unfortunately, the Hands of the Cause of God at the time of Shoghi Effendi's death, did not accept Mason Remey's appointment. Instead, they seized control over the affairs of the Faith and expelled Mason Remey, thereby establishing the Most Great Violation of the Covenant of Bahá'u'lláh.

To read selections of Mason Remey's writings, please click the links below.

Proclamation of Mason Remey

Mason Remey on the Great Catastrophe

Extracts from the Daily Observations made to the Hand of the Faith in the Holy Land

Appeals to the Hands of the Faith

Announcement to the Hands of the Faith

The Encyclical Letters to the Bahá'í World

The Question of the Guardianship (compiled by Mason Remey)

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True Bahá'í

An Examination of Independence of Thought Versus Mindless Conformity Within the Bahá'í World Faith

Introduction

Ever since I came upon the truth of the continuing Guardianship, I have been unable to reconnect with the heterodox organization. Any attempt to associate with them has caused me much spiritual torment, as though they represent some evil principality, power and spiritual wickedness in high places spoken of in Ephesians 6:12 ["For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places"]. Because of my fear of being cast out and shunned by individuals who were dear to me, I tried to deny the truth. I only suffered tremendous spiritual, emotional, physical, and material hardship as a consequence to the point where I began to doubt that Bahá'u'lláh is God's Manifestation for this day.

In 2003, I received a visit from auxiliary board members of the heterodox organization. I was very intimidated by them. They came to my home, and in the spirit of `Abdu'l-Bahá, I made every effort to be hospitable and courteous. As humble as I was, they acted as bullies and did not mention God once in our meeting. Still, I did not have the courage to let them know that they were violating the Covenant of Bahá'u'lláh and had not one ounce of respect for our beloved `Abdu'l-Bahá. Please forgive me for my cowardliness. I suffered greatly for this.

[Note: Vonda has once again joined the ranks of the faithful believers in the Orthodox Bahá'í Faith]

An Examination of Independence of Thought
Versus Mindless Conformity Within the Bahá'í World Faith
by Vonda Turner

"*Almighty God hath created the mind free. All attempts to influence it by temporal punishments or burthens . . . are a departure from the plan of the holy author of our religion . . . No man shall be compelled to frequent or support any religious worship or ministry or shall otherwise suffer on account of his religious opinions or belief, but all men shall be free to profess and by argument to maintain, their opinions in matters of religion.*" —Thomas Jefferson

"*The Conscience of man is sacred and to be respected*"- `Abdu'l-Bahá

I was loyal to the Bahá'í World Faith leadership and administrative structure even when I found through my own investigation that this leadership structure was not the intention of founders Bahá'u'lláh and `Abdu'l-Bahá. I was compelled to remain loyal to the Bahá'í World Faith, even though I disagreed with their beliefs on the leadership structure, because I was a victim of the abusive forces meted out by the leadership, who manipulate members into compliance by deliberately creating errors of perspective (Ruggiero 97) among the members, concealing vital historical information, and utilizing social and psychological sanctions, or "gross and subtle pressures to keep every individual member in

line" (Allport 66).

My paper will be an analysis of tactics utilized by Bahá'í leadership to compel me to go against beliefs formulated through my independent investigation. The paper will apply Allport theories of in-group membership to my experience as a Bahá'í and examine Ruggiero's principles for critical thinking as they parallel with the Bahá'í principle "Independent Investigation of Truth."

Human beings are social creatures and have fundamental needs for love, affection and belongingness (Abraham Maslow). Allport points out that people "….like to be with people: they have simply found people lock-stitched into the very fabric of their existence (Allport 61). The presence of other people in our lives validate our existence as good and meaningful. Membership in socially ascribed or achieved in-groups provide us with identity, a sense of belonging, and a forum by which we can have our needs met for achievement, status, responsibility and reputation (Allport, Maslow). My membership in the Bahá'í World Faith was an achieved status because I had to fight to be apart of a community consisting of members of my reference groups (Allport 63), who I perceived to be well informed, progressive, educated, and economically self-sufficient, qualities and lifestyle I sought to have in my own life (Allport 65, Sherif 65). I had let go of the Christian circles of my youth and embraced a religion founded upon my personal beliefs in the unity of God, religion, and the human race. Membership in the Bahá'í World Faith validated my identity and put me in alignment with what I believed was God's purpose for me, as well as, the destiny of humankind. My service to the Bahá'í community was to perform music at Bahá'í gatherings and events. This function was rewarding, in that with it, I had developed a sense of purpose and high reputation in the community (Maslow). My loyalties to the community developed through strong identification and rewarding service work and within a period of 1 year, I became cemented in the structure that being a Bahá'í had provided for my life (Allport 61).

For 11 years, I lived my life according to Bahá'í standards and expectations. I had settled into "a way of living with characteristic codes and beliefs, standards and 'enemies' " (Allport 66). Everyday, I performed water ablutions and recited the Bahá'í obligatory prayer. I regularly attended Bahá'í fellowship services and events. I developed strong friendships, and married into a prominent Bahá'í family. And I had passively accepted what everybody in the Bahá'í World Faith seem to know (Ruggiero 44), that (their so-called) Universal House of Justice (UHJ) was the supreme and infallible governing body of the religion. From that body, all of the subordinate Bahá'í institutions and members received their guidance, a guidance that is considered tantamount to receiving guidance from God. A demonstration of loyalty to the Bahá'í World Faith is one's dislike and non-association with an out-group of Bahá'ís (Allport 67) who challenge and threaten the existence of the current leadership structure headed by the UHJ.

The most gross of pressures (Allport 66) meted out by the UHJ to keep members in compliance within the Bahá'í World Faith consists of the consequences to questioning the authority, legitimacy and the infallibility of the UHJ. Built into Bahá'í social consciousness is the belief that to go against the UHJ is tantamount to going against God. To do so is viewed as breaking God's covenant, which is an unforgivable sin. Those who rebel against or oppose the UHJ are declared to be covenant-breakers, suffering with a soul sickness, a contagious cancer that could spread through association with members of the covenant-breaker out-group. [In truth, a covenant-breaker is one who opposes the Guardian according to the Will and Testament of `Abdu'l-Bahá] I along with other ex-Bahá'ís perceive this threat

of excommunication, as an abuse of power, because it manipulates a person's sense of belongingness, identity and self-esteem. The threat of excommunication also stifles the freedom to independently investigate, examine, and criticize the UHJ's claim of infallible authority.

I accepted most of the fundamental principles of the Bahá'í World Faith through independent reading and understanding. However, I had passively accepted that the institution of the UHJ was legitimate (Ruggiero 44) , until the year 1999 with the advent of the World Wide Web, I had accessed information regarding the intended nature and the actual history of successorship in the Bahá'í World Faith, which the leadership had deliberately concealed from the masses.

Ruggiero proposes that to know something requires more than having the right answer. It involves the ability to express what is known and how we came to know it (Ruggiero 41). During the majority of my time as a Bahá'í, I could not articulate the reasons I believed in the legitimacy and infallible authority of the UHJ. I was subjected to mindless conformity, an "error of perspective" (Ruggiero 97), because I believed in the UHJ from the way it appeared, without knowledge of its history or how it came to be (Ruggiero 97). I agree with Ruggiero that I had followed members lead because I had not thought for myself (Ruggiero 102). But I did not have the information necessary to establish a sound conclusion about the UHJ's authority, because, up until the existence of the World Wide Web, this information had been concealed from the majority.

One of the basic principles expounded upon by Bahá'í prophets is that we live in a day and age that requires us to utilize our own God given faculties to independently investigate and determine the truth. To do so is regarded as the "best beloved of all things in My [God's] sight…", that we should "… see with our own eyes, and not through the eyes of others (Hidden Words of Bahá'u'lláh from the Arabic 3-4). Through this writing God has encouraged us to exercise freedom of independent thought. So, I applied characteristics of critical thinkers to the issue at hand (Ruggiero 20-21). I was honest about the fact that I did not know how the UHJ came to have so much authority. I regarded the question of the UHJ's legitimacy in the face of new information as a controversial and exciting issue. After reading through the newly discovered information, I based my conclusions, on supportive evidence found in the Bahá'í Holy Writings, that the UHJ's existence is not infallible and lacks the authority it claims to possess.

The information undeniably tells the straightforward truth. There is no need for interpretation; any person after reading this information would come to my same conclusion, that the current successor is in a position of authority based on notions that are contrary to the will of the religion's founding fathers.

Did I go against my conscience, and disregard this new-found truth, so as to remain in good standing in the sight of the community and God? How had I been affected by this new discovery while under the gross pressure to comply with the standards of a false leadership? At first, I was excited about the new information and joined forces with the Orthodox Bahá'ís, regarded as the enemy of the Bahá'í World Faith. The Orthodox Bahá'í community is a very small minority of Bahá'ís that uphold and promote the true path of successorship and leadership as intended by the Bahá'í prophets. But my association with that group was short-lived, as I was pulled by the stronger forces of the dominant majority to maintain my identity as a good and compliant Bahá'í within the larger community (Allport 65)-66).

For awhile I tried to ignore my conscience and remain loyal to the UHJ despite my discovery of the truth. The thought of being shunned by people who had been part of my being, was pretty devastating. I begin to second guess my interpretations and perceptions of the new information. It was difficult for me to accept that I had come across the truth, when so many thousands of people where in the dark, even with the existence of the Orthodox Bahá'í community. Because I second guess what I had discovered through reading and critical analysis, I became confused, bitter and unhappy towards all Bahá'ís. In the end I stand alone having no association with any of the Bahá'í groups.

After examining my membership in the Bahá'í World Faith, I conclude that the force that caused me to ignore what I had discovered through independent reading, critical thinking and observation is the fear of not having my needs met as defined by Abraham Maslow. The fulfillment of these needs is essential to human existence. It is an abuse of power to impose a sociological punishment which would threaten the fulfillment of essential human needs, simply because one has arrived at a truth derived from his independent investigation. I was a victim of these abusive forces, but only after I confronted the leadership about my discovery. I saw that what was in the real world did not match the written intentions of the Prophets.

That the leadership would encourage mindless conformity is a violation of the Independent Investigation of the Truth, one of the twelve fundamental principles upon which the Bahá'í religion was built. These tactics of concealing vital historical information from the masses, and the gross and subtle pressures used to keep members in line have been justified on the basis of maintaining cohesiveness and unity within the Bahá'í World Faith. But I (and others) argue that such knowledge is condoned because it threatens the existence of a self-appointed leadership within the Bahá'í World Faith.

Given all this, the question I have is, “Should we place greater value on independence and freedom of conscience or on dependence and mind slavery?

Posted at 09:34 AM in sans-Guardian Bahá'ís | Permalink | Comments (9)

True Bahá'í

Reflections on the passing of Dr. Ali-Muhammad Varqa

The passing of Hand of the Cause, Dr. Ali-Muhammad Varqa, on 22 September 2007 was the end of an era for the sans-Guardian Bahai Faith that is presently headquartered in Haifa and Wilmette.

Dr Varqa came from a distinguished family of holy Baha'is. Dr. Varqa was a descendant of the revered martyr, Hand of the Cause Aqa Mirza Varqa, and received his name by Abdu'l-Baha in memory of his illustrious grandfather. His father, Hand of the Cause Valiyu'llah Varqa, was the trustee for the Huquq'ullah for Shoghi Effendi. Upon his father's death, Dr Varqa was appointed a Trustee of the Huquq by Shoghi Effendi just two years before the first Guardian's passing, and he continued to serve in that capacity on behalf of the Custodians and then the headless UHJ after it was created by the Hands.

Dr. Varqa was one of the nine Hands who met after the passing of Shoghi Effendi in order to open the Guardian's safe and desk in their futile search for Shoghi Effendi's Will and Testament. During the ministry of the Custodians following Shoghi Effendi's death, Dr. Varqa sometimes acted as one of the "substitute Custodians" in the absence of a permanent Custodian from Haifa. Dr. Varqa was the last living Hand of the Cause appointed by Shoghi Effendi. His death now means that organization is not only permanently deprived of its Guardian, but also now its Hands of the Cause.

How said it must be for Dr. Varqa to enter the Abha Kingdom in disgrace, In such sharp contrast to the station of glory to which his father and grandfather must have attained in the next world. To be counted amongst the instigators of the Great Violation must torment his soul. What a dubious honor it must be to be identified publicly as the "last Hand."

Of course, the Institution of the Hands of the Cause and of the Guardianship are alive and well in the Orthodox Bahai Faith, despite the efforts of the violators to kill these essential Institutions of Baha'u'llah's Kingdom. Although the Orthodox Baha'is are incredibly small in number, they have intact and functioning the Bahai Administrative Order as intended by Baha'u'llah and Abdu'l-Baha, as a shining beacon of light and guidance for the world. The Orthodox Baha'is have an activated International Bahai Council, with the Guardian (Joel B. Marangella) as its head, and both national and local councils serving under it. The Guardian has appointed 8 Hands of the Cause (one of whom was appointed posthumously).

After Shoghi Effendi's death, the Hands met together in secret conclave and decided the end of the Guardianship, declaring "Badah," that God had changed His mind. Then, instead of allowing the International Bahai Council, the embryonic UHJ created by Shoghi Effendi, to head up the Faith, the Hands appointed "Custodians" to exercise "all such functions, rights and powers in succession to the Guardian of the Bahá'í Faith" and then to deliver those illegitimate rights and powers to the illegitimate UHJ of their own making. As a result of this violation, the Hands actions threatened the end of the Guardianship and of the Institutions of the Hands (which can only be appointed by the Guardian). If not for the heroic deeds of Mason Remey and his followers, and now of Joel B. Marangella, and those who obey his Guardianship, in keeping alive these Institutions of the Cause of God, the Administrative Order of Baha'ullah might have been lost!

But it is not too late. The followers of the illegitimate UHJ now sitting in Haifa have the opportunity to right this wrong and to try to redeem the name of Dr Varqa and his fellow violating Hands. They simply must abandon this violation and approach the Guardian of Cause with humility and devotion, recognizing his Guardianship and offering their loyalty to him. They will be welcomed back to the true Cause of God and the healing Message of Baha'u'llah at last can begin to be spread throughout the world, and not a moment too soon.

Posted at 07:59 PM in sans-Guardian Bahá'ís | Permalink | Comments (1) | TrackBack (0)

True Bahá'í

Bahai Liberty

In observing the behavior of the leaders of the Baha'is who presently occupy the Bahai World Center in Israel and the Wilmette headquarters of the Bahai Faith in the USA, you might not realize that one of the fundamental teachings of the Cause of Baha'u'llah is that individual conscience and the liberty of the individual is essential for peace and for the spiritual growth of humanity.

In the words of Abdu'l-Baha:

"*The standard of liberty is held aloft in this land. You enjoy political liberty; you enjoy liberty of thought and speech, religious liberty, racial and personal liberty. Surely this is worthy of appreciation and thanksgiving.... Liberalism is essential in this day -- justness and equity toward all nations and people.*" (The Promulgation of Universal Peace, p. 390)

In other passages, Abdu'l-Baha refers to liberty and freedom as bestowals from God. Any right thinking person will see that the heart of religion is the relationship and mystical union of the individual with God. Without liberty and freedom of conscience, it is impossible for mysticism to flourish.

The agencies of the State, corporate boards and bodies of all type have no soul. Spiritual progress and understanding does not come from committees and agencies. It is only the free individual, who answers to and communes with God, that can spiritually grow and apprehend the mysteries of the Holy Spirit. Without freedom of the individual, there can be no inspiration, no creativity, and no progress. Without liberty, all is lost.

How then did the Cause of Baha'u'llah become so denigrated and polluted by the pernicious ideas that the thoughts and minds of Baha'is must be controlled and limited for the sake of unity and protection of the community?

Posted at 10:22 PM in sans-Guardian Bahá'ís | Permalink | Comments (0) | TrackBack (0)

True Bahá'í

Este es el dia el cual no lo seguirá la noche

Las palabras siguientes fueron escritas por el guardian por medio de su secretaria a la Señorita Helen Campbell en el Noviembre 25, 1948:

"El considera que si_____reflexione más profundamente en los cimientos de la Revelación Divina, ella tambien llegará a entender a la Guardianía. Una vez que la mente y el corazón hayan apretado al hecho que Dios guía a hombres por medio de un Encargado de expresar Sus dichos, un ser humano, un Profeta, infallible, que no haga errors, es una proyección de pura logica de ésa aceptación de aceptar tambien a la estación de `Abdu'l-Bahá y de los Guardianes. Los Guardianes son la evidencia de la madurez de la humanidad en el sentidonque ya por ultimo hombres han progresado hasta el punto de tener un mundo, y necesitando a una administración mundial par los asuntos humanos. En la jurisdicción espititual tambien han alcanzado el punto donde Dios pudiera dejar en las manos humanas (es decir, los Guardianes) guiados directamente por El Bab y Bahá'u'lláh, así como declara el Maestro en Su Voluntad, los asuntos de Su Fé para ésta Dispensación. Esto es lo que significa "Este es el dia el cual no lo seguirá la noche". En ésta Dispensación, la guía divina fluye hacia nosotros en éste mundo después de la acencióndel Profeta por medio de, primero el Maestro, y luego los Guardianes. Si una persona pueda aceptar a la función de Bahá'u'lláh, no debería presentarse para ellos ninguna dificultad el aceptar tambien lo que El ha conferido en un individuo divinamente guiado en asuntos que pertenecen a la Fé"

The following words were written by the Guardian through his secretary to Miss Helen Campbell on November 25, 1948:

"He feels that if .....ponders more deeply about the fundamentals of Divine Revelation, she will also come to understand the Guardianship. Once the mind and heart have grasped the fact that God guides men through a Mouthpiece, a human being, a Prophet, infallible and unerring, it is only a logical projection of this acceptance to also accept the station of 'Abdu'l-Baha' and the Guardians. The Guardians are the evidence of the maturity of mankind in the sense that at long last men have progressed to the point of having one world, and of needing one world management for human affairs. In the spiritual realm they have also reached the point where God could leave in human hands (ie. the Guardians')

guided directly by the Bab and Baha'u'llah, as the Master states in His Will, the affairs of His Faith for this Dispensation. This is what is meant by "this is the day which will not be followed by night." In this Dispensation, divine guidance flows on to us in this world after the Prophet's ascension through , first the Master, and then the Guardians. If a person can accept Baha'u'llah's function, it should not present any difficulty to them to also accept what He has ordained in a divinely guided individual in matters pertaining to the Faith."

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The Great Catastrophe

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Shoghi Effendi
Mason Remey
Joel B. Marangella

Why Will it Happen?

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How Can We Prepare?

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Mason Remey
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The Great Catastrophe

Prophecies for Our Time

A Collection of Writings of the Guardians of the Orthodox Baha'i Faith

The Writings of Baha'u'llah warn us of a future time when a great catastrophe will overcome humanity. His Teachings don't tell us when the Great Catastrophe will come -- only that it will come. Perhaps it is now upon us.

The purpose of this web site is to gather writings on this subject by the Guardians of the Orthodox Baha'i Faith in order to discover WHAT will happen, WHY it will happen, and WHAT we can do to prepare!

TO NAVIGATE OUR SITE, SIMPLY CLICK THE LINKS ON THE LEFT BORDER

Please submit any additional quotes from the Guardians' writings, or send your questions or comments: *Email uses JavaScript to defend against SPAM.*
You must enable JavaScript to contact me.

For more information about the Orthodox Baha'i Faith: TRUEBAHAI.com

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What Will Happen?

Shoghi Effendi Mason Remey Joel B. Marangella

FROM THE WRITINGS OF JOEL B. MARANGELLA, THIRD GUARDIAN

to make the inquirer more receptive

The faithful believers have certainly been as shocked, stunned, saddened and dismayed by the recent unforeseen and heinous terrorist attacks on the World Trade Center and the Pentagon as their fellow-Americans and grieve along side them at the great loss of life incurred by so many innocent victims. Their hearts go out especially to those who have lost their loved ones in this terrible and unprecedented tragedy and they remember them in their prayers.

We, as Bahá'í's, have the assurance and the consolation from our Writings that those who have lost their lives in this tragic event have ascended to a greater world.

In the midst of this darkness that has fallen upon the world there are traces of some light. It is interesting that this view should also be expressed in a recent article that has appeared in one of the Australian newspapers which states that the Afghans have a proverb: "After every darkness there is light."

Why Will it Happen?

Shoghi Effendi Mason Remey Joel B. Mara

It has been gratifying to see the volume of material appearing in the press about the teachings of Islam as well as the numerous statements made by Muslim clerics and officials in interviews held on TV news programs emphasizing that the Qu'rán does not sanction terrorism and explaining the true position of Islam. In fact, a recent newspaper article appearing in the Australian press has devoted two full pages to a presentation of the facts concerning the teachings of Islam, including even a description of the difference between the Shí'ih Muslims and Sunni Muslims. The reader then comes to understand that the terrorists represent a fanatical fringe element who have perverted the teachings of Muhammad to justify their acts of terrorism.

No doubt, you have also seen on TV the pictures of the visit of the President of the United States to a Mosque (with a copy of the Qu'rán on the table in front of him) and have heard his statements in a public address in which he made the point that the war against the terrorists is not to be construed as one against Islam.

The increased understanding of Islam that has resulted from this discussion of Islam should facilitate our future teaching efforts and serve to make the inquirer more receptive to the Bahá'í teachings on the oneness of religion.

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Another good thing that has come out of this tragic event is the increased cooperation that has been brought about between most of the governments of the world in an united and determined effort to eliminate terrorism from the world from whatever quarter.
Letter to National Baha'i Council 10-1-01 (commenting on terrorist attack on U.S.)

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http://www.truebahai.com/spiritual/guardians/how-mr.html

What Will Happen?

Why Will it Happen?

FROM THE WRITINGS OF MASON REMEY, SECOND GUARDIAN

Shoghi Effendi Mason Remey Joel B. Marangella

the Spiritual Safety of the peoples of the world

The people of the Baha'i Faith believe that when the great "Judgement" falls upon the world and the two-thirds part of mankind killed by the greatest catastrophe of all times, the Spiritual Safety of the peoples of the world lies in their embracing the Baha'i Revelation.

Statement Issued by the Second Guardian of the Baha'i World Faith to Dr. SR Levy, Librarian of the State Archives, Jerusalem Israel, 9-12-62

low, coastal and valley areas that will most likely be inundated by the rising waters from the seas and oceans

The Guardian of the Faith puts forth this general statement to all Baha'is who are established and living in those low, coastal and valley areas that will most likely be inundated by the rising waters from the seas and oceans during the Great World Catastrophe. With this statement he is warning all to seriously consider any opportunity, present or future, to re-locate themselves and their families as pioneers under the Guardianship in any part of the world that they may choose on one of those high plateau areas which appear most likely to remain above the inundations after the new seas and oceans have been formed by the coming slip of the earth's crust.

Correspondence to the N.S.A. Under the Hereditary Guardianship, February 20, 1965

Shoghi Effendi Mason Remey Joel B. Marangella

time is running out

We of the Baha'i Faith (under the hereditary Guardianship) have the solution in our spiritual teachings to minister to this world need and it is necessary that we should tell the world and explain to the people that Baha'u'llah, the Great Latter-Day Messiah came to the world over a century ago and established His Cause upon Earth. His Message of peace was refused by the rulers and Kings of the world. Time is running out and shortly, we do not know exactly when, the Great Judgement of mankind will fall. This is our message to the world of today....

....The coming world catastrophe is like a surgical operation....that one has to face....most unpleasant to say the least...but a thing that must be faced and met.

Correspondence to the N.S.A. Under the Hereditary Guardianship, May 29, 1965

How Can We Prepare?

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What Will Happen?

Shoghi Effendi Mason Remey Joel B. Marangella

Why Will it Happen?

FROM THE WRITINGS OF SHOGHI EFFENDI, FIRST GUARDIAN

plumb greater depths of consecration

The American Baha'i Community, exalted, singled out among sister communities of East and West through revelation of the Tablets of the Divine Plan, is unavoidably approaching a testing period, crucial, prolonged, potent, purifying, clearly envisaged by Abdu'l-Baha, different from but recalling in its severity the ordeals which afflicted the dawn-breakers in a former Age.

The anticipated trials will enable its members to plumb greater depths of consecration, soar to nobler heights of collective endeavor, and disclose in fuller measure the future glory of their destiny.

Might not the strain, the stress, of the strenuous period now being ushered in through inscrutable dispensations of Providence be productive of perspicuous benefits and blessings reminiscent of the incalculable outpourings of divine grace which followed closely in the train of the woeful trials immortalizing the initial, the bloodiest, the most dramatic period in the Heroic Age of the Baha'i Dispensation.

Citadel of Faith pp. 66-67

rescue a fallen and sore-tried generation

The opportunities which the turmoil of the present age presents, with all the sorrows which it evokes, the fears which it excites, the disillusionment which it produces, the perplexities which it creates, the indignation which it arouses, the revolt which it provokes, the grievances it engenders, the spirit of restless search which it awakens, must, in like manner, be exploited for the purpose of spreading far and wide the knowledge of the redemptive power of the Faith of Baha'u'llah, and for enlisting fresh recruits in the ever-swelling army of His followers. So precious an opportunity, so rare a conjunction of favorable circumstances, may never again recur. Now is the time, the appointed time, for the American believers, the vanguard of the hosts of the Most Great Name, to proclaim, through the agencies and channels of a specially designed Administrative Order, their capacity and readiness to rescue a fallen and sore-tried generation that has rebelled against its God and ignored His warnings, and to offer it that complete security which only the strongholds of their Faith can provide.

Advent of Divine Justice, p48

the chosen remnant that must survive

Shoghi Effendi Mason Remey Joel B. Marangella

Pregnant indeed are the years looming ahead of us all. The twin processes of internal disintegration and external chaos are being accelerated and every day are inexorably moving towards a climax. The rumblings that must precede the eruption of those forces that must cause "the limbs of humanity to quake" can already be heard. "The time of the end," "the latter years," as foretold in the Scriptures, are at long last upon us. The Pen of Baha'u'llah, the voice of Abdu'l-Baha, have time and again, insistently and in terms unmistakable, warned an unheeding humanity of impending disaster. The Community of the Most Great Name, the leaven that must leaven the lump, the chosen remnant that must survive the rolling up of the old, discredited, tottering order, and assist in the unfoldment of a new one in its stead, is standing ready, alert, clear-visioned, and resolute. The American believers, standard-bearers of this world-wide community and torch-bearers of an as yet unborn civilization, have girt up their loins, unfurled their banners and stepped into the arena of service. Their Plan has been formulated. Their forces are mobilized. They are steadfastly marching towards their goal. The hosts of the Abha Kingdom are rushing forth, as promised, to direct their steps and reinforce their power. Through their initial victories they have provided the impulse that must now surge and, with relentless force sweep over their sister-communities and eventually overpower the entire human race. The generality of mankind, blind and enslaved, is wholly unaware of the healing power with which this community has been endowed, nor can it as yet suspect the role which this same community is destined to play in its redemption. Fierce and manifold will be the assaults with which governments, races, classes and religions, jealous of its rising prestige and fearful of its consolidating strength, will seek to silence its voice and sap its foundations. Unmoved by the relative obscurity that surrounds it at the present time, and undaunted by the forces that will be arrayed against it in the future, this community, I cannot but feel confident, will, no matter how afflictive the agonies of a travailing age, pursue its destiny, undeflected in its course, undimmed in its serenity, unyielding in its resolve, unshaken in its convictions. July 5, 1938
Messages to America pp. 13-14

How Can We Prepare?

clear away the choking weeds

Shoghi Effendi Mason Remey Joel

Are we, the privileged custodians of a priceless Faith, called upon to witness a cataclysmical change, politically as fundamental and spiritually as beneficent as that which precipitated the fall of the Roman Empire in the West? Might it not happen--every vigilant adherent of the Faith of Baha'u'llah might well pause to reflect--that out of this world eruption there may stream forces of such spiritual energy as shall recall, nay eclipse, the splendor of those signs and wonders that accompanied the establishment of the Faith of Jesus Christ? Might there not emerge out of the agony of a shaken world a religious revival of such scope and power as to even transcend the potency of those world-directing forces with which the Religions of the Past have, at fixed intervals and according to an inscrutable Wisdom, revived the fortunes of declining ages and peoples? Might not the bankruptcy of this present, this highly-vaunted materialistic civilization, in itself clear away the choking weeds that now hinder the unfoldment and future efflorescence of God's struggling Faith?

Let Baha'u'llah Himself shed the illumination of His words upon our path as we steer our course amid the pitfalls and miseries of this troubled age. More than fifty years ago, in a

B. Marangella

world far removed from the ills and trials that now torment it, there flowed from His Pen these prophetic words: "The world is in travail and its agitation waxeth day by day. Its face is turned towards waywardness and unbelief. Such shall be its plight that to disclose it now would not be meet and seemly. Its perversity will long continue. And when the appointed hour is come, there shall suddenly appear that which shall cause the limbs of mankind to quake. Then and only then will the Divine Standard be unfurled and the Nightingale of Paradise warble its melody."
World Order of Baha'u'llah p. 33

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withstand every test
...the believers need to be deepened in their knowledge and appreciation of the Covenants of both Baha'u'llah and Abdu'l-Baha. This is the stronghold of the Faith of every Baha'i, and that which enables him to withstand every test and the attacks of the enemies outside the Faith, and the far more dangerous, insidious, lukewarm people inside the Faith who have no real attachment to the Covenant, and consequently uphold the intellectual aspect of the teachings while at the same time undermining the spiritual foundation upon which the whole Cause of God rests.
Light of Divine Guidance vol. 2 p. 84

http://www.truebahai.com/spiritual/guardians/what-jm.html

What Will Happen?

Shoghi Effendi Mason Remey Joel B. Marangella

Why Will it Happen?

Shoghi

FROM THE WRITINGS OF JOEL B. MARANGELLA, THIRD GUARDIAN

these fleeting visions will be completely forgotten

As many of the faithful friends do not have issues of Star of the West, I am copying below in its entirety a Tablet of 'Abdu'l-Baha revealed at Ramleh, Egypt, on September 1913, appearing in this old publication (Vol.IV, No. 16, 31 December 1913). In spite of the importance, significance and uniqueness of this Tablet, I do not recall that it was ever mentioned by any of the Baha'is in the several major cities of the United States where I resided at different times during my youth. Nor did I happen to come across this Tablet myself and read it with considerable surprise for the first time until a few years ago, long after the passing of Mason Remey, I might add. While I have not shared this startling Tablet with the friends before, I feel that I should do so now, not that the momentous event predicted by the Master is immediately upon us or should dominate our thinking or teaching efforts at this time, but only to relate it to a prophecy of Baha u llah with which all are familiar, I am sure, that foretells of the catastrophe that shall suddenly be visited upon a decadent and increasingly Godless world which shall cause the limbs of mankind to quake, the skins of men to creep and the eyes to stare up in terror and promises that then, and only then, will the Divine Nightingale warble His Melody. The Tablet of the Master follows:

A WORD PICTURE OF THE OLD WORLD

Look thou with seeing eyes at the world about thee and at the inhabitants thereof. Upon the stage of this immense theatre, most spectacular plays are being enacted. On one side thereof thou wilt see the victorious and vanquished legions of profit and loss. On the other side thou wilt observe the waves of the sea of folly rising and falling. Cries are being raised on every side and the agonies of revolution, revolt and unrest reach unto the ears of progressive men. There is a tremendous strike and clash between capital and labor, and the war between the aristocrats and democrats is carried on relentlessly with bow and arrow, sword and javelin. The phalanxes of a great army are drawn in battle array, each division taking its position. Armed troops and artillery are to be found in every part of the field. The flash of the swords of enmity blind the eyes from even the most remote distance, the lightning effect of breast-plate and lance and the sparkle of the bucklers of hatred light up the night and bewilder the sight. In short: strife, battle, slaughter and war are prepared in organized perfection.

On the other hand thou wilt hear that from every house strains of music are raised, and confusing melodies of harp, lyre, cymbal and flute are heard, and mad revellers are dancing to the tunes, while they are inebriated with the wine of vanishing pleasures. In

Effendi Mason Remey Joel B. Marangella

one place thou wilt behold the wanton and soiled decorations and in another the flimsy shows of the gilded class of creatures. On the one hand is to be seen the embellishment and luxury made possible through illicit wealth, and on the other hand, the ravishing of this mortal world of its beautiful appearance.

From different parts are to be heard sighs of anguish, lamentations of poverty, cries of agony and misery, -- and the calls for succor have reached to the gate of heaven. One hears the weeping of the hopeless, the appeals of the oppressed, the trembling murmurs of the helpless and the harrowing wails of the ship-wrecked in the sea of persecution. The heat of the conflagration of separation spreads on all sides, the fire of longing is raging with great intensity and the tongues of the flames of calamity leap forth in every direction. Here one sees the oppression of kings and the thoughtlessness of cabinet ministers; there one sees conflict on the battle field of thoughts and ideals by ambitious generals,statesmen and administrators of the nations and countries. They consult, scheme, plot and exchange views; they organize fallacious and superfluous companies and make false the established values; and thus do they lay and destroy the foundation of their political careers.

How Can We Prepare?

In short: when thou observest these things with the eye of reality, thou wilt see that the outcome, result and fruit of all these theatrical performances are mirages and their sweetness is bitter poison. A few days the earth shall roll on its axis, and these fleeting visions will be completely forgotten.

When thou shuttest thine eyes to this dark world and lookest upward and heavenward, thou wilt see light upon light stretching from eternity to eternity. The reality of the mysteries will be revealed. Happy is the pure soul who does not attach himself to the transient conditions and comforts, but rather seeks to attach himself to the purity, nobility and splendor of the world which endures.

Shoghi Effendi

--ABDUL-BAHA ABBAS

Mason Remey Joel B. Marangella

I do not know whether Mason Remey ever read this Tablet. I do not recall that he ever mentioned it in any of his writings about the impending catastrophe that he was convinced was so near at hand. It would appear that he had not read this Tablet, or if he had, it was so long ago that he had forgotten that in Abdu l-Baha s description of this terrible future event He had stated: A FEW DAYS THE EARTH SHALL ROLL ON ITS AXIS.

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It may be seen that the nature of this event, as described by the Master, varies markedly from the theory of Charles Hapgood which Mason subscribed to in his writings although the tragic outcome for mankind would ultimately be somewhat the same but with less loss of life. It may be recalled that according to the Hapgood theory the earth s crust will suddenly move with great rapidity over the underlying mantle as the result of a build up of the antarctic ice mass over thousands of years which coupled with the centrifugal force that this off-centered mass exerts as the earth revolves will increasingly exert a lateral pressure on the crust until a critical stage is reached and a sudden slippage of the crust for several

thousand miles occurs. In contrast, Abdu l-Baha does not refer to a crustal shift but a rollover of the earth s axis over a period of a "few days." It is evident that according to the Hapgood theory huge tidal waves are produced that rush with incredible speed over the surface of the earth causing widespread and immediate inundations of the lower lying areas. While inundations can also be expected under the axis rollover theory it would certainly seem that these inundations would much less sudden and disastrous. A book has recently come to my attention, quite by chance, titled Pole Shift which includes the theories of several scientists, all of whom, with the exception of Hapgood, who is mentioned in the book, support the statement made by the Master as they theorize that the earth s poles are due for a change in the near future due to a flip over of the earth in the same manner which they contend has occurred many times in the ancient past. One scientist even sets forth a date for this change theorizing that this will take place on the 5th of May, 2000 because of the unique and unusual alignment of the planets in our solar system at that time which will exert such a tremendous magnetic pull on the earth that it will cause this pole shift.

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Mason, as you know, was convinced that the catastrophe that he visualized would take place soon after 1963 and accordingly warned the friends to relocate to high ground as soon as possible. While he made an error in his timing of the event and the exact nature of the catastrophe as described in the Master s Tablet those who took his advice and moved to high ground within the United States at that time certainly are still well located and certainly have less to be concerned about than others, whatever the future may bring.
Joel B. Marangella (Ridvan letter) 4-18-1999

http://www.truebahai.com/spiritual/guardians/what-mr.html

What Will Happen?

FROM THE WRITINGS OF MASON REMEY, SECOND GUARDIAN

Shoghi Effendi Mason Remey Joel B. Marangella

there will be safety in the Rocky Mountain area

[The Master said] "this catastrophe that is to come will be like certain catastrophes that came in the past, where a whole people and civilizations will be wiped out and there will not be a trace left...." ...I am not certain when it is coming, but it is coming. Now when the Master was in this country He made several statements. He said time will come when New England will be tropical. Another time He said Greenland will be temperate. Well I reason out from that if New England was to move into the tropics and Greenland in the temperate zone, then the North Pole would move down into Russia. And that is one of the recent scientific theories that the poles are at a critical point. However, that simply comes as a secondary confirmation. But again, the Master said that in those days to come of trouble there will be safety for the Baha'is in the Rocky Mountain area. Now, during the past two or three months I have sent a number of my Baha'i records and placed them out in Santa Fe, New Mexico, in the Rocky Mountain area. I looked at the different places. There are any number of cities there, but Santa Fe seemed to be the best place.... But I have been getting my things up there, and I want some time within the next year or so to establish a center of Baha'i teaching in Santa Fe. Time will come, I do not know when it's coming, have no idea at all. The time will come when the people will look to that point for spiritual help and we ought to have something there. Now, it is up to different Baha'is to do what they feel they should do as far as going here, or going there is concerned. I really don't issue any general orders to tell the people to go there. But what I should tell them that there will be safety there. if necessary, there will be safety in the Rocky Mountain area.

Talk in the home of Audie Petzolt, 1961

Why Will it Happen?

Shoghi

the entire Rocky Mountain area will probably come out safely

My reason for having suggested Santa Fe as a possible center for the new N.S.A. was born from my studies of the eventual catastrophe. Although we do not know exactly when this will be, we have every reason to believe that the entire Rocky Mountain area will probably come out safely. Therefore, Santa Fe or any other place in the Rocky Mountain area would be acceptable for the center. Of course, I do not intend indicating exactly where this is to be. I shall leave that entirely up to the N.S.A. However, it would seem wise for the friends of the U.S.A. to consider their center to be situated in an area where they may be able to purchase a rather large tract of land (several acres, if possible) which they may be able to get at a reasonable price and which will be available to them for future development. In choosing their site, they ought to keep in mind the fact that we are developing a center there for a time which we project into the future and after the catastrophe.

Effendi Mason Remey Joel B. Marangella

Correspondence to N.S.A. Under the Hereditary Guardianship August 20, 1963

prophecies that forewarn man

How Can We Prepare?

Of late, your Guardian has been studying the prophecies that forewarn man of the coming of the Great Global Cataclysm in which Biblical prophecy (Ezekiel, Ch. 39) and (Zachariah, Ch. 13)tell us that 2/3 of mankind will perish. In 1910 the Master, 'Abdu'l-Baha told him (the present living Guardian of the Faith) in reply to his questions, that this would happen sometime after 1963--the date given by the Prophet Daniel, Ch. 12: "Blessed is he that waiteth and cometh to the thousand and three hundred and five and thirty days". "Abdu'l-Baha said that the Catastrophe would not be immediately after and not in the distant future...simply "after" that date.

In recent years, I have been studying other prophecies from which I figured this would be much later than I had previously thought and now, very recently, I have been studying the prophecies of the seer Nostradamus, who lived from 1503 to 1566, and who places the date 1999 that is to be preceded by a time of world wars of seven years duration.

Shoghi Effendi Mason Remey Joel B. Marangella

Ezekiel, the Hebrew Prophet, foretells this seven years of war in which (with the great catastrophe) 5/6 of the people of God and Magog (Russia) will perish.

The people of the Baha'i Faith should bear these matters in mind and each one should make his plans for the present and future as he or she may be spiritually guided.

Correspondence to the N.S.A. Under the Hereditary Guardianship, December 15, 1965

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What Will Happen?

Shoghi Effendi Mason Remey Joel B. Marangella

FROM THE WRITINGS OF SHOGHI EFFENDI, FIRST GUARDIAN

taste ye what your hands have wrought

A tempest, unprecedented in its violence, unpredictable in its course, catastrophic in its immediate effects, unimaginably glorious in its ultimate consequences, is at present sweeping the face of the earth. Its driving power is remorselessly gaining in range and momentum. Its cleansing force, however much undetected, is increasing with every passing day. Humanity, gripped in the clutches of its devastating power, is smitten by the evidences of its resistless fury. It can neither perceive its origin, nor probe its significance, nor discern its outcome. Bewildered, agonized and helpless, it watches this great and mighty wind of God invading the remotest and fairest regions of the earth, rocking its foundations, deranging its equilibrium, sundering its nations, disrupting the homes of its peoples, wasting its cities, driving into exile its kings, pulling down its bulwarks, uprooting its institutions, dimming its light, and harrowing up the souls of its inhabitants.

Why Will it Happen?

Shoghi Effendi Ma

"The time for the destruction of the world and its people," Baha'u'llah's prophetic pen has proclaimed, "hath arrived." "The hour is approaching," He specifically affirms, "when the most great convulsion will have appeared." "The promised day is come, the day when tormenting trials will have surged above your heads, and beneath your feet, saying: `Taste ye what your hands have wrought!'" "Soon shall the blasts of His chastisement beat upon you, and the dust of hell enshroud you." And again: "And when the appointed hour is come, there shall suddenly appear that which shall cause the limbs of mankind to quake." "The day is approaching when its [civilization's] flame will devour the cities, when the Tongue of Grandeur will proclaim: `The Kingdom is God's, the Almighty, the All-Praised!'" "The day will soon come," He, referring to the foolish ones of the earth, has written, "whereon they will cry out for help and receive no answer." "The day is approaching," He moreover has prophesied, "when the wrathful anger of the Almighty will have taken hold of them. He, verily, is the Omnipotent, the All-Subduing, the Most Powerful. He shall cleanse the earth from the defilement of their corruption, and shall give it for an heritage unto such of His servants as are nigh unto Him."

"As to those who deny Him Who is the Sublime Gate of God," the Bab, for His part, has affirmed in the Qayyum-i-Asma', "for them We have prepared, as justly decreed by God, a sore torment. And He, God, is the Mighty, the Wise." And further, "O peoples of the earth! I swear by your Lord! Ye shall act as former generations have acted. Warn ye, then, yourselves of the terrible, the most grievous vengeance of God. For God is, verily, potent over all things." And again: "By My glory! I will make the infidels to taste, with the hands of

son Remey

My power, retributions unknown of anyone except Me, and will waft over the faithful those musk-scented breaths which I have nursed in the midmost heart of My throne."
Promised Day is Come, pp. 3-4

Joel B. Marangella

we have no indication
We have no indication of exactly what nature the apocalyptic upheaval will be; it might be another war ... but as students of our Baha'i Writings, it is clear that the longer the `Divine Physician' (i.e. Baha'u'llah) is withheld from healing the ills of the world, the more severe will be the crisis, and the more terrible the sufferings of the patient.
Directives from the Guardian pp.12-13

How Can We Prepare?

a holocaust sparing neither prince nor peasant
On the high seas, in the air, on land, in the forefront of battle, in the palaces of kings and the cottages of peasants, in the most hallowed sanctuaries, whether secular or religious, the evidences of God's retributive act and mysterious discipline are manifest. Its heavy toll is steadily mounting--a holocaust sparing neither prince nor peasant, neither man nor woman, neither young nor old.
Messages to America p. 46

Shoghi Effendi

the end of a bankrupt and of a fundamentally defective civilization
For reasons which are only too obvious the Baha'i philosophy of social and political organization cannot be fully reconciled with the political doctrines and conceptions that are current and much in vogue to-day. The wave of nationalism, so aggressive and so contagious in its effects, which has swept not only over Europe but over a large part of mankind is, indeed, the very negation of the gospel of peace and of brotherhood proclaimed by Baha'u'llah. The actual trend in the political world is, indeed, far from being in the direction of the Baha'i teachings. The world is drawing nearer and nearer to a universal catastrophe which will mark the end of a bankrupt and of a fundamentally defective civilization.
Light of Divine guidance vol. 1 p 55

Joel B. Marangella

violent derangement
Against the background of these afflictive disturbances--the turmoil and tribulations of a travailing age--we may well ponder the portentous prophecies uttered well-nigh fourscore years ago, by the Author of our Faith, as well as the dire predictions made by Him Who is the unerring Interpreter of His teachings, all foreshadowing a universal commotion, of a scope and intensity unparalleled in the annals of mankind.

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The violent derangement of the world's equilibrium; the trembling that will seize the limbs of mankind; the radical transformation of human society; the rolling up of the present-day Order; the fundamental changes affecting the structure of government; the weakening of the pillars of religion; the rise of dictatorships; the spread of tyranny; the fall of monarchies; the decline of ecclesiastical institutions; the increase of anarchy and chaos; the extension and consolidation of the Movement of the Left; the fanning into flame of the smouldering fire of racial strife; the development of infernal engines of war; the burning of

cities; the contamination of the atmosphere of the earth--these stand out as the signs and portents that must either herald or accompany the retributive calamity which, as decreed by Him Who is the Judge and Redeemer of mankind, must, sooner or later, afflict a society which, for the most part, and for over a century, has turned a deaf ear to the Voice of God's Messenger in this day--a calamity which must purge the human race of the dross of its age-long corruptions, and weld its component parts into a firmly-knit world-embracing Fellowship--a Fellowship destined, in the fullness of time, to be incorporated in the framework, and to be galvanized by the spiritualizing influences, of a mysteriously expanding, divinely appointed Order, and to flower, in the course of future Dispensations, into a Civilization, the like of which mankind has, at no stage in its evolution, witnessed.
Messages to Baha'i World 1950-57 p 103

oppression will envelop the world
"The winds of despair," writes Baha'u'llah, as He surveys the immediate destinies of mankind, "are, alas, blowing from every direction, and the strife that divides and afflicts the human race is daily increasing. The signs of impending convulsions and chaos can now be discerned, inasmuch as the prevailing order appears to be lamentably defective."

"Such shall be its plight," He, in another connection, has declared, "that to disclose it now would not be meet and seemly." "These fruitless strifes," He, on the other hand, contemplating the future of mankind, has emphatically prophesied, in the course of His memorable interview with the Persian orientalist, Edward G. Browne, "these ruinous wars shall pass away, and the `Most Great Peace' shall come.... These strifes and this bloodshed and discord must cease, and all men be as one kindred and one family." "Soon," He predicts, "will the present-day order be rolled up, and a new one spread out in its stead." "After a time," He also has written, "all the governments on earth will change. Oppression will envelop the world. And following a universal convulsion, the sun of justice will rise from the horizon of the unseen realm." "The whole earth," He, moreover, has stated, "is now in a state of pregnancy. The day is approaching when it will have yielded its noblest fruits, when from it will have sprung forth the loftiest trees, the most enchanting blossoms, the most heavenly blessings." "All nations and kindreds," Abdu'l-Baha likewise has written, "...will become a single nation. Religious and sectarian antagonism, the hostility of races and peoples, and differences among nations, will be eliminated. All men will adhere to one religion, will have one common faith, will be blended into one race, and become a single people. All will dwell in one common fatherland, which is the planet itself."

What we witness at the present time, during "this gravest crisis in the history of civilization," recalling such times in which "religions have perished and are born," is the adolescent stage in the slow and painful evolution of humanity, preparatory to the attainment of the stage of manhood, the stage of maturity, the promise of which is embedded in the teachings, and enshrined in the prophecies, of Baha'u'llah. The tumult of this age of transition is characteristic of the impetuosity and irrational instincts of youth, its follies, its prodigality, its pride, its self-assurance, its rebelliousness, and contempt of discipline.
Promised Day is come pp. 115-116

so great a catastrophe in human affairs
The whole of mankind is groaning, is dying to be led to unity, and to terminate its age-long martyrdom. And yet it stubbornly refuses to embrace the light and acknowledge the sovereign authority of the one Power that can extricate it from its entanglements, and avert the woeful calamity that threatens to engulf it.

Ominous indeed is the voice of Baha'u'llah that rings through these prophetic words: "O ye peoples of the world! Know, verily, that an unforeseen calamity followeth you, and grievous retribution awaiteth you. Think not that which ye have committed hath been effaced in My sight." And again: "We have a fixed time for you, O peoples. If ye fail, at the appointed hour, to turn towards God, He, verily, will lay violent hold on you, and will cause grievous afflictions to assail you from every direction. How severe, indeed, is the chastisement with which your Lord will then chastise you!"

Must humanity, tormented as she now is, be afflicted with still severer tribulations ere their purifying influence can prepare her to enter the heavenly Kingdom destined to be established upon earth? Must the inauguration of so vast, so unique, so illumined an era in human history be ushered in by so great a catastrophe in human affairs as to recall, nay surpass, the appalling collapse of Roman civilization in the first centuries of the Christian Era? Must a series of profound convulsions stir and rock the human race ere Baha'u'llah can be enthroned in the hearts and consciences of the masses, ere His undisputed ascendancy is universally recognized, and the noble edifice of His World Order is reared and established?

The long ages of infancy and childhood, through which the human race had to pass, have receded into the background. Humanity is now experiencing the commotions invariably associated with the most turbulent stage of its evolution, the stage of adolescence, when the impetuosity of youth and its vehemence reach their climax, and must gradually be superseded by the calmness, the wisdom, and the maturity that characterize the stage of manhood. Then will the human race reach that stature of ripeness which will enable it to acquire all the powers and capacities upon which its ultimate development must depend.
World Order of Baha'u'llah 201-202

PILGRIMS' NOTES

Shoghi Effendi does not say what the nature of the catastrophe will be, but he says `it will be more disastrous then the fall of the roman empire.' Says he `has done everything to wake people up but they still sleep.'

The catastrophe is inevitable and needs be to purge the world. It will be something the world has never seen and will effect every nation, country, class and creed. The world has high blood pressure and this will be the blood letting. Blood will run everywhere. It will purge the world and then cement the remnants together. The Administration is the embryo of the new World Order. The new World Order is the is the child and it will mature into the

world civilization. There will be no decline in the future. It will be like a spiral, ever upwards. There may be moments that stop, but no decline. This is the Day that is not followed by night.'

Regardless what the government does it cannot prevent the catastrophe. One million people in New York cannot be saved. It will come swift and sudden and whole cities will be leveled to the ground.'

`Persia is the cradle of the Faith, America the cradle of the Administration. America is named because it is the most corrupt nation. Baha'is are wasting their time in cities. They must go out into small towns. Cities will not respond until after destruction.' America and Persia must suffer.

Once again the Guardian talked of the catastrophe.

`America is the most corrupt nation in the world and is contaminating the other nations, therefore it will suffer the worst.'

I asked if this was war, he said `yes, and other things too; the most fiery ordeal the world has ever known. The whole world will be like a convulsion. The flame will clean and also weld.'
Elmer and Gladys Beasley "Our Pilgrimage to Haifa" Pilgrim's Notes, 1957

The Baha'is must disperse from the cities, for the people in the cities will be trapped when they want to get out. They must disperse for their protection - the cities are doomed - New York, Chicago, San Francisco, Los Angeles. They must flee from the United States, because America will become the storm center of the future. When asked, "Should the pioneers go back home after the calamity and help reconstruct," Shoghi Effendi replied, "Reconstruct what?"
Haifa Notes - May 2, 1954 -by Mrs Ramona A Brown of Oakland, California

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Americans are exposed to great dangers. Today the power of America is in the hands of the masses. There is a terrific power in the press, and the people are swayed by it. The United States, on a national scale, sets the pattern for an international pattern... There will be a world civil war followed by the establishment of a world state; all the nations will be part of it and will have to conform to it. This war has already started in Korea. Mankind cannot be purified and cleansed without suffering... It is positively dangerous to live in cities. The cities are doomed. They will evaporate... The Bahá'ís must disperse from the cities...why do they not disperse? If they do not respond and disperse, they will suffer spiritually,

materially, and physically...In America the destruction will be great!... They must disperse for their own protection. the cities are doomed: New York, Chicago, San Francisco, Los Angeles. They must flee from the United States because America will become the storm center of the future....
Ramona Brown Pilgrim Notes Extracts from her book, Memories of 'Abdu'l- Bahá, Recollections of the Early Days of the Bahá'ís of California

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One evening the Guardian began speaking about the coming calamities. He was very emphatic and after he left, Ruhiyyih Khanum and the members of the International Council stated they had never heard him speak with so much force or so decisively. He said the coming calamity would be worse than war. Cities would evaporate; especially in the cities where it is hardest to teach the Faith such as New York, Chicago, and San Francisco. People would lose all their possessions and homes overnight - would simply evaporate. Americans would become refugees to other continents. The U.S. would suffer the most because it was the most materialistic. Europe was the cradle of materialism but the U.S. was the stronghold of materialism. Russia would also suffer greatly. He said there was no difference between Russia and the U.S. in their systems because both were materialistic - capitalism which is purely materialistic and communism which controls the proletariat. The coming calamity would be retributive.

Abdul-Baha went to the U.S. to specifically waken the nation to its dangers. His mission was a failure - both from the standpoint of the Baha'is and the Americans. That can be discerned by reading between the lines of his addresses in America.

Speaking again about the calamity, the Guardian said it was retributive and referred to the passage in the Hidden Words: "All of a sudden the unforeseen calamity..." and to the quotation about the "limbs of mankind will quake." It especially applies to the U.S. because of the importance of the U.S. It is now America's turn to suffer. Referring to the coming cataclysm, the Guardian stated that the world needs a blood-letting because of over population of such countries as China, India, Japan. Refers to it as high blood-pressure and also to the unhealthy condition of many of the people, bad blood. Sally Sanor asked if in the future, when there would be no more wars, would there be a problem of overpopulation and the Guardian replied that science by that time would have solved the food problem.

The Guardian stated that the U.S. was chosen as the Cradle of the World Order (the Administrative Order) not because of its spiritual qualities but because of its corruption. After the coming calamity, the U.S. will fulfill the prophecy of Abdul-Baha that the U.S. would lead the nations because of its suffering.

The Guardian said he had given up warning the friends because they paid no heed to him. Furthermore, that this calamity had been destined. The Guardian stated Abdul-Baha warned the friends but they were heedless. It is too late to save the world. The message of

Baha'u'llah has been in the world for over 100 years and has been rejected. The calamity will be sudden. He spoke of our statesmen from the President down; all were helpless and impotent.

The Guardian said the calamity would happen before the Lesser Peace. He said the Baha'is in America should not only leave their homes, but should go as far away as possible. Victories come only from self-sacrifice and self-abnegation. The greater the sacrifice, the greater the victories. Baha'is should lower their standards of living in order to give more.

I asked the Guardian if the calamity could be averted. He replied, "No." I asked if it would be all North America? He said mainly the U.S.
Alice Dudley Pilgrim's Notes (certified as being "fairly accurate" by Shoghi Effendi in letter dated 8-30-57 to Seymore Malkin and Pat Gangel)

Those who do not respond will loss everything. Those who do respond will gain everything. The large cities are centers of materialism and the believers there will be caught in a trap. Cities like LONDON, PARIS, CHICAGO, NEW YORK, SAN FRANCISCO, will suffer horribly - Abdul-Baha warned the people about the danger of the racial problem in America, but they did nothing and had two wars. The situation is very grave and wish the friends to realize it. They calculate too much, there is not enough self- sacrifice, not enough trust in God.

While they are calculating, the BLOW WILL BE STRUCK. They, themselves, WILL EVAPORATE (go up in smoke), YES THEY WILL!!! The American continent is going to suffer, particularly THE NORTH AMERICAN CONTINENT. This is a very grave challenge and if they don't face it, they will be very sorry

The last war was only the beginning. The next conflict may give a chance for the non-white to contribute its share. (The yellow race could come and take possession of the U.S. and could be followed in same manner by the negro race.) CITIES ARE DOOMED. WHITE people have done a great deal of harm and will suffer. America will become a storm center of the future. THERE ARE VERY, VERY DARK DAYS AHEAD. The situation is very, very grave. Anything can happen, decrease in population, destruction of cities. WESTERN CIVILIZATION HAS INVOLVED THE WORLD IN ONE OF THE GREATEST OF CRISIS. In 1912 Abdu'l-Baha saw it and warned them, now the people are beginning to see it. America is the most disturbed nation on the earth. This is reflected in the Baha'is of the west, in their activities. THEY ARE LIVING IN A FOOL'S PARADISE. The excesses to which the Americans have gone have raised up enemies (induced hatred). R----- is the greatest enemy. It is all in God's plan. Who would think the [time] could come when America would have such fear! Anything can happen and any time SUDDENLY. Baha'u'llah praised agriculture, A GREAT FUTURE FOR AGRICULTURE. A new race of men will appear after the cataclysm (catastrophe) We must have a totally new mode of life - NEW

CITIES - SIMPLER.
HAIFA NOTES BY CLARA EDGE May 16-25 1954

http://www.truebahai.com/spiritual/guardians/why-jm.html

What Will Happen?

FROM THE WRITINGS OF JOEL B. MARANGELLA, THIRD GUARDIAN

Baha'u'llah's Covenant has been shamefully violated

Shoghi Effendi Mason Remey Joel B. Marangella

While this fateful spiritual battle rages between the defenders and betrayers of the Covenant of Baha'u'llah we find that God's Greater Covenant continues to be violated as mankind for the most part remains neglectful, disdainful or heedless of the redemptive and life-giving Message revealed by Baha'u'llah more than a century ago. Are not the peoples of the world still worshipping at altars they have reared to false Gods and enmeshed in the trappings of a moribund civilization fast approaching its convulsive death throes? Indeed, nothing seems capable of awakening mankind from its spiritual torpor, not even the unprecedented wide-scale fury of the physical elements unleashed throughout the world. Are not these calamitous events but the prelude to a much more catastrophic holocaust with world-wide consequences unleashed by man himself which will, ere long, fulfill the dire prophetic Words of Baha'u'llah: "Taste ye what your own hands have wrought?"

Why Will it Happen?

Considering the fact that Baha'u'llah's Covenant has been shamefully violated by the vast majority of the professed adherents of His Cause and God's Greater Covenant has been long forgotten, ignored, and violated by the generality of mankind should there be any doubt that God's retributive justice will soon be meted out in full measure to the peoples of the world for their sins of omission as well as commission?

Ridvan letter, 4-11-83

masses of the world continue to remain ignorant

Shoghi Effendi Mason Remey Joel B. Mar

Well nigh 140 years have elapsed since the Declaration of Bahá'u'lláh in the Garden of Ridván. Yet the great masses of the world continue to remain ignorant of His Revelation and have failed therefore to be faithful to the Greater Covenant while the believers have almost universally become violators of the Covenant Bahá'u'lláh. In the light of this sad situation we might well call to mind the dire warning issued by Bahá'u'lláh in which God reveals through Him the following: "We have a fixed time for you, O peoples. If ye fail, at the appointed hour, to turn towards God, He, verily, will lay violent hold on you, and will cause grievous afflictions to assail you from every direction. How severe, indeed, is the chastisement with which your Lord will then chastise you!" (p.113, BWF)

J.M. Letter to National Baha'iCouncil 10-1-01 (commenting on terrorist attack on U.S.)

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What Will Happen?

Shoghi Effendi
Mason Remey
Joel B. Marangella

FROM THE WRITINGS OF MASON REMEY, SECOND GUARDIAN

Why Will it Happen?

Shoghi Effendi
Mason Remey
Joel B. Marangella

to prepare the world and its people for the triumph of the Kingdom of God on Earth
The Hebrew Prophets of old foresaw this calamity and understood that it would come in these "Latter Days" in order to prepare the world and its people for the triumph of the Kingdom of God on Earth. This coming "Day of Judgement" is to mark the end of the epoch of the kingdom of man on earth. Thereafter, mankind is no longer to dominate the world as he has in past ages, as he is doing now and as he will continue to do until the actual occurrence of this catastrophe.
Statement Issued by the Second Guardian of the Baha'i World Faith to Dr. SR Levy, Librarian of the State Archives, Jerusalem Israel, 9-12-62

end the day of their power
We will have the present set-up "sans-Guardian" with us until the coming Catastrophe (judgment day of the world) will definitely end the day of their power.
Correspondence to the N.S.A. Under the Hereditary Guardianship, August 22, 1964

How Can We Prepare?

Shoghi Effend

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What Will Happen?

FROM THE WRITINGS OF SHOGHI EFFENDI, FIRST GUARDIAN

Shoghi Effendi Mason Remey Joel B. Marangella

the coming of age of the entire human race

As the dusk creeps over a steadily sinking society the radiant outlines of their redemptive mission become sharper every day. The present world unrest, symptom of a world-wide malady, their world religion has already affirmed must needs culminate in that world catastrophe out of which the consciousness of world citizenship will be born, a consciousness that can alone provide an adequate basis for the organization of world unity, on which a lasting world peace must necessarily depend, the peace itself inaugurating in turn that world civilization which will mark the coming of age of the entire human race.

Messages to America pp 22-23

the slow and painful evolution of humanity

What we witness at the present time, during "this gravest crisis in the history of civilization," recalling such times in which "religions have perished and are born," is the adolescent stage in the slow and painful evolution of humanity, preparatory to the attainment of the stage of manhood, the stage of maturity, the promise of which is embedded in the teachings, and enshrined in the prophecies, of Baha'u'llah. The tumult of this age of transition is characteristic of the impetuosity and irrational instincts of youth, its follies, its prodigality, its pride, its self-assurance, its rebelliousness, and contempt of discipline.

Promised Day is Come p117

Why Will it Happen?

Shoghi Effendi Mason Remey

the advent of the Most Great Justice

Dear friends! The powerful operations of this titanic upheaval are comprehensible to none except such as have recognized the claims of both Baha'u'llah and the Bab. Their followers know full well whence it comes, and what it will ultimately lead to. Though ignorant of how far it will reach, they clearly recognize its genesis, are aware of its direction, acknowledge its necessity, observe confidently its mysterious processes, ardently pray for the mitigation of its severity, intelligently labor to assuage its fury, and anticipate, with undimmed vision, the consummation of the fears and the hopes it must necessarily engender.

This Judgment of God

This judgment of God, as viewed by those who have recognized Baha'u'llah as His Mouthpiece and His greatest Messenger on earth, is both a retributory calamity and an act of holy and supreme discipline. It is at once a visitation from God and a cleansing process

for all mankind. Its fires punish the perversity of the human race, and weld its component parts into one organic, indivisible, world-embracing community. Mankind, in these fateful years, which at once signalize the passing of the first century of the Baha'i Era and proclaim the opening of a new one, is, as ordained by Him Who is both the Judge and the Redeemer of the human race, being simultaneously called upon to give account of its past actions, and is being purged and prepared for its future mission. It can neither escape the responsibilities of the past, nor shirk those of the future. God, the Vigilant, the Just, the Loving, the All-Wise Ordainer, can, in this supreme Dispensation, neither allow the sins of an unregenerate humanity, whether of omission or of commission, to go unpunished, nor will He be willing to abandon His children to their fate, and refuse them that culminating and blissful stage in their long, their slow and painful evolution throughout the ages, which is at once their inalienable right and their true destiny.

Joel B. Marangella

How Can We Prepare?

"Bestir yourselves, O people," is, on the one hand, the ominous warning sounded by Baha'u'llah Himself, "in anticipation of the days of Divine Justice, for the promised hour is now come." "Abandon that which ye possess, and seize that which God, Who layeth low the necks of men, hath brought. Know ye of a certainty that if ye turn not back from that which ye have committed, chastisement will overtake you on every side, and ye shall behold things more grievous than that which ye beheld aforetime." And again: "We have fixed a time for you, O people! If ye fail, at the appointed hour, to turn towards God, He, verily, will lay violent hold on you, and will cause grievous afflictions to assail you from every direction. How severe indeed is the chastisement with which your Lord will then chastise you!" And again: "God assuredly dominateth the lives of them that wronged Us, and is well aware of their doings. He will most certainly lay hold on them for their sins. He, verily, is the fiercest of Avengers." And finally: "O ye peoples of the world! Know verily that an unforeseen calamity is following you and that grievous retribution awaiteth you. Think not the deeds ye have committed have been blotted from My sight. By My Beauty! All your doings hath My pen graven with open characters upon tablets of chrysolite."

Shoghi Effendi Mason Remey

Joel B. Marangella

"The whole earth," Baha'u'llah, on the other hand, forecasting the bright future in store for a world now wrapt in darkness, emphatically asserts, "is now in a state of pregnancy. The day is approaching when it will have yielded its noblest fruits, when from it will have sprung forth the loftiest trees, the most enchanting blossoms, the most heavenly blessings." "The time is approaching when every created thing will have cast its burden. Glorified be God Who hath vouchsafed this grace that encompasseth all things, whether seen or unseen!" "These great oppressions," He, moreover, foreshadowing humanity's golden age, has written, "are preparing it for the advent of the Most Great Justice." This Most Great Justice is indeed the Justice upon which the structure of the Most Great Peace can alone, and must eventually, rest, while the Most Great Peace will, in turn, usher in that Most Great, that World Civilization which shall remain forever associated with Him Who beareth the Most Great Name.

Promised Day is Come pp. 4-6

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not...regarded solely as a punishment meted out by God

This great retributive calamity, for which the world's supreme leaders, both secular and

religious, are to be regarded as primarily answerable, as testified by Baha'u'llah, should not, if we would correctly appraise it, be regarded solely as a punishment meted out by God to a world that has, for a hundred years, persisted in its refusal to embrace the truth of the redemptive Message proffered to it by the supreme Messenger of God in this day. It should be viewed also, though to a lesser degree, in the light of a divine retribution for the perversity of the human race in general, in casting itself adrift from those elementary principles which must, at all times, govern, and can alone safeguard, the life and progress of mankind. Humanity has, alas, with increasing insistence, preferred, instead of acknowledging and adoring the Spirit of God as embodied in His religion in this day, to worship those false idols, untruths and half-truths, which are obscuring its religions, corrupting its spiritual life, convulsing its political institutions, corroding its social fabric, and shattering its economic structure.

Not only have the peoples of the earth ignored, and some of them even assailed, a Faith which is at once the essence, the promise, the reconciler, and the unifier of all religions, but they have drifted away from their own religions, and set up on their subverted altars other gods wholly alien not only to the spirit but to the traditional forms of their ancient faiths.

"The face of the world," Baha'u'llah laments, "hath altered. The way of God and the religion of God have ceased to be of any worth in the eyes of men." "The vitality of men's belief in God," He also has written, "is dying out in every land.... The corrosion of ungodliness is eating into the vitals of human society." "Religion," He affirms, "is verily the chief instrument for the establishment of order in the world, and of tranquility amongst its peoples.... The greater the decline of religion, the more grievous the waywardness of the ungodly. This cannot but lead in the end to chaos and confusion." And again: "Religion is a radiant light and an impregnable stronghold for the protection and welfare of the peoples of the world." "As the body of man," He, in another connection, has written, "needeth a garment to clothe it, so the body of mankind must needs be adorned with the mantle of justice and wisdom. Its robe is the Revelation vouchsafed unto it by God."
Promised Day is Come pp. 112-114

cleanse an unregenerate humanity
God, however, as has been pointed out in the very beginning of these pages, does not only punish the wrongdoings of His children. He chastises because He is just, and He chastens because He loves. Having chastened them, He cannot, in His great mercy, leave them to their fate. Indeed, by the very act of chastening them He prepares them for the mission for which He has created them. "My calamity is My providence," He, by the mouth of Baha'u'llah, has assured them, "outwardly it is fire and vengeance, but inwardly it is light and mercy."

The flames which His Divine justice have kindled cleanse an unregenerate humanity, and fuse its discordant, its warring elements as no other agency can cleanse or fuse them. It is not only a retributory and destructive fire, but a disciplinary and creative process, whose aim is the salvation, through unification, of the entire planet. Mysteriously, slowly, and resistlessly God accomplishes His design, though the sight that meets our eyes in this day

be the spectacle of a world hopelessly entangled in its own meshes, utterly careless of the Voice which, for a century, has been calling it to God, and miserably subservient to the siren voices which are attempting to lure it into the vast abyss.

God's Purpose

God's purpose is none other than to usher in, in ways He alone can bring about, and the full significance of which He alone can fathom, the Great, the Golden Age of a long-divided, a long-afflicted humanity. Its present state, indeed even its immediate future, is dark, distressingly dark. Its distant future, however, is radiant, gloriously radiant--so radiant that no eye can visualize it.
Promised Day is come pp. 116-117

fuse and weld the discordant entities
Great and far-reaching as have been those changes in the past, they cannot appear, when viewed in their proper perspective, except as subsidiary adjustments preluding that transformation of unparalleled majesty and scope which humanity is in this age bound to undergo. That the forces of a world catastrophe can alone precipitate such a new phase of human thought is, alas, becoming increasingly apparent. That nothing short of the fire of a severe ordeal, unparalleled in its intensity, can fuse and weld the discordant entities that constitute the elements of present-day civilization, into the integral components of the world commonwealth of the future, is a truth which future events will increasingly demonstrate.

The prophetic voice of Baha'u'llah warning, in the concluding passages of the Hidden Words, "the peoples of the world" that "an unforeseen calamity is following them and that grievous retribution awaiteth them" throws indeed a lurid light upon the immediate fortunes of sorrowing humanity. Nothing but a fiery ordeal, out of which humanity will emerge, chastened and prepared, can succeed in implanting that sense of responsibility which the leaders of a new-born age must arise to shoulder.

I would again direct your attention to those ominous words of Baha'u'llah which I have already quoted: "And when the appointed hour is come, there shall suddenly appear that which shall cause the limbs of mankind to quake."

Has not Abdu'l-Baha Himself asserted in unequivocal language that "another war, fiercer than the last, will assuredly break out"?

Upon the consummation of this colossal, this unspeakably glorious enterprise--an enterprise that baffled the resources of Roman statesmanship and which Napoleon's desperate efforts failed to achieve--will depend the ultimate realization of that millennium of which poets of all ages have sung and seers have long dreamed. Upon it will depend the fulfillment of the prophecies uttered by the Prophets of old when swords shall be beaten into ploughshares and the lion and the lamb lie down together. It alone can usher in the Kingdom of the Heavenly Father as anticipated by the Faith of Jesus Christ. It alone can lay

the foundation for the New World Order visualized by Baha'u'llah--a World Order that shall reflect, however dimly, upon this earthly plane, the ineffable splendors of the Abha Kingdom.
World Order of Baha'u'llah, pp. 46-48

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Blessed is the spot,
and the house,
and the place, and the city,
and the heart,
and the mountain,
and the refuge, and the cave,
and the valley,
and the land,
and the sea, and the island,
and the meadow
where mention of God
hath been made,
and His praise glorified
-Bahá'u'lláh

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THE HIDDEN WORDS OF BAHÁ'U'LLÁH

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HE IS THE GLORY OF GLORIES

This is that which hath descended from the realm of glory, uttered by the tongue of power and might, and revealed unto the Prophets of old. We have taken the inner essence thereof and clothed it in the garment of brevity, as a token of grace unto the righteous, that they may stand faithful unto the Covenant of God, may fulfill in their lives His trust, and in the realm of spirit obtain the gem of Divine virtue.

1. O SON OF SPIRIT!

My first counsel is this: Possess a pure, kindly and radiant heart, that thine may be a sovereignty ancient, imperishable and everlasting.

2. O SON OF SPIRIT!

The best beloved of all things in My sight is Justice; turn not away therefrom if thou desirest Me, and neglect it not that I may confide in thee. By its aid thou shalt see with thine own eyes and not through the eyes of others, and shalt know of thine own knowledge and not through the knowledge of thy neighbor. Ponder this in thy heart; how it behooveth

thee to be. Verily justice is My gift to thee and the sign of My loving-kindness. Set it then before thine eyes.

3. O SON OF MAN!

Veiled in My immemorial being and in the ancient eternity of My essence, I knew My love for thee; therefore I created thee, have engraved on thee Mine image and revealed to thee My beauty.

4. O SON OF MAN!

I loved thy creation, hence I created thee. Wherefore, do thou love Me, that I may name thy name and fill thy soul with the spirit of life.

5. O SON OF BEING!

Love Me, that I may love thee. If thou lovest Me not, My love can in no wise reach thee. Know this, O servant.

6. O SON OF BEING!

Thy Paradise is My love; thy heavenly home, reunion with Me. Enter therein and tarry not. This is that which hath been destined for thee in Our kingdom above and Our exalted dominion.

7. O SON OF MAN!

If thou lovest Me, turn away from thyself; and if thou seekest My pleasure, regard not thine own; that thou mayest die in Me and I may eternally live in thee.

8. O SON OF SPIRIT!

There is no peace for thee save by renouncing thyself and turning unto Me; for it behooveth thee to glory in My name, not in thine own; to put thy trust in Me and not in thyself, since I desire to be loved alone and above all that is.

9. O SON OF BEING!

My love is My stronghold; he that entereth therein is safe and secure, and he that turneth away shall surely stray and perish.

10. O SON OF UTTERANCE!

Thou art My stronghold; enter therein that thou mayest abide in safety. My love is in thee, know it, that thou mayest find Me near unto thee.

11. O SON OF BEING!

Thou art My lamp and My light is in thee. Get thou from it thy radiance and seek none other than Me. For I have created thee rich and have bountifully shed My favor upon thee.

12. O SON OF BEING!

With the hands of power I made thee and with the fingers of strength I created thee; and within thee have I placed the essence of My light. Be thou content with it and seek naught else, for My work is perfect and My command is binding. Question it not, nor have a doubt thereof.

13. O SON OF SPIRIT!

I created thee rich, why dost thou bring thyself down to poverty? Noble I made thee, wherewith dost thou abase thyself? Out of the essence of knowledge I gave thee being, why seekest thou enlightenment from anyone beside Me? Out of the clay of love I molded thee, how dost thou busy thyself with another? Turn thy sight unto thyself, that thou mayest find Me standing within thee, mighty, powerful and self-subsisting.

14. O SON OF MAN!

Thou art My dominion and My dominion perisheth not; wherefore fearest thou thy perishing? Thou art My light and My light shall never be extinguished; why dost thou dread extinction? Thou art My glory and My glory fadeth not; thou art My robe and My robe shall never be outworn. Abide then in thy love for Me, that thou mayest find Me in the realm of glory.

15. O SON OF UTTERANCE!

Turn thy face unto Mine and renounce all save Me; for My sovereignty endureth and My dominion perisheth not. If thou seekest another than Me, yea, if thou searchest the universe for evermore, thy quest will be in vain.

16. O SON OF LIGHT!

Forget all save Me and commune with My spirit. This is of the essence of My command, therefore turn unto it.

17. O SON OF MAN!

Be thou content with Me and seek no other helper. For none but Me can ever suffice thee.

18. O SON OF SPIRIT!

Ask not of Me that which We desire not for thee, then be content with what We have ordained for thy sake, for this is that which profiteth thee, if therewith thou dost content thyself.

19. O SON OF THE WONDROUS VISION!

I have breathed within thee a breath of My own Spirit, that thou mayest be My lover. Why hast thou forsaken Me and sought a beloved other than Me?

20. O SON OF SPIRIT!

My claim on thee is great, it cannot be forgotten. My grace to thee is plenteous, it cannot be veiled. My love has made in thee its home, it cannot be concealed. My light is manifest to thee, it cannot be obscured.

21. O SON OF MAN!

Upon the tree of effulgent glory I have hung for thee the choicest fruits, wherefore hast thou turned away and contented thyself with that which is less good? Return then unto that which is better for thee in the realm on high.

22. O SON OF SPIRIT!

Noble have I created thee, yet thou hast abased thyself. Rise then unto that for which thou wast created.

23. O SON OF THE SUPREME!

To the eternal I call thee, yet thou dost seek that which perisheth. What hath made thee turn away from Our desire and seek thine own?

24. O SON OF MAN!

Transgress not thy limits, nor claim that which beseemeth thee not. Prostrate thyself before the countenance of thy God, the Lord of might and power.

25. O SON OF SPIRIT!

Vaunt not thyself over the poor, for I lead him on his way and behold thee in thy evil plight and confound thee for evermore.

26. O SON OF BEING!

How couldst thou forget thine own faults and busy thyself with the faults of others? Whoso doeth this is accursed of Me.

27. O SON OF MAN!

Breathe not the sins of others so long as thou art thyself a sinner. Shouldst thou transgress this command, accursed wouldst thou be, and to this I bear witness.

28. O SON OF SPIRIT!

Know thou of a truth: He that biddeth men be just and himself committeth iniquity is not of Me, even though he bear My name.

29. O SON OF BEING!

Ascribe not to any soul that which thou wouldst not have ascribed to thee, and say not that which thou doest not. This is My command unto thee, do thou observe it.

30. O SON OF MAN!

Deny not My servant should he ask anything from thee, for his face is My face; be then abashed before Me.

31. O SON OF BEING!

Bring thyself to account each day ere thou art summoned to a reckoning; for death, unheralded, shall come upon thee and thou shalt be called to give account for thy deeds.

32. O SON OF THE SUPREME!

I have made death a messenger of joy to thee. Wherefore dost thou grieve? I made the light to shed on thee its splendor. Why dost thou veil thyself therefrom?

33. O SON OF SPIRIT!

With the joyful tidings of light I hail thee: rejoice! To the court of holiness I summon thee; abide therein that thou mayest live in peace for evermore.

34. O SON OF SPIRIT!

The spirit of holiness beareth unto thee the joyful tidings of reunion; wherefore dost thou grieve? The spirit of power confirmeth thee in His cause; why dost thou veil thyself? The light of His countenance doth lead thee; how canst thou go astray?

35. O SON OF MAN!

Sorrow not save that thou art far from Us. Rejoice not save that thou art drawing near and returning unto Us.

36. O SON OF MAN!

Rejoice in the gladness of thine heart, that thou mayest be worthy to meet Me and to mirror forth My beauty.

37. O SON OF MAN!

Divest not thyself of My beauteous robe, and forfeit not thy portion from My wondrous fountain, lest thou shouldst thirst for evermore.

38. O SON OF BEING!

Walk in My statutes for love of Me and deny thyself that which thou desirest if thou seekest My pleasure.

39. O SON OF MAN!

Neglect not My commandments if thou lovest My beauty, and forget not My counsels if thou wouldst attain My good pleasure.

40. O SON OF MAN!

Wert thou to speed through the immensity of space and traverse the expanse of heaven, yet thou wouldst find no rest save in submission to Our command and humbleness before Our Face.

41. O SON OF MAN!

Magnify My cause that I may reveal unto thee the mysteries of My greatness and shine upon thee with the light of eternity.

42. O SON OF MAN!

Humble thyself before Me, that I may graciously visit thee. Arise for the triumph of My cause, that while yet on earth thou mayest obtain the victory.

43. O SON OF BEING!

Make mention of Me on My earth, that in My heaven I may remember thee, thus shall Mine eyes and thine be solaced.

44. O SON OF THE THRONE!

Thy hearing is My hearing, hear thou therewith. Thy sight is My sight, do thou see therewith, that in thine inmost soul thou mayest testify unto My exalted sanctity, and I within Myself may bear witness unto an exalted station for thee.

45. O SON OF BEING!

Seek a martyr's death in My path, content with My pleasure and thankful for that which I ordain, that thou mayest repose with Me beneath the canopy of majesty behind the tabernacle of glory.

46. O SON OF MAN!

Ponder and reflect. Is it thy wish to die upon thy bed, or to shed thy life-blood on the dust, a martyr in My path, and so become the manifestation of My command and the revealer of My light in the highest paradise? Judge thou aright, O servant!

47. O SON OF MAN!

By My beauty! To tinge thy hair with thy blood is greater in My sight than the creation of the universe and the light of both worlds. Strive then to attain this, O servant!

48. O SON OF MAN!

For everything there is a sign. The sign of love is fortitude under My decree and patience under My trials.

49. O SON OF MAN!

The true lover yearneth for tribulation even as doth the rebel for forgiveness and the sinful for mercy.

50. O SON OF MAN!

If adversity befall thee not in My path, how canst thou walk in the ways of them that are content with My pleasure? If trials afflict thee not in thy longing to meet Me, how wilt thou attain the light in thy love for My beauty?

51. O SON OF MAN!

My calamity is My providence, outwardly it is fire and vengeance, but inwardly it is light and mercy. Hasten thereunto that thou mayest become an eternal light and an immortal spirit. This is My command unto thee, do thou observe it.

52. O SON OF MAN!

Should prosperity befall thee, rejoice not, and should abasement come upon thee, grieve not, for both shall pass away and be no more.

53. O SON OF BEING!

If poverty overtake thee, be not sad; for in time the Lord of wealth shall visit thee. Fear not abasement, for glory shall one day rest on thee.

54. O SON OF BEING!

If thine heart be set upon this eternal, imperishable dominion, and this ancient, everlasting life, forsake this mortal and fleeting sovereignty.

55. O SON OF BEING!

Busy not thyself with this world, for with fire We test the gold, and with gold We test Our servants.

56. O SON OF MAN!

Thou dost wish for gold and I desire thy freedom from it. Thou thinkest thyself rich in its possession, and I recognize thy wealth in thy sanctity therefrom. By My life! This is My knowledge, and that is thy fancy; how can My way accord with thine?

57. O SON OF MAN!

Bestow My wealth upon My poor, that in heaven thou mayest draw from stores of unfading splendor and treasures of imperishable glory. But by My life! To offer up thy soul is a more glorious thing couldst thou but see with Mine eye.

58. O SON OF MAN!

The temple of being is My throne; cleanse it of all things, that there I may be established and there I may abide.

59. O SON OF BEING!

Thy heart is My home; sanctify it for My descent. Thy spirit is My place of revelation; cleanse it for My manifestation.

60. O SON OF MAN!

Put thy hand into My bosom, that I may rise above thee, radiant and resplendent.

61. O SON OF MAN!

Ascend unto My heaven, that thou mayest obtain the joy of reunion, and from the chalice of imperishable glory quaff the peerless wine.

62. O SON OF MAN!

Many a day hath passed over thee whilst thou hast busied thyself with thy fancies and idle imaginings. How long art thou to slumber on thy bed? Lift up thy head from slumber, for the Sun hath risen to the zenith, haply it may shine upon thee with the light of beauty.

63. O SON OF MAN!

The light hath shone on thee from the horizon of the sacred Mount and the spirit of enlightenment hath breathed in the Sinai of thy heart. Wherefore, free thyself from the veils of idle fancies and enter into My court, that thou mayest be fit for everlasting life and worthy to meet Me. Thus may death not come upon thee, neither weariness nor trouble.

64. O SON OF MAN!

My eternity is My creation, I have created it for thee. Make it the garment of thy temple. My unity is My handiwork; I have wrought it for thee; clothe thyself therewith, that thou mayest be to all eternity the revelation of My everlasting being.

65. O SON OF MAN!

My majesty is My gift to thee, and My grandeur the token of My mercy unto thee. That which beseemeth Me none shall understand, nor can anyone recount. Verily, I have preserved it in My hidden storehouses and in the treasuries of My command, as a sign of My loving-kindness unto My servants and My mercy unto My people.

66. O CHILDREN OF THE DIVINE AND INVISIBLE ESSENCE!

Ye shall be hindered from loving Me and souls shall be perturbed as they make mention of Me. For minds cannot grasp Me nor hearts contain Me.

67. O SON OF BEAUTY!

By My spirit and by My favor! By My mercy and by My beauty! All that I have revealed unto thee with the tongue of power, and have written for thee with the pen of might, hath been in accordance with thy capacity and understanding, not with My state and the melody of My voice.

68. O CHILDREN OF MEN!

Know ye not why We created you all from the same dust? That no one should exalt himself over the other. Ponder at all times in your hearts how ye were created. Since We have created you all from one same substance it is incumbent on you to be even as one soul, to walk with the same feet, eat with the same mouth and dwell in the same land, that from your inmost being, by your deeds and actions, the signs of oneness and the essence of detachment may be made manifest. Such is My counsel to you, O concourse of light! Heed ye this counsel that ye may obtain the fruit of holiness from the tree of wondrous glory.

69. O YE SONS OF SPIRIT!

Ye are My treasury, for in you I have treasured the pearls of My mysteries and the gems of My knowledge. Guard them from the strangers amidst My servants and from the ungodly amongst My people.

70. O SON OF HIM THAT STOOD BY HIS OWN ENTITY IN THE KINGDOM OF HIS SELF!

Know thou, that I have wafted unto thee all the fragrances of holiness, have fully revealed to thee My word, have perfected through thee My bounty and have desired for thee that which I have desired for My Self. Be then content with My pleasure and thankful unto Me.

71. O SON OF MAN!

Write all that We have revealed unto thee with the ink of light upon the tablet of thy spirit. Should this not be in thy power, then make thine ink of the essence of thy heart. If this thou canst not do, then write with that crimson ink that hath been shed in My path. Sweeter indeed is this to Me than all else, that its light may endure for ever.

Persian

In the Name of the Lord of Utterance, The Mighty.

1. O YE PEOPLE THAT HAVE MINDS TO KNOW AND EARS TO HEAR!

The first call of the Beloved is this: O mystic nightingale! Abide not but in the rose-garden of the spirit. O messenger of the Solomon of love! Seek thou no shelter except in the Sheba of the well-beloved, and O immortal phoenix! dwell not save on the mount of faithfulness. Therein is thy habitation, if on the wings of thy soul thou soarest to the realm of the infinite and seekest to attain thy goal.

2. O SON OF SPIRIT!

The bird seeketh its nest; the nightingale the charm of the rose; whilst those birds, the hearts of men, content with transient dust, have strayed far from their eternal nest, and with eyes turned towards the slough of heedlessness are bereft of the glory of the divine presence. Alas! How strange and pitiful; for a mere cupful, they have turned away from the billowing seas of the Most High, and remained far from the most effulgent horizon.

3. O FRIEND!

In the garden of thy heart plant naught but the rose of love, and from the nightingale of affection and desire loosen not thy hold. Treasure the companionship of the righteous and eschew all fellowship with the ungodly.

4. O SON OF JUSTICE!

Whither can a lover go but to the land of his beloved? and what seeker findeth rest away from his heart's desire? To the true lover reunion is life, and separation is death. His breast is void of patience and his heart hath no peace. A myriad lives he would forsake to hasten to the abode of his beloved.

5. O SON OF DUST!

Verily I say unto thee: Of all men the most negligent is he that disputeth idly and seeketh to advance himself over his brother. Say, O brethren! Let deeds, not words, be your adorning.

6. O SON OF EARTH!

Know, verily, the heart wherein the least remnant of envy yet lingers, shall never attain My everlasting dominion, nor inhale the sweet savors of holiness breathing from My kingdom of sanctity.

7. O SON OF LOVE!

Thou art but one step away from the glorious heights above and from the celestial tree of love. Take thou one pace and with the next advance into the immortal realm and enter the pavilion of eternity. Give ear then to that which hath been revealed by the pen of glory.

8. O SON OF GLORY!

Be swift in the path of holiness, and enter the heaven of communion with Me. Cleanse thy heart with the burnish of the spirit, and hasten to the court of the Most High.

9. O FLEETING SHADOW!

Pass beyond the baser stages of doubt and rise to the exalted heights of certainty. Open the eye of truth, that thou mayest behold the veilless Beauty and exclaim: Hallowed be the Lord, the most excellent of all creators!

10. O SON OF DESIRE!

Give ear unto this: Never shall mortal eye recognize the everlasting Beauty, nor the lifeless heart delight in aught but in the withered bloom. For like seeketh like, and taketh pleasure in the company of its kind.

11. O SON OF DUST!

Blind thine eyes, that thou mayest behold My beauty; stop thine ears, that thou mayest hearken unto the sweet melody of My voice; empty thyself of all learning, that thou mayest partake of My knowledge; and sanctify thyself from riches, that thou mayest obtain a lasting share from the ocean of My eternal wealth. Blind thine eyes, that is, to all save My beauty; stop thine ears to all save My word; empty thyself of all learning save the

knowledge of Me; that with a clear vision, a pure heart and an attentive ear thou mayest enter the court of My holiness.

12. O MAN OF TWO VISIONS!

Close one eye and open the other. Close one to the world and all that is therein, and open the other to the hallowed beauty of the Beloved.

13. O MY CHILDREN!

I fear lest, bereft of the melody of the dove of heaven, ye will sink back to the shades of utter loss, and, never having gazed upon the beauty of the rose, return to water and clay.

14. O FRIENDS!

Abandon not the everlasting beauty for a beauty that must die, and set not your affections on this mortal world of dust.

15. O SON OF SPIRIT!

The time cometh, when the nightingale of holiness will no longer unfold the inner mysteries and ye will all be bereft of the celestial melody and of the voice from on high.

16. O ESSENCE OF NEGLIGENCE!

Myriads of mystic tongues find utterance in one speech, and myriads of hidden mysteries are revealed in a single melody; yet, alas, there is no ear to hear, nor heart to understand.

17. O COMRADES!

The gates that open on the Placeless stand wide and the habitation of the loved one is adorned with the lovers' blood, yet all but a few remain bereft of this celestial city, and even of these few, none but the smallest handful hath been found with a pure heart and sanctified spirit.

18. O YE DWELLERS IN THE HIGHEST PARADISE!

Proclaim unto the children of assurance that within the realms of holiness, nigh unto the celestial paradise, a new garden hath appeared, round which circle the denizens of the

realm on high and the immortal dwellers of the exalted paradise. Strive, then, that ye may attain that station, that ye may unravel the mysteries of love from its wind-flowers and learn the secret of divine and consummate wisdom from its eternal fruits. Solaced are the eyes of them that enter and abide therein!

19. O MY FRIENDS!

Have ye forgotten that true and radiant morn, when in those hallowed and blessed surroundings ye were all gathered in My presence beneath the shade of the tree of life, which is planted in the all-glorious paradise? Awe-struck ye listened as I gave utterance to these three most holy words: O friends! Prefer not your will to Mine, never desire that which I have not desired for you, and approach Me not with lifeless hearts, defiled with worldly desires and cravings. Would ye but sanctify your souls, ye would at this present hour recall that place and those surroundings, and the truth of My utterance should be made evident unto all of you.

In the eighth of the most holy lines, in the fifth Tablet of Paradise, He saith:

20. O YE THAT ARE LYING AS DEAD ON THE COUCH OF HEEDLESSNESS!

Ages have passed and your precious lives are well-nigh ended, yet not a single breath of purity hath reached Our court of holiness from you. Though immersed in the ocean of misbelief, yet with your lips ye profess the one true faith of God. Him whom I abhor ye have loved, and of My foe ye have made a friend. Notwithstanding, ye walk on My earth complacent and self-satisfied, heedless that My earth is weary of you and everything within it shunneth you. Were ye but to open your eyes, ye would, in truth, prefer a myriad griefs unto this joy, and would count death itself better than this life.

21. O MOVING FORM OF DUST!

I desire communion with thee, but thou wouldst put no trust in Me. The sword of thy rebellion hath felled the tree of thy hope. At all times I am near unto thee, but thou art ever far from Me. Imperishable glory I have chosen for thee, yet boundless shame thou hast chosen for thyself. While there is yet time, return, and lose not thy chance.

22. O SON OF DESIRE!

The learned and the wise have for long years striven and failed to attain the presence of the All-Glorious; they have spent their lives in search of Him, yet did not behold the beauty of His countenance. Thou without the least effort didst attain thy goal, and without search hast obtained the object of thy quest. Yet, notwithstanding, thou didst remain so wrapt in

the veil of self, that thine eyes beheld not the beauty of the Beloved, nor did thy hand touch the hem of His robe. Ye that have eyes, behold and wonder.

23. O DWELLERS IN THE CITY OF LOVE!

Mortal blasts have beset the everlasting candle, and the beauty of the celestial Youth is veiled in the darkness of dust. The chief of the monarchs of love is wronged by the people of tyranny and the dove of holiness lies prisoned in the talons of owls. The dwellers in the pavilion of glory and the celestial concourse bewail and lament, while ye repose in the realm of negligence, and esteem yourselves as of the true friends. How vain are your imaginings!

24. O YE THAT ARE FOOLISH, YET HAVE A NAME TO BE WISE!

Wherefore do ye wear the guise of shepherds, when inwardly ye have become wolves, intent upon My flock? Ye are even as the star, which riseth ere the dawn, and which, though it seem radiant and luminous, leadeth the wayfarers of My city astray into the paths of perdition.

25. O YE SEEMING FAIR YET INWARDLY FOUL!

Ye are like clear but bitter water, which to outward seeming is crystal pure but of which, when tested by the divine Assayer, not a drop is accepted. Yea, the sun beam falls alike upon the dust and the mirror, yet differ they in reflection even as doth the star from the earth: nay, immeasurable is the difference!

26. O MY FRIEND IN WORD!

Ponder awhile. Hast thou ever heard that friend and foe should abide in one heart? Cast out then the stranger, that the Friend may enter His home.

27. O SON OF DUST!

All that is in heaven and earth I have ordained for thee, except the human heart, which I have made the habitation of My beauty and glory; yet thou didst give My home and dwelling to another than Me; and whenever the manifestation of My holiness sought His own abode, a stranger found He there, and, homeless, hastened unto the sanctuary of the Beloved. Notwithstanding I have concealed thy secret and desired not thy shame.

28. O ESSENCE OF DESIRE!

At many a dawn have I turned from the realms of the Placeless unto thine abode, and found thee on the bed of ease busied with others than Myself. Thereupon, even as the flash of the spirit, I returned to the realms of celestial glory and breathed it not in My retreats above unto the hosts of holiness.

29. O SON OF BOUNTY!

Out of the wastes of nothingness, with the clay of My command I made thee to appear, and have ordained for thy training every atom in existence and the essence of all created things. Thus, ere thou didst issue from thy mother's womb, I destined for thee two founts of gleaming milk, eyes to watch over thee, and hearts to love thee. Out of My loving-kindness, 'neath the shade of My mercy I nurtured thee, and guarded thee by the essence of My grace and favor. And My purpose in all this was that thou mightest attain My everlasting dominion and become worthy of My invisible bestowals. And yet heedless thou didst remain, and when fully grown, thou didst neglect all My bounties and occupied thyself with thine idle imaginings, in such wise that thou didst become wholly forgetful, and, turning away from the portals of the Friend didst abide within the courts of My enemy.

30. O BOND SLAVE OF THE WORLD!

Many a dawn hath the breeze of My loving-kindness wafted over thee and found thee upon the bed of heedlessness fast asleep. Bewailing then thy plight it returned whence it came.

31. O SON OF EARTH!

Wouldst thou have Me, seek none other than Me; and wouldst thou gaze upon My beauty, close thine eyes to the world and all that is therein; for My will and the will of another than Me, even as fire and water, cannot dwell together in one heart.

32. O BEFRIENDED STRANGER!

The candle of thine heart is lighted by the hand of My power, quench it not with the contrary winds of self and passion. The healer of all thine ills is remembrance of Me, forget it not. Make My love thy treasure and cherish it even as thy very sight and life.

33. O MY BROTHER!

Hearken to the delightsome words of My honeyed tongue, and quaff the stream of mystic holiness from My sugar-shedding lips. Sow the seeds of My divine wisdom in the pure soil of thy heart, and water them with the water of certitude, that the hyacinths of My knowledge and wisdom may spring up fresh and green in the sacred city of thy heart.

34. O DWELLERS OF MY PARADISE!

With the hands of loving-kindness I have planted in the holy garden of paradise the young tree of your love and friendship, and have watered it with the goodly showers of My tender grace; now that the hour of its fruiting is come, strive that it may be protected, and be not consumed with the flame of desire and passion.

35. O MY FRIENDS!

Quench ye the lamp of error, and kindle within your hearts the everlasting torch of divine guidance. For ere long the assayers of mankind shall, in the holy presence of the Adored, accept naught but purest virtue and deeds of stainless holiness.

36. O SON OF DUST!

The wise are they that speak not unless they obtain a hearing, even as the cup-bearer, who proffereth not his cup till he findeth a seeker, and the lover who crieth not out from the depths of his heart until he gazeth upon the beauty of his beloved. Wherefore sow the seeds of wisdom and knowledge in the pure soil of the heart, and keep them hidden, till the hyacinths of divine wisdom spring from the heart and not from mire and clay.

In the first line of the Tablet it is recorded and written, and within the sanctuary of the tabernacle of God is hidden:

37. O MY SERVANT!

Abandon not for that which perisheth an everlasting dominion, and cast not away celestial sovereignty for a worldly desire. This is the river of everlasting life that hath flowed from the well-spring of the pen of the merciful; well is it with them that drink!

38. O SON OF SPIRIT!

Burst thy cage asunder, and even as the phoenix of love soar into the firmament of holiness. Renounce thyself and, filled with the spirit of mercy, abide in the realm of celestial sanctity.

39. O OFFSPRING OF DUST!

Be not content with the ease of a passing day, and deprive not thyself of everlasting rest. Barter not the garden of eternal delight for the dust-heap of a mortal world. Up from thy prison ascend unto the glorious meads above, and from thy mortal cage wing thy flight unto the paradise of the Placeless.

40. O MY SERVANT!

Free thyself from the fetters of this world, and loose thy soul from the prison of self. Seize thy chance, for it will come to thee no more.

41. O SON OF MY HANDMAID!

Didst thou behold immortal sovereignty, thou wouldst strive to pass from this fleeting world. But to conceal the one from thee and to reveal the other is a mystery which none but the pure in heart can comprehend.

42. O MY SERVANT!

Purge thy heart from malice and, innocent of envy, enter the divine court of holiness.

43. O MY FRIENDS!

Walk ye in the ways of the good pleasure of the Friend, and know that His pleasure is in the pleasure of His creatures. That is: no man should enter the house of his friend save at his friend's pleasure, nor lay hands upon his treasures nor prefer his own will to his friend's, and in no wise seek an advantage over him. Ponder this, ye that have insight!

44. O COMPANION OF MY THRONE!

Hear no evil, and see no evil, abase not thyself, neither sigh and weep. Speak no evil, that thou mayest not hear it spoken unto thee, and magnify not the faults of others that thine own faults may not appear great; and wish not the abasement of anyone, that thine own abasement be not exposed. Live then the days of thy life, that are less than a fleeting moment, with thy mind stainless, thy heart unsullied, thy thoughts pure, and thy nature sanctified, so that, free and content, thou mayest put away this mortal frame, and repair unto the mystic paradise and abide in the eternal kingdom for evermore.

45. ALAS! ALAS! O LOVERS OF WORLDLY DESIRE!

Even as the swiftness of lightning ye have passed by the Beloved One, and have set your hearts on satanic fancies. Ye bow the knee before your vain imagining, and call it truth. Ye turn your eyes towards the thorn, and name it a flower. Not a pure breath have ye breathed, nor hath the breeze of detachment been wafted from the meadows of your hearts. Ye have cast to the winds the loving counsels of the Beloved and have effaced them utterly from the tablet of your hearts, and even as the beasts of the field, ye move and have your being within the pastures of desire and passion.

46. O BRETHREN IN THE PATH!

Wherefore have ye neglected the mention of the Loved One, and kept remote from His holy presence? The essence of beauty is within the peerless pavilion, set upon the throne of glory, whilst ye busy yourselves with idle contentions. The sweet savors of holiness are breathing and the breath of bounty is wafted, yet ye are all sorely afflicted and deprived thereof. Alas for you and for them that walk in your ways and follow in your footsteps!

47. O CHILDREN OF DESIRE!

Put away the garment of vainglory, and divest yourselves of the attire of haughtiness.

In the third of the most holy lines writ and recorded in the Ruby Tablet by the pen of the unseen this is revealed:

48. O BRETHREN!

Be forbearing one with another and set not your affections on things below. Pride not yourselves in your glory, and be not ashamed of abasement. By My beauty! I have created all things from dust, and to dust will I return them again.

49. O CHILDREN OF DUST!

Tell the rich of the midnight sighing of the poor, lest heedlessness lead them into the path of destruction, and deprive them of the Tree of Wealth. To give and to be generous are attributes of Mine; well is it with him that adorneth himself with My virtues.

50. O QUINTESSENCE OF PASSION!

Put away all covetousness and seek contentment; for the covetous hath ever been deprived, and the contented hath ever been loved and praised.

51. O SON OF MY HANDMAID!

Be not troubled in poverty nor confident in riches, for poverty is followed by riches, and riches are followed by poverty. Yet to be poor in all save God is a wondrous gift, belittle not the value thereof, for in the end it will make thee rich in God, and thus thou shalt know the meaning of the utterance, "In truth ye are the poor," and the holy words, "God is the all-possessing," shall even as the true morn break forth gloriously resplendent upon the horizon of the lover's heart, and abide secure on the throne of wealth.

52. O CHILDREN OF NEGLIGENCE AND PASSION!

Ye have suffered My enemy to enter My house and have cast out My friend, for ye have enshrined the love of another than Me in your hearts. Give ear to the sayings of the Friend and turn towards His paradise. Worldly friends, seeking their own good, appear to love one the other, whereas the true Friend hath loved and doth love you for your own sakes; indeed He hath suffered for your guidance countless afflictions. Be not disloyal to such a Friend, nay rather hasten unto Him. Such is the daystar of the word of truth and faithfulness, that hath dawned above the horizon of the pen of the Lord of all names. Open your ears that ye may hearken unto the word of God, the Help in peril, the Self-existent.

53. O YE THAT PRIDE YOURSELVES ON MORTAL RICHES!

Know ye in truth that wealth is a mighty barrier between the seeker and his desire, the lover and his beloved. The rich, but for a few, shall in no wise attain the court of His presence nor enter the city of content and resignation. Well is it then with him, who, being rich, is not hindered by his riches from the eternal kingdom, nor deprived by them of imperishable dominion. By the Most Great Name! The splendor of such a wealthy man shall illuminate the dwellers of heaven even as the sun enlightens the people of the earth!

54. O YE RICH ONES ON EARTH!

The poor in your midst are My trust; guard ye My trust, and be not intent only on your own ease.

55. O SON OF PASSION!

Cleanse thyself from the defilement of riches and in perfect peace advance into the realm of poverty; that from the well-spring of detachment thou mayest quaff the wine of immortal life.

56. O MY SON!

The company of the ungodly increaseth sorrow, whilst fellowship with the righteous cleanseth the rust from off the heart. He that seeketh to commune with God, let him betake himself to the companionship of His loved ones; and he that desireth to hearken unto the word of God, let him give ear to the words of His chosen ones.

57. O SON OF DUST!

Beware! Walk not with the ungodly and seek not fellowship with him, for such companionship turneth the radiance of the heart into infernal fire.

58. O SON OF MY HANDMAID!

Wouldst thou seek the grace of the Holy Spirit, enter into fellowship with the righteous, for he hath drunk the cup of eternal life at the hands of the immortal Cup-bearer and even as the true morn doth quicken and illumine the hearts of the dead.

59. O HEEDLESS ONES!

Think not the secrets of hearts are hidden, nay, know ye of a certainty that in clear characters they are engraved and are openly manifest in the holy Presence.

60. O FRIENDS!

Verily I say, whatsoever ye have concealed within your hearts is to Us open and manifest as the day; but that it is hidden is of Our grace and favor, and not of your deserving.

61. O SON OF MAN!

A dewdrop out of the fathomless ocean of My mercy I have shed upon the peoples of the world, yet found none turn thereunto, inasmuch as every one hath turned away from the celestial wine of unity unto the foul dregs of impurity, and, content with mortal cup, hath put away the chalice of immortal beauty. Vile is that wherewith he is contented.

62. O SON OF DUST!

Turn not away thine eyes from the matchless wine of the immortal Beloved, and open them not to foul and mortal dregs. Take from the hands of the divine Cup-bearer the chalice of immortal life, that all wisdom may be thine, and that thou mayest hearken unto the mystic

voice calling from the realm of the invisible. Cry aloud, ye that are of low aim! Wherefore have ye turned away from My holy and immortal wine unto evanescent water?

63. O YE PEOPLES OF THE WORLD!

Know, verily, that an unforeseen calamity followeth you, and grievous retribution awaiteth you. Think not that which ye have committed hath been effaced in My sight. By My beauty! All your doings hath My pen graven with open characters upon tablets of chrysolite.

64. O OPPRESSORS ON EARTH!

Withdraw your hands from tyranny, for I have pledged Myself not to forgive any man's injustice. This is My covenant which I have irrevocably decreed in the preserved tablet and sealed with My seal.

65. O REBELLIOUS ONES!

My forbearance hath emboldened you and My long-suffering hath made you negligent, in such wise that ye have spurred on the fiery charger of passion into perilous ways that lead unto destruction. Have ye thought Me heedless or that I was unaware?

66. O EMIGRANTS!

The tongue I have designed for the mention of Me, defile it not with detraction. If the fire of self overcome you, remember your own faults and not the faults of My creatures, inasmuch as every one of you knoweth his own self better than he knoweth others.

67. O CHILDREN OF FANCY!

Know, verily, that while the radiant dawn breaketh above the horizon of eternal holiness, the satanic secrets and deeds done in the gloom of night shall be laid bare and manifest before the peoples of the world.

68. O WEED THAT SPRINGETH OUT OF DUST!

Wherefore have not these soiled hands of thine touched first thine own garment, and why with thine heart defiled with desire and passion dost thou seek to commune with Me and to enter My sacred realm? Far, far are ye from that which ye desire.

69. O CHILDREN OF ADAM!

Holy words and pure and goodly deeds ascend unto the heaven of celestial glory. Strive that your deeds may be cleansed from the dust of self and hypocrisy and find favor at the court of glory; for ere long the assayers of mankind shall, in the holy presence of the Adored One, accept naught but absolute virtue and deeds of stainless purity. This is the daystar of wisdom and of divine mystery that hath shone above the horizon of the divine will. Blessed are they that turn thereunto.

70. O SON OF WORLDLINESS!

Pleasant is the realm of being, wert thou to attain thereto; glorious is the domain of eternity, shouldst thou pass beyond the world of mortality; sweet is the holy ecstasy if thou drinkest of the mystic chalice from the hands of the celestial Youth. Shouldst thou attain this station, thou wouldst be freed from destruction and death, from toil and sin.

71. O MY FRIENDS!

Call ye to mind that covenant ye have entered into with Me upon Mount Paran, situate within the hallowed precincts of Zaman. I have taken to witness the concourse on high and the dwellers in the city of eternity, yet now none do I find faithful unto the covenant. Of a certainty pride and rebellion have effaced it from the hearts, in such wise that no trace thereof remaineth. Yet knowing this, I waited and disclosed it not.

72. O MY SERVANT!

Thou art even as a finely tempered sword concealed in the darkness of its sheath and its value hidden from the artificer's knowledge. Wherefore come forth from the sheath of self and desire that thy worth may be made resplendent and manifest unto all the world.

73. O MY FRIEND!

Thou art the daystar of the heavens of My holiness, let not the defilement of the world eclipse thy splendor. Rend asunder the veil of heedlessness, that from behind the clouds thou mayest emerge resplendent and array all things with the apparel of life.

74. O CHILDREN OF VAINGLORY!

For a fleeting sovereignty ye have abandoned My imperishable dominion, and have adorned yourselves with the gay livery of the world and made of it your boast. By My beauty! All will I gather beneath the one-colored covering of the dust and efface all these diverse colors save them that choose My own, and that is purging from every color.

75. O CHILDREN OF NEGLIGENCE!

Set not your affections on mortal sovereignty and rejoice not therein. Ye are even as the unwary bird that with full confidence warbleth upon the bough; till of a sudden the fowler Death throws it upon the dust, and the melody, the form and the color are gone, leaving not a trace. Wherefore take heed, O bondslaves of desire!

76. O SON OF MY HANDMAID!

Guidance hath ever been given by words, and now it is given by deeds. Every one must show forth deeds that are pure and holy, for words are the property of all alike, whereas such deeds as these belong only to Our loved ones. Strive then with heart and soul to distinguish yourselves by your deeds. In this wise We counsel you in this holy and resplendent tablet.

77. O SON OF JUSTICE!

In the night-season the beauty of the immortal Being hath repaired from the emerald height of fidelity unto the Sadratu'l-Muntaha, and wept with such a weeping that the concourse on high and the dwellers of the realms above wailed at His lamenting. Whereupon there was asked, Why the wailing and weeping? He made reply: As bidden I waited expectant upon the hill of faithfulness, yet inhaled not from them that dwell on earth the fragrance of fidelity. Then summoned to return I beheld, and lo! certain doves of holiness were sore tried within the claws of the dogs of earth. Thereupon the Maid of heaven hastened forth unveiled and resplendent from Her mystic mansion, and asked of their names, and all were told but one. And when urged, the first letter thereof was uttered, whereupon the dwellers of the celestial chambers rushed forth out of their habitation of glory. And whilst the second letter was pronounced they fell down, one and all, upon the dust. At that moment a voice was heard from the inmost shrine: "Thus far and no farther." Verily We bear witness to that which they have done and now are doing.

78. O SON OF MY HANDMAID!

Quaff from the tongue of the merciful the stream of divine mystery, and behold from the dayspring of divine utterance the unveiled splendor of the daystar of wisdom. Sow the seeds of My divine wisdom in the pure soil of the heart, and water them with the waters of certitude, that the hyacinths of knowledge and wisdom may spring up fresh and green from the holy city of the heart.

79. O SON OF DESIRE!

How long wilt thou soar in the realms of desire? Wings have I bestowed upon thee, that thou mayest fly to the realms of mystic holiness and not the regions of satanic fancy. The comb, too, have I given thee that thou mayest dress My raven locks, and not lacerate My throat.

80. O MY SERVANTS!

Ye are the trees of My garden; ye must give forth goodly and wondrous fruits, that ye yourselves and others may profit therefrom. Thus it is incumbent on every one to engage in crafts and professions, for therein lies the secret of wealth, O men of understanding! For results depend upon means, and the grace of God shall be all-sufficient unto you. Trees that yield no fruit have been and will ever be for the fire.

81. O MY SERVANT!

The basest of men are they that yield no fruit on earth. Such men are verily counted as among the dead, nay better are the dead in the sight of God than those idle and worthless souls.

82. O MY SERVANT!

The best of men are they that earn a livelihood by their calling and spend upon themselves and upon their kindred for the love of God, the Lord of all worlds.

The mystic and wondrous Bride, hidden ere this beneath the veiling of utterance, hath now, by the grace of God and His divine favor, been made manifest even as the resplendent light shed by the beauty of the Beloved. I bear witness, O friends! that the favor is complete, the argument fulfilled, the proof manifest and the evidence established. Let it now be seen what your endeavors in the path of detachment will reveal. In this wise hath the divine favor been fully vouchsafed unto you and unto them that are in heaven and on earth. All praise to God, the Lord of all Worlds.

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Message about the Holy Mariner from Joel B. Marangella, Third Guardian

Let Them Who Perceive, Take Warning! by Joel B. Marangella, Third Guardian

Tablet of the Holy Mariner

He is the Gracious, the Well-Beloved!

O Holy Mariner!

Bid thine ark of eternity to appear before the Celestial Concourse,
Glorified be my Lord, the All-Glorious!

Launch it upon the ancient sea, in His Name, the Most Wondrous,
Glorified be my Lord, the All-Glorious!

And let the angelic spirits enter, in the Name of God, the Most High.
Glorified be my Lord, the All-Glorious!

Unmoor it, then, that it may sail upon the ocean of glory,
Glorified be my Lord, the All-Glorious!

Haply the dwellers therein may attain the retreats of nearness in the everlasting realm.
Glorified be my Lord, the All-Glorious!

Having reached the sacred strand, the shore of the crimson seas,
Glorified be my Lord, the All-Glorious!

Bid them issue forth and attain this ethereal invisible station,
Glorified be my Lord, the All-Glorious!

A station wherein the Lord hath in the Flame of His Beauty appeared within the deathless tree;
Glorified be my Lord, the All-Glorious!

Wherein the embodiments of His Cause cleansed themselves of self and passion;
Glorified be my Lord, the All-Glorious!

Around which the Glory of Moses doth circle with the everlasting hosts;
Glorified be my Lord, the All-Glorious!

Wherein the Hand of God was drawn forth from His bosom of Grandeur;
Glorified be my Lord, the All-Glorious!

Wherein the ark of the Cause remaineth motionless even though to its dwellers be declared all divine attributes.
Glorified be my Lord, the All-Glorious!

O Mariner! Teach them that are within the ark that which we have taught thee behind the mystic veil,
Glorified be my Lord, the All-Glorious!

Perchance they may not tarry in the sacred snow-white spot,
Glorified be my Lord, the All-Glorious!

But may soar upon the wings of the spirit unto that station which the Lord hath exalted above all mention in the worlds below, Glorified be my Lord, the All-Glorious!

May wing through space even as the favored birds in the realm of eternal reunion;
Glorified be my Lord, the All-Glorious!

May know the mysteries hidden in the Seas of light.
Glorified be my Lord, the All-Glorious!

They passed the grades of worldly limitations and reached that of the divine unity, the center of heavenly guidance.
Glorified be my Lord, the All-Glorious!

They have desired to ascend unto that state which the Lord hath ordained to be above their stations.
Glorified be my Lord, the All-Glorious!

Whereupon the burning meteor cast them out from them that abide in the Kingdom of His presence,
Glorified be my Lord, the All-Glorious!

And they heard the Voice of Grandeur raised from behind the unseen pavilion upon the Height of Glory:
Glorified be my Lord, the All-Glorious!

"O guardian angels! Return them to their abode in the world below,
Glorified be my Lord, the All-Glorious!

"Inasmuch as they have purposed to rise to that sphere which the wings of the celestial dove have never attained;
Glorified be my Lord, the All-Glorious!

"Whereupon the ship of fancy standeth still which the minds of them that comprehend cannot grasp."
Glorified be my Lord, the All-Glorious!

Whereupon the maid of heaven looked out from her exalted chamber,
Glorified be my Lord, the All-Glorious!

And with her brow signed to the Celestial Concourse,
Glorified be my Lord, the All-Glorious!

Flooding with the light of her countenance the heaven and the earth,
Glorified be my Lord, the All-Glorious!

And as the radiance of her beauty shone upon the people of dust,
Glorified be my Lord, the All-Glorious!

All beings were shaken in their mortal graves.
Glorified be my Lord, the All-Glorious!

She then raised the call which no ear throughout all eternity hath ever heard,
Glorified be my Lord, the All-Glorious!

And thus proclaimed: "By the Lord! He whose heart hath not the fragrance of the love of the exalted and glorious Arabian
Youth, Glorified be my Lord, the All-Glorious!

"Can in no wise ascend unto the glory of the highest heaven."
Glorified be my Lord, the All-Glorious!

Thereupon she summoned unto herself one maiden from her handmaidens,
Glorified be my Lord, the All-Glorious!

And commanded her: "Descend into space from the mansions of eternity,
Glorified be my Lord, the All-Glorious!

"And turn thou unto that which they have concealed in the inmost of their hearts.
Glorified be my Lord, the All-Glorious!

"Shouldst thou inhale of perfume of the robe from the Youth that hath been hidden within the tabernacle of light by reason of that which the hands of the wicked have wrought,
Glorified be my Lord, the All-Glorious!

"Raise a cry within thyself, that all the inmates of the chambers of paradise, that are the embodiments of the eternal wealth, may understand and hearken;
Glorified be my Lord, the All-Glorious!

"That they may all come down from their everlasting chambers and tremble,
Glorified be my Lord, the All-Glorious!

"And kiss their hands and feet for having soared to the heights of faithfulness;
Glorified be my Lord, the All-Glorious!

"Perchance they may find from their robes the fragrance of the Beloved One."
Glorified be my Lord, the All-Glorious!

Thereupon the countenance of the favored damsel beamed above the celestial chambers even as the light that shineth from the face of the Youth above His mortal temple;
Glorified be my Lord, the All-Glorious!

She then descended with such an adorning as to illumine the heavens and all that is therein.
Glorified be my Lord, the All-Glorious!

She bestirred herself and perfumed all things in the lands of holiness and grandeur.
Glorified be my Lord, the All-Glorious!

When she reached that place she rose to her full height in the midmost heart of creation,
Glorified be my Lord, the All-Glorious!

And sought to inhale their fragrance at a time that knoweth neither beginning nor end.
Glorified be my Lord, the All-Glorious!

She found not in them that which she did desire, and this, verily, is but one of His wondrous tales.
Glorified be my Lord, the All-Glorious!

She then cried aloud, wailed and repaired to her own station within her most lofty mansion,
Glorified be my Lord, the All-Glorious!

And then gave utterance to one mystic word, whispered privily by her honeyed tongue,
Glorified be my Lord, the All-Glorious!

And raised the call amidst the Celestial Concourse and the immortal maids of heaven:
Glorified be my Lord, the All-Glorious!

"By the Lord! The Youth hath remained lone and forlorn in the land of exile in the hands of the ungodly."
Glorified be my Lord, the All-Glorious!

She then uttered within herself such a cry that the Celestial Concourse did shriek and tremble,
Glorified be my Lord, the All-Glorious!

And she fell upon the dust and gave up the spirit. It seemeth that she was called and hearkened unto Him that summoned her unto the Realm on High.
Glorified be my Lord, the All-Glorious!

Glorified be He that created her out of the essence of love in the midmost heart of his exalted paradise!
Glorified be my Lord, the All-Glorious!

Thereupon the maids of heaven hastened forth from their chambers, upon whose countenances the eye of no dweller in the highest paradise had ever gazed.
Glorified be our Lord, the Most High!

They all gathered round her, and lo! they found her body fallen upon the dust;
Glorified be our Lord, the Most High!

And as they beheld her state and comprehended a word of the tale told by the Youth, they bared their heads, rent their garments asunder, beat upon their faces, forgot their joy, shed tears and smote with their hands upon their cheeks, and this is verily one of the mysterious grievous afflictions

Glorified be our Lord, the Most High!

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http://www.truebahai.com/spiritual/mystic/lauded_be_thy_name.html

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Lauded be Thy name, O Lord my God! I testify that Thou wast a hidden Treasure wrapped within Thine immemorial Being and an impenetrable Mystery enshrined in Thine own Essence. Wishing to reveal Thyself, Thou didst call into being the Greater and the Lesser Worlds, and didst choose Man above all Thy creatures, and didst make Him a sign of both of these worlds, O Thou Who art our Lord, the Most Compassionate!

Thou didst raise Him up to occupy Thy throne before all the people of Thy creation. Thou didst enable Him to unravel Thy mysteries, and to shine with the lights of Thine inspiration and Thy Revelation, and to manifest Thy names and Thine attributes. Through Him Thou didst adorn the preamble of the book of Thy creation, O Thou Who art the Ruler of the universe Thou hast fashioned!

I bear witness that in His person solidity and fluidity have been joined and combined. Through His immovable constancy in Thy Cause, and His unwavering adherence to whatsoever Thou, in the plentitude of the light of Thy glory, didst unveil to His eyes, throughout the domains of Thy Revelation and creation, the souls of Thy servants were stirred up in their longing for Thy Kingdom, and the dwellers of Thy realms rushed forth to enter into Thy heavenly dominion. Through the restlessness He evinced in Thy path, the feet of all them that are devoted to Thee were steeled and confirmed to manifest Thy Cause amidst Thy creatures, and to demonstrate Thy sovereignty throughout Thy realm.

How great, O my God, is this Thy most excellent handiwork, and how consummate Thy creation, which hath caused every understanding heart and mind to marvel! And when the set time was fulfilled, and what had been preordained came to pass, Thou didst unloose His tongue to praise Thee, and to lay bare Thy mysteries before all Thy creation, O Thou Who art the Possessor of all names, and the Fashioner of earth and heaven! Through Him all created things were made to glorify Thee, and to celebrate Thy praise, and every soul was directed towards the kingdom of Thy revelation and Thy sovereignty.

At one time, Thou didst raise Him up, O my God, and didst attire Him with the ornament of the name of Him Who conversed with Thee (Moses), and didst through Him uncover all that Thy will had decreed and Thine irrevocable purpose ordained. At another time, Thou didst adorn Him with the name of Him Who was Thy Spirit (Jesus), and didst send Him down out of the heaven of Thy will, for the edification of Thy people, infusing thereby the spirit of life into the hearts of the sincere among Thy servants and the faithful among Thy

creatures. Again, Thou didst reveal Him, decked forth by the name of Him Who was Thy Friend (Muhammad), and caused Him to shine brightly above the horizon of Hijaz, as a token of Thy power and an evidence of Thy might. Through Him Thou didst send unto Thy servants what enabled them to scale the heights of Thy unity, and to yearn over the wonders of Thy manifold knowledge and wisdom.

I testify, O Thou Who art the Lord of the whole creation, and the Desire of whosoever hath sought Thee, that, amidst Thy creatures, They resemble the sun which no matter how often it riseth and setteth is still the one and the same sun. Whoso maketh any distinction between any of Them hath truly failed to attain the ultimate purpose, and to reach the highest goal, and hath been deprived of the mysteries of unity and of the lights of sanctity and oneness. I testify, moreover, that Thou hast decreed that none on the face of the earth should equal Them, and none of Thy creatures be able to be compared with any of Them, in order that Thine own singleness and peerlessness might be recognized and established.

Glorified, immeasurably glorified be Thy name, O my God! How can I ever befittingly mention Thee or sufficiently praise Thee, that Thou hast manifested Him by the power of Thy might, and caused Him to shine above the horizon of Thy will, and made Him the Day-Spring of Thy signs, and the Dawning-Place of the revelation of Thy names and Thine attributes?

How bewilderingly mysterious, moreover, O my God, is His nature and all that Thou hast infused into Him, through Thy strength and by the power of Thy might! At one time He appeareth as the water which is Life indeed, sent down out of the heaven of Thy grace, and poured forth from the clouds of Thy mercy, that Thy creatures may be endued with new life, and live as long as Thine own Kingdom endureth. Every drop of that water would suffice to quicken the dead, and to set their faces in the direction of Thy favors and Thy gifts, and to rid them of all attachment to aught else except Thee. At another time He revealeth Himself as the Fire which Thou didst kindle in the tree of Thy unity, whose heat melted the hearts of Thine ardent lovers when He Who is the Day-Star of the world shone forth above the horizon of Iraq. I testify, O my God, that through Him the veils of human fancy were burnt up, and the hearts of men were set towards the scene of Thy most resplendent glory.

I implore Thee, O Thou Who art the Supreme Ordainer, not to suffer me to be deprived of the breezes which are wafted in Thy days, the days whereon the sweet smell of the raiment of Thy mercy hath been shed abroad. Neither do Thou keep me back from Thy most great Ocean, every drop of which crieth out and saith: "Great is the blessedness that awaiteth him who hath been awakened from his sleep by the breath of God which, from the source of His mercy, hath blown over all such of His creatures as have set themselves towards Him!"

Thou seest, O my Lord, how Thy servants are held captive by their own selves and desires. Redeem them from their bondage, O my God, by the power of Thy sovereignty and might, that they may turn towards Thee when He Who is the Revealer of Thy names and attributes is manifested unto men.

Cast upon this poor and desolate creature, O my Lord, the glance of Thy wealth, and flood his heart with the beams of Thy knowledge, that he may apprehend the verities of the unseen world, and discover the mysteries of Thy heavenly realm, and perceive the signs and tokens of Thy kingdom, and behold the manifold revelations of this earthly life all set forth before the face of Him Who is the Revealer of Thine own Self. Direct, then, his eyes, O my God, towards the horizon of Thy loving-kindness, and make steadfast his heart in its attachment to Thee, and unloose his tongue to praise Thee, and make him able to hold fast the cord of Thy love, and to cling to the hem of Thy bounteousness, and to proclaim Thy name amidst Thy creatures, and to recount Thy virtues throughout Thy realm, in such wise that no obstacle will deter him from turning to Thy name, the All-Bountiful, and no veil shut him out from Thee, in Whose hand is the dominion of utterance and the kingdom of all names and attributes!

Hold Thou the hand of this seeker who hath set his face towards Thee, O my Lord, and draw him out of the depths of his vain imaginations, that the light of certainty may shine brightly above the horizon of his heart in the days whereon the sun of the knowledge of Thy creatures hath been darkened through the shining of the Day-Star of Thy glory; the days whereon the moon of the world's wisdom hath been eclipsed through the appearance of Thy hidden knowledge, and the manifestation of Thy well-guarded secret, and the revelation of Thine enshrined mystery; the days whereon the stars of men's doings have fallen through the rising of the orb of Thy unity and the shedding of the radiance of Thy transcendent oneness.

I beg of Thee, O my God, by Thy most exalted Word which Thou hast ordained as the Divine Elixir unto all who are in Thy realm, the Elixir through whose potency the crude metal of human life hath been transmuted into purest gold, O Thou in Whose hands are both the visible and invisible kingdoms, to ordain that my choice be conformed to Thy choice and my wish to Thy wish, that I may be entirely content with that which Thou didst desire, and be wholly satisfied with what Thou didst destine for me by Thy bounteousness and favor. Potent art Thou to do as Thou willest. Thou, in very truth, art the All-Glorious, the All-Wise.

Happy is the man who hath recognized Thee, and discovered the sweetness of Thy fragrance, and set himself towards Thy kingdom, and tasted of the things that have been perfected therein by Thy grace and favor. Great is the blessedness of him who hath acknowledged Thy most excellent majesty, and whom the veils that have shut out the nations from Thee have not hindered from directing his eyes towards Thee, O Thou Who art the King of eternity and the Quickener of every moldering bone! Blessed, also, is he

that hath inhaled Thy sweet savors, and been carried away by Thine utterances in Thy days. Blessed, moreover, be the man that hath turned unto Thee, and woe betide him that hath turned his back upon Thee.

Praised be Thou, the Lord of the worlds!

--Bahá'u'lláh

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http://www.truebahai.com/spiritual/mystic/majesty-cause-prayer.html

Bahá'u'lláh's Prayer for the Protection of the Cause:

"Uncover before them...the majesty of Thy Cause, lest they be led to doubt Thy sovereignty..."

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Lauded be Thy name, O my God! I am so carried away by the breezes blowing from Thy presence that I have forgotten my self and all that I possess. This is but a sign of the wonders of Thy grace and bountiful favors vouchsafed unto me. I give praise to Thee, O my God, that Thou hast chosen me out of all Thy creatures, and made me to be the Day-Spring of Thy strength and the Manifestation of Thy might, and empowered me to reveal such of Thy signs and such tokens of Thy majesty and power as none, whether in Thy heaven or on Thy earth, can produce.

I beseech Thee, O my Lord, by Thy most effulgent Name, to acquaint my people with the things Thou didst destine for them. Do Thou, then, preserve them within the stronghold of Thy guardianship and the tabernacle of Thine unerring protection, lest through them may appear what will divide Thy servants. Assemble them, O my Lord, on the shores of this Ocean, every drop of which proclaimeth Thee to be God, besides Whom there is none other God, the All-Glorious, the All-Wise.

Uncover before them, O my Lord, the majesty of Thy Cause, lest they be led to doubt Thy sovereignty and the power of Thy might. I swear by Thy glory, O Thou Who art the Beloved of the worlds! Had they been aware of Thy power they would of a certainty have refused to utter what Thou didst not ordain for them in the heaven of Thy will.

Inspire them, O my Lord, with a sense of their own powerlessness before Him Who is the Manifestation of Thy Self, and teach them to recognize the poverty of their own nature in the face of the manifold tokens of Thy self-sufficiency and riches, that they may gather together round Thy Cause, and cling to the hem of Thy mercy, and cleave to the cord of the good-pleasure of Thy will.

Thou art the Lord of the worlds, and of all those who show mercy, art the Most Merciful.

Bahá'u'lláh, Prayers and Meditations, p. 46

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http://www.truebahai.com/spiritual/mystic/moffettonprayer.html

The Dynamics of Prayer
by Ruth J. Moffett

(including 5 Steps of Prayer
by Shoghi Effendi, First Guardian)
as published in the Star of the West,
vol 21, No. 2, pp. 47-51 (May, 1930)

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The archeologists have discovered that before the dawn of recorded history, even the earliest primitive man has worshipped a super being and has believed in immortality. The Neanderthal Man, which is represented in the newly placed group at the Field Museum, Chicago, existed 50,000 B. C. With the discovery of those skeletons was found indications of primitive worship and belief in immortality. Mr. Henry Field, director of the Field Museum, says that a very recent discovery indicates that a great flood occurred at about 4,000 B. C. and still earlier time of Noah, referred to in our Bible, was probably only about 3,000 B. C. A recent discovery reveals this interesting inscription: "In the land of Kish (which was the first capital after the first flood) there are legends of earlier races 30,000 years before our inscriptions begin."

From different excavated art pieces and implements, from crude frescoes on the walls of caves, from the skeletons found in various places is clearly indicated that inherent in the very center of man's being, there always has been an inner urge impelling him to look beyond his sense perception, beyond his consciousness to a Creator, an urge to implore that Creator for help in time of trouble, and guidance in time of danger. Our ancestors worshipped this Creator in the storm. the lightning, the famine, the sun, moon, comets, eclipses ----- in anything that inspired awe and wonder. Gradually throughout the panorama of cycles, man's conception of this Supreme Being has unfolded as his consciousness has expanded. Although the methods of worship have changed through every conceivable form, yet the keynote of all, throughout this stupendous symphony around which all the melodies, discords and harmonies weave in mystical upliftment is prayer.

What is prayer? There are many beautiful definitions by the Prophets of God. "Prayer is loving service." "Prayer is the soliloquy of the beholding soul." But the one I like is, "Prayer is the practice of the Presence of God."

A careful analysis reveals that there are nine ways in which man turns his heart to God, or tries to practice the Presence of God. The one with which we are most familiar is:

SUPPLICATION. This is an humble earnest entreaty, with a sense of dependence upon what is greater than ourselves. We remember the words of Paul, "God is an ever present source of help in time of trouble." We have all lifted our consciousness many times by this impelling motive to prayer. And also;

COMPUNCTION. This is an uneasiness of mind arising from wrong doing. It is the sting of conscience, or a sense of remorsefulness. This [Star of the West, Vol. 21, p. 48] feeling of unworthiness we find in many of the Psalms: "Feed me 0 Lord with the bread of tears, and give me plenteousness of tears to drink." Psalms 140:5. Compunction also compels us to prayer, as does:

ASPIRATION. This is the longing, usually unexpressed, for what is above one's present attainment, a somewhat vague longing for what is pure, noble and spiritual. Alger says, "It is not aspiration but ambition that is the mother of misery in man." We all have these vague longings and aspirations within us, which lead us into the prayer life. The next is,

INTERCESSION. This has been described as entreaty in behalf of others. We remember these familiar words of the Prophets of God, "The service of others is perfected by prayer," 'Abdu'l Baha) "Let your light so shine before men that they, in seeing your good works will glorify your Father which art in Heaven." "Inasmuch as ye have done it unto the least of these, ye have done it unto me." (Christ) "Withhold not from my servant in whatsoever he may ask of thee, for his face is My face, and thou must reverence Me." (Bahá'u'lláh).

GRATITUDE. Gratitude is also we know the cause of lifting the heart upward. It is the sense of appreciation for favors or bounties received. Gratefulness wells up in the heart and finds expression in prayer, as for example the words of David, "Oh give thanks unto the Lord for He is good, for His mercies endureth forever." Also the words of Bahá'u'lláh, "Praise be to Thee 0 God of Names and Creator of Heaven, Praise be to Thee for that by reason of which Thou hast made known to Thy servants, Thy Day, wherein the River of Life hath flowed from the Finger of Thy Generosity, and the Spring of Revelation and Unity hath become manifest through Thy Manifestation to whomsoever is in the earth and heaven. Praise be to Thee, 0 Desire of the world! Praise be to Thee 0 Beloved of the hearts of the yearning!'"

MEDITATION. Meditation and prayer are not exactly synonymous. We are told that meditation is the continued thought about those things beyond the physical world. Both meditation and contemplation are necessary as one develops in the practice of the Presence of God. Meditation begins with continued reason, we are told, merging into a state of calm reflection and devotional pondering on statements of thoughts, ideas and principles about God. This seems to be a high intellectual process, while contemplation might be described as beginning with continued attention, merging into a state of beholding, a looking to God, resulting in spiritual perception. This seems to be a combination of the highest intellectual and emotional processes. Mara Williams in his book "Hiunduism'" says, "A true Buddhist

never prays, he only meditates on the perfections of Buddha, and the hope of attaining Nirvana."

OBLATION, May be described as the act of offering something as a sacrifice in worship. As man's ideas of God have changed, the form of oblation has changed from the offering of burnt offerings of many kinds of animal and human flesh, to the offering of fruits and (Star of the West, Vol. 21, p. 49] grains with prayers. Later, sweet smelling incense was used until the more advanced souls have learned to sacrifice the self consciousness to the God Consciousness, and to give the self in hallowed consecration and joyous dedication. As in the words of Bahá'u'lláh. "Draw me unto Thee o My Divine Center, by the secret springs of my existence, and all my powers and senses shall follow Thy potent magnetism."

ADORATION. Adoration has quite a different heart motive. It is the act of rendering divine homage, of rendering veneration and reverence to the Divine Being. It is a joyful, spontaneous uplift of deep feelings of love, admiration, awe and devotion. We the servants of God have much to learn of the way to turn our hearts to God in adoration and to learn the real meaning of the words of Bahá'u'lláh as expressed in the daily prayer, "o God Thou hast created us to know and to *adore* Thee."

COMMUNION is the combination of several of the foregoing urges. It is the interchange or inter-communion of spirit, or the spirit's conversation with God. There is the longing on the part of the soul to receive wisdom, guidance, light and the opening of the soul, not to receive the answer to this or that minor question, but to receive illumination, the Christos or the Logos. "As the heart panteth after the water brooks, so panteth my soul after Thee, o God." (Psalm 42:1) "My love is in thee. Seek, and thou wilt find Me near. I have placed within thee, a spirit from Me, that thou mightiest be My love'r "Love Me that I may love thee; if thou lovest Me not, My love can in no wise reach thee." (Bahá'u'lláh.)

We can learn a valuable lesson from the little girl who, when she was asked why it took her so long to pray, said, "You see, I always like to wait to hear what God has to say back to me."

These nine urges to prayer supplication compunction, aspiration, intercession, gratitude, meditation, adoration, oblation and communion are all necessary for the practice of the Presence of God. Some religious groups emphasize and practice one or two to the exclusion of the others. Each urge is important and all are essential, though all need not be used at the same time.

Any one without all the other steps is incomplete. The expression of each urge indicates the progress the soul is making on the path of God.

Prayer may be expressed in four ways, the Thought Prayer, with more or less definite thoughts and ideas; the Heart Prayer, which is a vague, high, emotional aspiration. The Will Prayer, which is expressed in various forms of affirmation. And last the Uttered Prayer which is the expressed thought, idea and aspiration of the one praying. These are best expressed in the words revealed by the great Prophets of God. There is great power in the spoken word, and there is great wisdom in using the words revealed by the great World

Teachers all of whom have revealed prayers for the upliftment of the [Star of the West, Vol. 21, p. 50] people. The Bahá'í Revelation contains the most abundant and richest material for prayer life.

While in Haifa, the beloved Guardian of the Cause of Bahá'u'lláh Shoghi Effendi, gave to the writer, the most concise, complete and effective formula she has ever seen, for the Dynamics of Prayer. After saying to stress the need of more prayer and meditation among the friends, he said to use these five steps if we had a problem of any kind for which we desired a solution, or wished help.

(First Step) Pray and mediate about it. Use the prayers of the Manifestations as they have the greatest power. Then remain in the silence of contemplation for a few moments.

(Second Step) Arrive to a decision and hold this. This decision is usually born during the contemplation. It may seem almost impossible of accomplishment, but if it seems to be an answer to prayer or a way of solving the problem, then immediately take the next step.

(Third Step) Have determination to carry the decision through. Many fail here. The decision, budding in to determination is blighted and instead becomes a wish or a vague longing. When determination is born, immediately take the next step.

(Fourth Step) Have faith and confidence, that the power will flow through you, the right way will appear, the door will open, the right thought, the right message, the right principle or the right book will be given you. Have confidence, and the right thing will come to your need. Then as you rise from prayer take at once the fifth step.

(Fifth Step) Then he said, lastly, Act! Act as though it had all been answered. Then act with tireless, ceaseless energy. And, as you act, you, yourself will become a magnet which will attract more power to your being, until you become an unobstructed channel for the Divine Power to flow through you. Many pray, but do not remain for the last half of the first step. Some who meditate arrive at a decision, but fail to hold it. Few have the determination to carry the decision through, and still fewer have the confidence that the right thing will come to their need. But how many remember to act as though it had all been answered? How true are those words "Greater than the prayer is the spirit in which it is uttered," and greater than the way it is uttered is the spirit in which it is carried out.

Now out of a few simple words by our wise Guardian, a great light has shone. Out of this light has grown an effective method of practicing prayer, out of which has grown a long trail of prayers answered and problems solved, and out of this method of practicing prayer has grown a new life in the most ancient of human acts of worship.

Many have asked to whom shall we pray? All the Manifestations have taught the same answer ----to God ----through that great Cosmic Focal Point that stands between the finite and Infinite absolute station of Unknowableness. That is the way taught by all the Messengers of God. The Manifes- [Star of the West Vol. 21, p. 51] station is the Way of Prayer.

In conclusion may we add these thoughts. He who is in need will pray. He who hesitates to supplicate God is standing in the station of pride, or has not awakened to his own need, or has not realized the great value of prayer. He is therefore deprived. Therefore let all our business be to know God. The more we know of Him the more we shall desire to know Him, and as knowledge is the measure of love, the deeper and more extensive our knowledge is, the deeper our love is. "The root of all knowledge is the knowledge of God."

The Presence of God is realized within, but is evoked by something from without. When these two streams meet on the fifth step enunciated by Shoghi Effendi, the exterior life becomes an act of worship, and we have learned ----the *Dynamics of Prayer* or the *Practice of the Presence of God*.

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The Prayer for the Guardian

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O my Lord, My beloved. I cherish the hope that from now on, Thou mayest bestow upon the Guardian of the Cause, Joel B. Marangella, all the strength and vigor that will enable him to pursue over a long and unbroken period of strenuous labor the supreme task of achieving, in collaboration with the faithful supporters of the Covenant in every land, the speedy triumph of the Cause of Bahá'u'lláh and His Mighty Covenant.

Thou art, verily, the God of Power, the Help in Peril, the All-Glorious, the Almighty.

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Prayer, Meditations, and Mystical Works of Bahá'u'lláh

*note

Selected Prayers, Meditations, and Mystical Works from Bahá'u'lláh

PRAYERS AND TABLETS:

Blessed is the Spot

Lauded be Thy Name

Prayer for America by `Abdu´l-Bahá

Prayer for the Guardian

Prayers for the Dead

Prayers for All of God's Children

Tablet of Purity by `Abdu'l-Bahá

MYSTICAL WORKS

Hidden Words of Bahá'u'lláh

Tablet of the Holy Mariner by Bahá'u'lláh

Message about the Holy Mariner by Joel B. Marangella, Third Guardian

Article about Bahá'u'lláh's The Seven Valleys and the Four Valleys by "Sharaf"

ARTICLES

**Please note: The Bahá'í House of Worship in Wilmette, Illinois, shown above, is presently in the hands of the sans-Guardian organization (which we believe has been corrupted and fails to follow the true teachings of Bahá'u'lláh). Please do not confuse the Orthodox Bahá'í Faith with the sans Guardian Bahá'í organization.*

Grace Will and Faith: Insights and Mediations on Scriptures and Writings
an e-book by I'an Roebuck

The Dynamics of Prayer
by Ruth Moffett

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http://www.truebahai.com/spiritual/mystic/prayers-dead.html

Prayers for the Dead
as revealed by Bahá'u'lláh and `Abdu'l-Bahá

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Life After Death

Looking Forward to Death

The Prayer for the Dead
(to be recited by one person while all present stand)

O my God! This is Thy servant and the son of Thy servant who hath believed in Thee and in Thy signs, and set his face towards Thee, wholly detached from all except Thee. Thou art, verily, of those who show mercy the most merciful.

Deal with him, O Thou Who forgivest the sins of men and concealest their faults, as beseemeth the heaven of Thy bounty and the ocean of Thy grace. Grant him admission within the precincts of Thy transcendent mercy that was before the foundation of earth and heaven. There is no God but Thee, the Ever-Forgiving, the Most Generous.

(Let him, then, repeat six times the greeting "Allah-u-Abhá," and then repeat nineteen times each of the following verses):

We all, verily, worship God.

We all, verily, bow down before God.

We all, verily, are devoted unto God.

We all, verily, give praise unto God.

We all, verily, yield thanks unto God.

We all, verily, are patient in God.

(If the dead be a woman, let him say: This is Thy handmaiden and the daughter of Thy handmaiden, etc. ...)

- Bahá'u'lláh

Other Prayers for the Dead:

O my God! O Thou forgiver of sins, bestower of gifts, dispeller of afflictions!

Verily, I beseech Thee to forgive the sins of such as have abandoned the physical garment and have ascended to the spiritual world.

O my Lord! Purify them from trespasses, dispel their sorrows, and change their darkness into light. Cause them to enter the garden of happiness, cleanse them with the most pure water, and grant them to behold Thy splendors on the loftiest mount.

- `Abdu'l-Bahá

O my God! O my God! Verily, thy servant, humble before the majesty of Thy divine supremacy, lowly at the door of Thy oneness, hath believed in Thee and in Thy verses, hath testified to Thy word, hath been enkindled with the fire of Thy love, hath been immersed in the depths of the ocean of Thy knowledge, hath been attracted by Thy breezes, hath relied upon his supplications to Thee, and hath been assured of Thy pardon and forgiveness. He hath abandoned this mortal life and hath flown to the kingdom of immortality, yearning for the favor of meeting Thee.

O Lord, glorify his station, shelter him under the pavilion of Thy supreme mercy, cause him to enter Thy glorious paradise, and perpetuate his existence in Thine exalted rose garden, that he may plunge into the sea of light in the world of mysteries.

Verily, Thou art the Generous, the Powerful, the Forgiver and the Bestower.

- `Abdu'l-Bahá

(from Bahá'í Prayers)

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http://www.truebahai.com/spiritual/mystic/seven_valleys.htm

The Seven Valleys and the Four Valleys of Bahá'u'lláh
An Overview by Sharaf

The Seven Valleys was a treatise written by Bahá'u'lláh in response to questions posed to Him by a student of Sufi philosophy. The Four Valleys was written later, and addressed to a learned Shaykh. These two essays are perhaps the most profound mystical writings of Bahá'u'lláh.

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This brief overview and introduction could not possibly do justice to the majesty of the language of these essays, and the rich spiritual insights that may be gleaned from serious study of these works. Recognizing his own inability to capture the sublimity of these themes, the author submits this overview not to try to summarize all of the truths that lie hidden within the originals, but rather only to serve as a tribute, to increase awareness and attraction and to encourage the study of and meditation upon the wisdom enshrined within these masterpieces.

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The Seven Valleys

Bahá'u'lláh states His purpose in writing the Seven Valleys is to attract the reader to "the court of holiness and nearness and beauty, and draw thee to a station wherein thou shalt see nothing in creation save the Face of the Beloved One, the Honored...."

The seven valleys or seven cities represent stages of spiritual attainment and "mark the wayfarers journey from the abode of dust to the heavenly homeland." One must traverse these stages to achieve nearness and union with God. Bahá'u'lláh assures us that, God willing, and with the assistance of the Guardian of the Cause, the Seven Valleys may be traversed in a single breath.

The Valley of Search

The first valley is the **Valley of Search**. This first stage of attainment requires the wayfarer to exercise the utmost patience and perseverance, to cleanse his heart, and to wander in search for his Beloved. No matter how difficult the trials, difficulties, and temptations, and no matter how futile and hopeless this search may be, the true seeker

must never give up his quest to attain the presence of the True One. The "steed" of this Valley is patience.

> *One must judge of search by the standard of the Majnun of Love. It is related that one day they came upon Majnun sifting the dust and his tears flowing down. They said, "What doest thou?" He said, "I seek for Layli." They cried, "Alas for thee! Layli is of pure spirit, and thou seekest her in the dust! He said, "I seek her everywhere; haply somewhere I shall find her." .*

The Valley of Love

If the seeker's search bears fruit, he will step into the second Valley, the **Valley of Love**. In this City, the seeker becomes unaware of self, and has no thought whatsoever except for the Beloved. "At every moment", the seeker "offereth a hundred lives in the path of the Loved One."

> *Love accepteth no existence and wisheth no life: He seeth life in death, and in shame seeketh glory. To merit the madness of love, man must abound in sanity; to merit the bonds of the Friend, he must be full of spirit. Blessed the neck that is caught in His noose, happy the head that falleth on the dust in the pathway of His love.*

The "steed" of this Valley is pain; and "if there be no pain this journey will never end." Madness engulfs the seeker. Here the seeker gives up his reason, his life and his self. All of the veils are burned away by the fire of this divine love.

> *Wherefore must the veils of the satanic self be burned away at the fire of love, that the spirit may purified and cleansed and thus may know the station of the Lord of the Worlds.*

The Valley of Knowledge

After passing through the Valley of Love, the wayfarer enters the **Valley of Knowledge** and attains certitude and contentment with the Will of God. The feverish pain of the Valley of Love dissolves into the peaceful certainty of true knowledge. In this City, the wayfarer apprehends the wisdom of God's command. He sees "war as peace" and finds in death "the secrets of everlasting life." In injustice, he perceives justice; in ignorance, he finds knowledge. For no matter how cruel and horrible events may be, they are sweet mercy when they lead the wayfarer towards union with his heart's desire.

Bahá'u'lláh tells the story of a man searching for his beloved, who happens upon a watchman. Running from the watchman, and fearing harm to himself, the seeker finds himself trapped up against a garden wall. With great pain, he scales over the wall and throws himself over, without thought for his life. He is rewarded, on the other side of the wall, with the presence of his long-lost beloved and he surrenders his love to her. The lover now gratefully discovers the "secret justice" of the seeming tyranny of the watchman.

The Valley of Knowledge is said to be "the last plane of limitation." The successful seeker next enters the **Valley of Unity.**

The Valley of Unity

This City is the station where the wayfarer apprehends the mysteries of God.

> *In this station, he pierceth the veils of plurality, fleeth from the worlds of the flesh, and ascendeth into the heaven of singleness. With the ear of God he heareth, with the eye of God he beholdeth the mysteries of divine creation. He steppeth into the sanctuary of the Friend, and shareth as an intimate the pavilion of the Loved One. He stretcheth out the hand of truth from the sleeve of the Absolute; he revealeth the secrets of power. He seeth in himself neither name nor fame nor rank, but findeth his own praise in praising God.*

Bahá'u'lláh goes on to explain the origin of conflict in creation. In the place of appearance, where the reflection of light on created beings reflects the creature's own color and attributes instead of the inherent brilliance of the light itself, there are difference of understanding and attainment. Some "wayfarers" attain to the plane of oneness, others live in the realms of limitation, and still others are completely veiled from the light. From these differences of station and understanding, conflict emerges.

> *Thus do the ignorant people of the day, who have no portion of the radiance of Divine Beauty, make certain claims, and in every age and cycle inflict on the people of oneness what they themselves deserve. "Should God punish men for their perverse doings, He would not leave on earth a moving thing! But to an appointed term doth He respite them..."* [quoting from the Qur'an, 16:63]

In the Valley of Unity, the wayfarer's heart is purified and cleansed so that the Light of the Sun is fully revealed as light reflected in a mirror. Thus the traveler learns the truth that only the heart of the faithful servant can contain Him. God in His Essence does not descend into the heart of the seeker any more than the sun itself descends to earth. The heat and light of the sun are transmitted through the sun's rays and are perfectly reflected in a polished mirror. Yet the sun never descends from its place in the heavens.

Bahá'u'lláh makes clear that the perfect mirrors of God are the Manifestations of God. The light that appears in the seeker's heart is the reflection from the Beloved One.

> *Yea, these mentionings that have been made of the grades of knowledge relate to the knowledge of the Manifestations of that Sun of Reality, which casteth Its light upon the Mirrors. And the splendor of that light is in the hearts, yet it is hidden under the veilings of sense and the conditions of this earth, even as a candle within a lantern of iron, and only when the lantern is removed doth the light of the candle shine out.*

The Valley of Contentment

The wayfarer next enters into the **Valley of Contentment** where all desires are burnt away and the wayfarer's heart is filled with bliss, joy, delight and rapture. Bahá'u'lláh admits that words cannot describe the profound mysteries of this plane. The beauty of the Friend is witnessed in everything. The content wayfarer throws down his life and soul. All the veils are unwrapped and burned away.

The Valley of Wonderment

After this, the traveler enters into the **Valley of Wonderment** and is struck dumb with the beauty and truth of God.

> *At every moment he beholdeth a wondrous world, a new creation, and goeth from astonishment to astonishment, and is lost in awe at the works of the Lord of Oneness.*

In this City, the wayfarer learns "that all of these planes and states are folded up and hidden away within him." The search is, and always was an inner journey. The eternal mysteries dwell within his own heart. The task is to "labor to destroy the animal condition, till the meaning of humanity shall come to light."

The Valley of True Poverty and Absolute Nothingness

Finally, the wayfarer cometh to the **Valley of True Poverty and Absolute Nothingness**. In this station, the self dies and then lives in God. The lover is burned away to reveal only the Beloved. This is a state of ecstasy, a life in God and sanctified from the world.

> *This station is the dying from self and the living in God, the being poor in self and rich in the Desired One. Poverty as here referred to signifieth being poor in the things of the created world, rich in the things of God's world. For when the true lover and devoted friend reacheth to the presence of the Beloved, the sparkling beauty of the Loved One and the fire of the lover's heart will kindle a blaze and burn away all veils and wrappings. Yea, all he hath, from heart to skin, will be set aflame, so that nothing will remain save the Friend.*
>
> *In all these journeys the traveler must stray not the breadth of a hair from the "Law," for this is indeed the secret of the "Path" and the fruit of the Tree of "Truth"; and in all these stages he must cling to the robe of obedience to the commandments, and hold fast to the cord of shunning all forbidden things . . .*

While the wayfarer in the path of God must traverse through the Seven Valleys to attain union with God, Bahá'u'lláh teaches us that "those who progress in mystic wayfaring are of four kinds." These journeys are represented by four Valleys or planes. The first plane is of self. The second plane is of reason. The third plane is of love. The fourth plane is the apex of consciousness.

The First Valley

In the First Valley, the seeker's goal is the Intended One. The Self of God is found standing within the seeker. This is the path of purification, by bringing evil desires into submission.

> "*The death of self is needed here, not rhetoric:*
> *Be nothing, then, and walk upon the waves" [quoting The Mathnavi]*
>
> *Likewise, it is written, "And be ye not like those who forget God, and whom He hath therefore caused to forget their own selves. These are the wicked doers.*

The Second Valley

In the Second Valley, the wayfarer searches for the Praiseworthy One. This is the station of primal reason of the divine, universal mind which is known as the Prophet (i.e. those Prophets endowed with constancy). This seeker must make his heart worthy of the descent of heavenly knowledge.

> *This station conferreth the true standard of knowledge, and freeth man from tests. In this realm. to search after knowledge is irrelevant, for He hath said concerning the guidance of travelers on this plane, "Fear God, and God will instruct thee." And again: "Knowledge is a light which God casteth into the heart of whomsoever He willeth."*

The Third Valley

In the Third Valley, the traveler seeks out the Attracting One. This is the plane of attraction to heavenly beauty. It is without words, as there is nothing but the inner reality of the Beloved. This is the realm of pure affection and fellowship. To the "denizens of this plane", "all words of sense are meaningless, and senseless words are full of meaning."

The Fourth Valley

The mystic knowers, in the Fourth Valley, are those who have reached the beauty of the Beloved One and attained a station that is "the apex of consciousness and the secret of divine guidance." This is the station of God's immutable decree. It is free of all earthly attributes.

> *This is the realm of full awareness, of utter self-effacement. Even love is no pathway to this region, and longing hath no dwelling here; wherefore it is said,*

"Love is a veil betwixt the lover and the beloved." Here love becometh an obstruction and a barrier, and all else save Him is but a curtain.

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Prayers for the Dead

Looking Forward to Death

The Divine Philosophy of `Abdu´l-Bahá

Life's purpose and life after death

According to the Bahá'í Sacred Texts, the process known as death is merely the withdrawal of the soul from the physical mind and body. During "life", the soul's powers shine upon the body (in the same way the physical sun gives its powers of light and heat to the earth). The soul never was physically connected to the body or inside the body, and therefore it doesn't leave the body upon death. Rather, at "death", the soul ceases to have contact with the body, its powers cease to shine upon the physical body and mind, and then the human mind and body simply pass away.

Having dropped the veil of a physical body, the soul continues its growth in the spiritual worlds.

The primary function of the soul in the physical reality is to grow spiritually by exercising moral decision-making. Basically, our job in life is to learn to choose and turn towards God. Only by having a physical mind and body can the soul have a free will and learn to make choices. The culmination of a life of proper choices is a soul that has fully developed its latent spiritual capacities. The importance of understanding the teachings on life after death cannot be over-emphasized. Only by knowing how one's souls will exist in the spiritual world can one recognize how to live in this physical reality. The truth about death teaches us how to live.

How One Should Look Forward to Death by `Abdu´l-Bahá

A fetus in the womb must develop its latent physical capacities before being born. Thus, the fetus develops arms, legs, brain, and other organs that will be essential after birth. If the fetus failed to developed these attributes, its existence in the physical world after birth would not be viable (or the baby would be severely deformed).

In the same way that the fetus develops physical attributes during the approximately 9 month gestation period, the soul must develop spiritual attributes during its approximately 70-90 year gestational lifetime. If the soul fails to develop spiritual qualities in this life, then it will be impaired in the next spiritual life.

According to the Bahá'í Sacred Texts, the commonly held beliefs and images of heaven and hell are symbolic of a spiritual state of being. Since there is no such thing as a "place" in the spiritual world, it is certain that the soul does not go to any such place after

death of the body. Rather, the soul either has developed to the point where it draws near to God (more like God) or it draws away from God (less like God). A soul that is near to God attains spiritual happiness. The typical conception of heaven with beautiful angels and gold-lined streets is symbolic of this happiness. The soul that draws away from God because it failed to adequately develop its spiritual powers, is isolated and cut off from God. The image of a soul existing within an eternal burning fire is a meaningful symbol of what it is like for a spiritual entity such as the soul to exist far from God.

There is an urgent truth to the admonition that one must repent during one's lifetime to avoid having the soul consigned to hell. That is, each person must make the proper choices in his or her lifetime so that the soul will develop its spiritual capacities and be able to draw nearer to God. Nobody knows how long their physical life will last, and therefore time is of the essence. The time to grow spiritually is now.

Fortunately, the entire physical world was created for our souls' enlightenment and education. For more on this subject, go to The Divine Philosophy of `Abdu´l-Bahá

The Bahá'í Writings reveal a great deal about the nature of the soul but there is also a great deal of knowledge on this subject that apparently is beyond our ken. Our minds cannot help but think in terms of space and time, and tangible realities. It is very difficult to comprehend the intangible spiritual realities. It is safe to assume that no one ever fully understands the subject. The best that can be hoped for is some insight into the life of the soul after death.

Bahá'u'lláh tell us the following:

- every soul has the capacity to recognize the "signs of God"
- the soul is "exalted above and independent of all infirmities of body or mind"
- the body reflects the light of the soul, just as the earth reflects the light of the sun
- the soul remains "unafflicted by any bodily ailments"
- after separation from the body, the soul will continue to progress until it attains the presence of God
- the nature of the soul after death cannot be described
- when the soul attains the presence of God, "it will assume the form that best befitteth its immortality and is worthy of its celestial habitation"
- "the soul is a sign of God, a heavenly gem whose reality the most learned of men have failed to grasp, and whose mystery no mind, however acute, can ever hope to unravel"
- the soul that walked in the ways of God and was faithful to the Cause of God will be refreshed and revived and will be invested with the honor "and glory of all goodly names and stations"
- the soul who fails to turn towards God will be "indeed as one dead" and will suffer "bound, distressed and helpless in the fetters of his desires"
- at death the unfaithful souls will "be made aware of the good things that have escaped them, and shall bemoan their plight, and shall humble themselves before God."

- faithful souls will associate and commune intimately with one another, "and shall be so closely associated in their lives, their aspirations, their aims and strivings as to be even as one soul"
- the holy soul will be "immortal, live the life of God, and abideth within the retreats of celestial glory upon the Sadrih of heavenly reunion."

`Abdu´l-Bahá has this to say about the soul:

- the next life "is a world of perceptions and discoveries, for the interposed veil will be lifted away and the human spirit will gaze upon souls that are above, below, and on a par with itself. It is similar to the condition of a human being in the womb, where his eyes are veiled, and all things are hidden away from him"
- at death, "when the human soul soareth out of this transient heap of dust and riseth into the world of God, then veils will fall away, and verities will come to light, and things unknown before will be made clear, and hidden truths be understood"
- each soul is pure and holy at birth, but the conditions of the souls "will vary according to what they acquire of virtues or vices in this world"
- after death, the soul of man "remains in the degree of purity to which it has evolved during life in the physical body, and after it is freed from the body it remains plunged in the ocean of God's mercy"
- souls that "are not vivified and attracted by the Holy Spirit, are accounted among the dead"

This essay only strikes the surface of a deep ocean of spiritual knowledge and insight set forth in the Bahá'í Sacred Texts. You are urged to explore and study the words of Bahá'u'lláh and `Abdu´l-Bahá, and to pray and meditate concerning the truths expressed in the Texts.

Code corrupted

Divine Love

"Real love is the love which exists between God and His servants, the love which binds together holy souls. This is the love of the spiritual world, not the love of physical bodies and organisms." `Abdu´l-Bahá

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Bahá'u'lláh informs us that our purpose in life is to know and to love God. The purpose of this essay is to attempt to clarify what is the love of God and how one might attain it.

In our society today, it is difficult for most people to understand the love of God. Many people are obsessed with a material, selfish, and fleeting emotion they call "love" but which in reality is nothing more than fascination.

`Abdu´l-Bahá said:

> But the love which sometimes exists between friends is not (true) love because it is subject to transmutation; this is merely fascination. As the breeze blows, the slender trees yield. If the wind is in the East the tree leans to the West, and if the wind turns to the West the tree leans to the East. This kind of love is originated by the accidental conditions of life. This is not love, it is merely acquaintanceship; it is subject to change.
>
> Today you will see two souls apparently in close friendship; tomorrow all this may be changed. Yesterday they were ready to die for one another, today they shun one another's society! This is not love; it is the yielding of the hearts to the accidents of life. When that which has caused this `love' to exist passes, the love passes also; this is not in reality love.

`Abdu´l-Bahá taught that what most people consider to be love, is not love in reality. But then, what is love?

True love is indeed the greatest power in existence. When we allow our hearts to glow with the flame of true love, we receive eternal life and become the image of God. Bahá'u'lláh taught us that all love comes from and is of God. `Abdu´l-Bahá explained that there are four kinds of love, all of which have their source in God:

1) The Love from God to man: the inexhaustible illumination of God's Love is the source of the world and life itself. This love created humanity and all of the blessings and bestowals we enjoy. This love is the origin of all love in the world of creation.

2) The love from man to God: faith and illumination comes from the love of God. This love causes the human heart to reflect the rays of the Sun of Reality. All progress and spiritual illumination proceeds from this love.

3) The Love from God to the Identity of God: this is the love of God towards His Manifestation. This is the reflection of the Reality of God in His Creation. This is the love by which we can approach God.

4) The love from man to man: this love exists between the hearts of those having knowledge of God. By seeing the Divine Love reflected in each others' hearts, we are attracted to one another in love. This love is the source of true unity. This is the love by which one soul will yield his life for another. By the power of this love, mankind will live in peace and brotherhood.

Romantic attraction and the fleeting material friendships of humanity, and even our powerful familial relationships, are metaphors for the true love that originates from God. True happiness depends upon our experiencing this power of true love.

`Abdu´l-Bahá said:

> In the world of existence there is indeed no greater power than the power of love. When the heart of man is aglow with the flame of love, he is ready to sacrifice all--even his life. In the Gospel it is said God is love."

How can we turn away from the fleeting relationships of our material existence and turn our hearts towards the Holy Manifestations of God? How can we allow the breaths of the Holy Spirit to transform our hearts? How can we learn the mysteries and truths and reflect the Sun of Reality in our beings? How can we see the Beauty of God in each other, and grow to cherish, serve, uplift, and celebrate one another in blissful joy?

All of these things depend upon knowing God and loving Him. But to know is not enough. Although the Bahá'í Teachings spell out how to know God (to approach the Manifestation of God), it does no good unless one is able to achieve the love of God. In other words, we must have love and make it a reality in our lives.

Bahá'u'lláh wrote:

> The essence of love is for man to turn his heart to the Beloved One, and sever himself from all else but Him, and desire naught save that which is the desire of his Lord.

Bahá'u'lláh said that the loved ones of God must....

> ... sanctify their hearts and their ears from the vain sayings that were uttered aforetime
>
> ... purge [their] hearts from the love of the world
>
> ... be most loving to one another

... love Him Whom is the Manifestation of His Essence.

To attain the love of God, one must erase every trace of self. This love requires sacrifice of the lover for his Beloved "for lovers have no desire but the good-pleasure of their Beloved, and have no aim except reunion with Him"

Love is the greatest law in this vast universe of God! Love is the one law which causeth and controlleth order among the existing atoms! Love is the universal magnetic power between the planets and stars shining in the lofty firmament! Love is the cause of unfoldment to a searching mind, of the secrets deposited in the universe by the Infinite!
--`Abdu´l-Bahá

The mystical student who desires to attain the true love of God within his or her soul should carefully study the Writings of Bahá'u'lláh and `Abdu´l-Bahá because the love of God is probably the most common theme woven throughout their Teachings, and it is this divine Love that forms the nucleus for all of the teachings of the Bahá'í religion.

Although the spiritual truth of the love of God cannot be adequately described in words, Bahá'u'lláh's masterful exposition, The Hidden Words of Bahá'u'lláh, is a collection of brief passages that touch upon all of the various aspects of being a lover of God. Every spiritual seeker should study and meditate upon the hidden meanings of this book.

This love is not of the body but completely of the soul. And those souls whose inner being is lit by the love of God are even as spreading rays of light, and they shine out like stars of holiness in a pure and crystalline sky. For true love, real love, is the love of God, and this is sanctified beyond the notions and imaginings of men. -`Abdu´l-Bahá

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The Divine Philosophy of `Abdu´l-Bahá

`Abdu'l-Bahá, one of the leaders and founders of the Bahá'í religion, was one of the twentieth century's great thinkers and philosophers. In many works and talks He expounded upon the spiritual basis and purpose of physical reality, the nature of reality, and humanity's role and place in the world. This page will try to briefly explore some of the wisdom found in the writings and talks of the "Master."

According to the Divine Philosophy, the universe is made up of three worlds of God: the World of God, the Kingdom, and Creation.

The world of Creation reflects the qualities and attributes of God according to the limited capacity of each of the material beings to express them. Although this material world is real, compared to the spiritual world it has no fundamental existence. It is like the shadow of the spiritual world. All of its positive qualities are emanations from the Holy Spirit. Its negative qualities, such as evil, are simply the absence of spirit (just as the places where light does not shine are in darkness). There was never a time when Creation did not exist. Because the Creator always was and always will be, His Creation has always existed and always will exist.

The world of the Kingdom is the spiritual world. The Kingdom is heaven, but heaven is not a place because time and place are constructs of the material Creation. The Kingdom is true, eternal life. Just like the world of Creation receives its power, heat and light from the physical sun, the Kingdom receives its life-giving light from the rays of the Sun of Reality, the breath of the Holy Spirit.

The world of God is the Realm of Divinity. Humanity cannot conceive of this world and has no relationship with it. The only approach of humans to this Realm is through the heavenly fragrances emanating from the Manifestations of God

Humans are twi-light beings, each with one foot in the darkness of the material world of Creation and one foot in the light of the heavenly Kingdom. Humanity is the perfection of material creation and at the lowest point of spiritual reality. The purpose of our lives is to grow spiritually and to be illumined by the spirit of faith. That is, we must learn to step out of the darkness and towards the light.

Man is in the highest degree of materiality, and at the beginning of spirituality--that is to say, he is the end of imperfection and the beginning of perfection. He is at the last degree of darkness, and at the beginning of light; that is why it has been said that the condition of man is the end of night and the beginning of day, meaning he is the sum of all the degrees of imperfections and that he possesses the degrees of perfection. He has the animal side as well as the angelic side, and the aim of an educator is to so train human souls that their angelic aspect may overcome their animal side. Then if the divine power in man, which is his essential perfection, overcomes the satanic power, which is absolute imperfection, he becomes the most excellent of creatures; but if the satanic power overcomes the divine power, he becomes the lowest of the creatures. That is why he is the end of imperfection and the beginning of perfection.... -`Abdu´l-Bahá

Because man exists within the world of Creation and the world of the Kingdom, he exists for the purpose of growing to overcome his material nature. To do this, he must come under the shadow of the True Educator (the Manifestation of God). Through the love of God, detachment, holiness, chastity, truthfulness, purity, steadfastness, faithfulness and the sacrifice of life (which powers are acquired by turning towards the Manifestation of God), humanity draws nearer to God. Those souls who have love of God enjoy eternal life. Those souls who are veiled from God, although they exist in this world and the next, they are nothing when compared to the heavenly souls who are the children of the Kingdom of God.

Although the human soul appears in the material world, it exists within the spiritual world even if it remains veiled from God. The human body and mind exist in the material realm and are dependent upon the soul. The human mind exists by virtue of the action of the mental powers of the soul upon the brain. The soul does not enter the body but "shines" on it just as the sun's rays shine upon the earth.

The metaphor of the sun's rays "shining" upon the earth instructs us to the truth of how the five aspects of spirit are expressed in the universe. The five aspects are: the vegetable spirit, the animal spirit, the human spirit, the heavenly spirit, and the Holy Spirit. Each aspect represents a greater and more complete and perfected expression of God's attributes and qualities.

The first is the vegetable spirit which expresses the power or attribute of growth through the cohesion of various elements and substances by the decree of God. When the spiritual power of cohesion and growth ceases, the vegetable spirit ceases to exist.

The second is the animal spirit, composed of a more complete and perfect commingling of the elements to produce the power of sense perception. The animal power perceives the reality of tangible things. When this perfected spiritual power of perception disassociates and decomposes, the animal spirit vanishes.

The third is the human spirit, the perfection of the animal power as it reflects and incorporates all of the powers of the created world. The sign of the human spirit is reason. The power of humanity is to reflect upon intangible realities. By this, humanity makes great scientific discoveries, undertakes immense enterprises and historical events. This is the source of all arts and sciences and discoveries. The human body is the perfected animal body, and therefore, the human spirit reflects its rational powers upon the body. When this power is withdrawn, the animal body of a human is decomposed and disassociated, but the human spirit remains everlasting in its heavenly realm.

> *The mineral evolves till it is absorbed in the life of the plant, the plant progresses til finally it loses its life in that of the animal; the animal, in its turn, forming part of the food of man, is absorbed into human life. Thus, man is shown to be the sum of all creation, the superior of all created beings, the goal to which countless ages of existence have progressed.*
> *-- `Abdu´l-Bahá*

The fourth degree of spirit is the heavenly spirit which is the spirit of faith and the bounty of God. This is a spiritual power emanating from the the Holy Spirit. This angelic power represents the perfection of humanity, the acquistion and development of the divine powers and attributes. When the soul turns toward this spirit, it will give full expression to the soul's mental or intellectual powers. These divine forces are imagination (conception), thought (reflection), comprehension (understanding), memory (retention), and a common faculty that is the mysterious bridge between the physical and spiritual (between the soul and the human mind and body).

The soul that turns to the heavenly spirit posseses:

- inner vision (the power of creative and intuitive thought)
- individuality (development of latent capabilities and virtues)
- immortality (eternal life - the soul begins at conception but has no end)
- spiritual happiness (by the proper development of the soul)

During life, each human makes moral choices as life situations pose various courses of action to us. These moral choices are recorded by the soul and it develops accordingly. The physical reality is nothing more than a training ground for new souls to develop spiritual capacities. At death, the human mind and its power of moral decision-making ceases, the soul frees itself from the material world, and becomes fully aware of the spiritual realm. If the soul has chosen properly, it will have become an angelic being perfectly reflecting the attributes and spiritual traits of God, and it will draw nearer to God (during this life and the next). If the soul has made poor choices, failing to develop its spiritual capacities, it will remain far from God. Heaven is the state of being that is close to God, infused with the heavenly spirit. Hell is the state of being that is far from God, from the human soul turning away from the heavenly spirit and turning towards the darkness of the animal existence.

Heaven and hell are states of being which characterize our attainment both in this life and the life to come.

Man is a reality which stands between light and darkness.... The animal nature is darkness; the heavenly is light in light.
-- `Abdu´l-Bahá

The fifth degree of spirit is the Holy Spirit. This is the Power that serves as an Intermediary between God and His creatures. The Holy Spirit is like a perfect mirror receiving the rays of the Sun and transmitting the light and heat of the Sun to the world. When the Holy Spirit appears in the world (by the Manifestations of God), the world is renewed and humanity receives a fresh measure of spiritual power.

All of creation was called into being by the Holy Spirit for our spiritual re-birth. All of the conflicts and situations that arise in it, contain metaphors of spiritual truths. For example, the physical act of washing one's hands is a metaphor for a spiritual truth of purity, cleanliness and refinement. Thus, all the world is a schoolhouse, we are students of truth, and all things and situations are our lessons.

In every situation in life, we must learn to turn towards the higher realm of the heavenly world --- to the spirit of faith or the breaths of the Holy Spirit which are rays of light reflecting the attributes and powers of God..

Our souls develop their latent capacities and virtues by turning towards the spirit of faith, as follows:

- obedience and submission to Will of God
- service to the Cause of God
- love of God
- detachment, holiness and chastity
- truthfulness
- purity
- steadfastness
- faithfulness
- sacrifice

Although the spirit of faith bridges the gap between us and the Manifestation of God, we cannot expect ever to attain that station. The highest attainment for a human soul is to be illumined by the spirit of faith. A human soul never could be or become a Manifestation of God.

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The Fundamental Verities of the Bahá'í Teachings

The following are the basic truths of the Bahá'í Dispensation

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BAHÁ'U'LLÁH

- is an Independent Supreme Manifestation of God
- is a Universal Manifestation of God that opens a new religious cycle
- is not God incarnate-- but is the mirror of the names and attributes of God and God speaks through Him
- is not the last Manifestation of God but is the latest

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THE BÁB

- is an independent self-sufficient Manifestation of God
- is the herald of the Bahá'í Revelation but is not merely its precursor
- is invested with the authority of presiding with Bahá'u'lláh over the destinies of this Supreme Revelation

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`ABDU'L-BAHÁ

- is not a Manifestation of God
- reflects as a clear and perfect mirror the rays of Bahá'u'lláh's glory
- is one of the Central Figures of the Faith
- is the Perfect Exemplar of the Bahá'í Teachings
- is the Centre of Bahá'u'lláh's Covenant
- is the Infallible Interpreter of His Word
- His station, though exalted, is one of complete servitude to Bahá'u'lláh and the Báb
- His station must never be overestimated or underestimated
- is not identical with Bahá'u'lláh
- His name means "Servant of the Glory"
- is the Most Mighty Branch
- is the Most Great Favour unto you
- has been sent down in the form of a human temple
- incarnates an institution for which we can find no parallel in religious history
- is the Mystery of God

ADMINISTRATIVE ORDER OF BAHÁ'U'LLÁH

- is the framework of the Will and Testament of `Abdu´l-Bahá
- as it expands and consolidates itself, will no doubt manifest the potentialities and reveal the implications of this momentous Document
- is not only the nucleus but the very pattern of the New World Order destined to embrace in the fullness of time the whole of mankind
- is fundamentally different from anything that any Prophet has previously established inasmuch as "Bahá'u'lláh has Himself revealed its principles, established its institutions, appointed the person to interpret His Word..."
- is protected by the Covenant of Bahá'u'lláh
- blends and harmonizes certain elements of the three recognized forms of secular government (democratic, theocratic, autocratic)

THE GUARDIANSHIP AND THE UNIVERSAL HOUSE OF JUSTICE

...are both
- divine in origin
- essential in their functions
- complementary in their aim and purpose
- under the care and protection of the Abha Beauty (Bahá'u'lláh); and under the shelter and unerring guidance of the Exalted One (the Báb)

...have the common objective
- to ensure the continuity of that divinely appointed authority which flows from the Source of our Faith
- to safeguard the unity of its followers and to maintain the integrity and flexibility of its teachings

...acting in conjunction
- administer its affairs
- coordinate its activities
- promote its interests
- execute its laws
- defend its subsidiary institutions

...severally
- "each operates within a clearly defined sphere of jurisdiction; each is equipped with its own attendant institutions, instruments designed for the effective discharge of its particluar responsibilities and duties"
- "Far from being incompatible or mutually destructive, they supplement each other's authority and functions and are permanently and fundamentally united in their aims"

THE GUARDIAN

- his office was created in the Will and Testament of `Abdu´l-Bahá
- is the Interpreter of the Word of God
- ensures the integrity of the Faith
- maintains its prestige
- is the permanent head of the Universal House of Justice and provides guidance to define the sphere of legislative action
- cannot legislate except in his capacity as member of the Universal House of Justice
- must be obeyed in order that the stronghold shall remain impregnable
- is debarred from laying down the constitution of the Universal House of Justice
- can never be exalted to the rank that will make him co-sharer with `Abdu´l-Bahá in the unique position which the Centre of the Covenant occupies
- cannot claim to be the perfect exemplar of the teaching of Bahá'u'lláh or the stainless mirror that reflects His light
- remains essentially human even though he is guided by the unfailing and unerring protection of Bahá'u'lláh and of the Báb
- is specifically endowed with such power as he may need to reveal the purport and disclose the untterances of Bahá'u'lláh and `Abdu´l-Bahá

THE UNIVERSAL HOUSE OF JUSTICE

- by the authority of Bahá'u'lláh, fills in the gaps which Bahá'u'lláh left in the body of His legislative and administrative ordinances
- must take counsel together regarding those things which have not outwardly been revealed in the Book
- God will verily inspire them with whatsoever He willeth
- is the source of all good and freed from all error
- may abrogate its own laws as they form no part of the divine explicit text
- decides its own constitution

The above was based upon "The Dispensation of Bahá'u'lláh" by Shoghi Effendi, First Guardian

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TABLETS TO THE BAHÁ'ÍS OF THE CENTRAL STATES

TABLETS TO THE BAHÁ'ÍS OF THE CENTRAL STATES

Tablet 1:

Revealed on March 29, 1916, outside the house in Bahjí, and addressed to the Bahá'ís of twelve Central States of the United States: Michigan, Wisconsin, Illinois, Indiana, Ohio, Minnesota, Iowa, Missouri, North Dakota, South Dakota, Nebraska and Kansas.

O ye heavenly souls, O ye spiritual assemblies, O ye lordly meetings:

For some time past correspondence has been delayed, and this has been on account of the difficulty of mailing and receiving letters. But because at present a number of facilities are obtainable, therefore, I am engaged in writing you this brief epistle so that my heart and soul may obtain joy and fragrance through the remembrance of the friends. Continually this wanderer supplicates and entreats at the threshold of His Holiness the One and begs assistance, bounty and heavenly confirmations in behalf of the believers. You are always in my thoughts. You are not nor shall you ever be forgotten. I hope by the favor of His Holiness the Almighty that day by day you may add to your faith, assurance, firmness and steadfastness, and become instruments for the promotion of the holy fragrances.

Although in the states of Illinois, Wisconsin, Ohio, Michigan and Minnesota -- praise be to God -- believers are found who are associating with each other in the utmost firmness and steadfastness -- day and night they have no other intention save the diffusion of the fragrances of God, they have no other hope except the promotion of the heavenly teachings, like the candles they are burning with the light of the love of God, and like thankful birds are singing songs, spirit-imparting, joy-creating, in the rose garden of the knowledge of God -- yet in the states of Indiana, Iowa, Missouri, North Dakota, South Dakota, Nebraska and Kansas few of the believers exist. So far the summons of the Kingdom of God and the proclamation of the oneness of the world of humanity has not been made in these states systematically and enthusiastically. Blessed souls and detached teachers have not traveled through these parts repeatedly; therefore these states are still in a state of heedlessness. Through the efforts of the friends of God souls must be likewise enkindled in these states, with the fire of the love of God and attracted to the Kingdom of God, so that section may also become illumined and the soul imparting breeze of the rose garden of the Kingdom may perfume the nostrils of the inhabitants. Therefore, if it is possible, send to those parts teachers who are severed from all else save God, sanctified and pure. If these teachers be in the utmost state of attraction, in a short time great results will be forthcoming. The sons and daughters of the kingdom are like unto the real farmers. Through whichever state or country they pass they display self-sacrifice and sow divine seeds. From that seed harvests are produced. On this subject it is revealed in the glorious Gospel: When the pure seeds are scattered in the good ground heavenly blessing and benediction is obtained.[1] I hope that you may become assisted and confirmed, and never lose courage in the

promotion of the divine teachings. Day by day may you add to your effort, exertion, and magnanimity. [1 Cf. Matthew 13:23.]

Upon you be greeting and praise!

`Abdu´l-Bahá, Tablets of the Divine Plan

Tablet 2:

Revealed on February 8, 1917,in Bahá'u'lláh's room at the house of 'Abbúd in 'Akká, and addressed to the Bahá'ís of the twelve Central States of the United States: Michigan, Wisconsin, Illinois, Indiana, Ohio, Minnesota, Iowa, Missouri, North Dakota, South Dakota, Nebraska and Kansas.

He is God!

O ye old believers and intimate friends:

God says in the great Qur'án: "He specializes for His Mercy whomsoever He willeth."[1] [1 Qur'án 2:105, 3:74.]

These twelve Central States of the United States are like unto the heart of America, and the heart is connected with all the organs and parts of man. If the heart is strengthened, all the organs of the body are reinforced, and if the heart is weak all the physical elements are subjected to feebleness.

Now praise be to God that Chicago and its environs from the beginning of the diffusion of the fragrances of God have been a strong heart. Therefore, through divine bounty and providence it has become confirmed in certain great matters.

First: The call of the Kingdom was in the very beginning raised from Chicago. This is indeed a great privilege, for in future centuries and cycles, it will be as an axis around which the honor of Chicago will revolve.

Second: A number of souls with the utmost firmness and steadfastness arose in that blessed spot in the promotion of the Word of God and even to the present moment, having purified and sanctified the heart from every thought, they are occupied with the promulgation of the teachings of God. Hence the call of praise is raised uninterruptedly from the Supreme Concourse.

Third: During the American journey `Abdu´l-Bahá several times passed through Chicago and associated with the friends of God. For some time he sojourned in that city. Day and night he was occupied with the mention of the True One and summoned the people to the Kingdom of God.

Fourth: Up to the present time, every movement initiated in Chicago, its effect was spread to all parts and to all directions, just as everything that appears in and manifests from the heart influences all the organs and limbs of the body.

Fifth: The first Mashriqu'l-Adhkár in America was instituted in Chicago, and this honor and distinction is infinite in value. Out of this Mashriqu'l-Adhkár, without doubt, thousands of Mashriqu'l-Adhkár will be born.

Likewise (were instituted in Chicago) the general Annual Conventions, the foundation of the Star of the West, the Publishing Society for the publication of books and Tablets and their circulation in all parts of America, and the preparations now under way for the celebration of the Golden Centenary Anniversary of the Kingdom of God. I hope that this Jubilee and this Exhibition may be celebrated in the utmost perfection so that the call to the world of unity, "There is no God but One God, and all the Messengers, from the beginning to the Seal of the Prophets (Muhammad) were sent on the part of the True One!" may be raised; the flag of the oneness of the world of humanity be unfurled, the melody of universal peace may reach the ears of the East and the West, all the paths may be cleared and straightened, all the hearts may be attracted to the Kingdom of God, the tabernacle of unity be pitched on the apex of America, the song of the love of God may exhilarate and rejoice all the nations and peoples, the surface of the earth may become the eternal paradise, the dark clouds may be dispelled and the Sun of Truth may shine forth with the utmost intensity.

O ye friends of God! Exert ye with heart and soul, so that association, love, unity and agreement be obtained between the hearts, all the aims may be merged into one aim, all the songs become one song and the power of the Holy Spirit may become so overwhelmingly victorious as to overcome all the forces of the world of nature. Exert yourselves; your mission is unspeakably glorious. Should success crown your enterprise, America will assuredly evolve into a center from which waves of spiritual power will emanate, and the throne of the Kingdom of God will, in the plentitude of its majesty and glory, be firmly established.

This phenomenal world will not remain in an unchanging condition even for a short while. Second after second it undergoes change and transformation. Every foundation will finally become collapsed; every glory and splendor will at last vanish and disappear, but the Kingdom of God is eternal and the heavenly sovereignty and majesty will stand firm, everlasting. Hence in the estimation of a wise man the mat in the Kingdom of God is preferable to the throne of the government of the world.

Continually my ear and eye are turned toward the Central States; perchance a melody from some blessed souls may reach my ears -- souls who are the dawning-places of the love of God, the stars of

the horizon of sanctification and holiness -- souls who will illumine this dark universe and quicken to life this dead world. The joy of `Abdu´l-Bahá depends upon this! I hope that you may become confirmed therein.

Consequently, those souls who are in a condition of the utmost severance, purified from the defects of the world of nature, sanctified from attachment to this earth, vivified with the breaths of eternal life -- with luminous hearts, with heavenly spirit, with attraction of consciousness, with celestial magnanimity, with eloquent tongues and with clear explanations -- such souls must hasten and travel through all parts of the Central States. In every city and village they must occupy themselves with the diffusion of the divine exhortations and advices, guide the souls and promote the oneness of the world of humanity. They must play the melody of international conciliation with such power that every deaf one may attain hearing, every extinct person may be set aglow, every dead one may obtain new life and every indifferent soul may find ecstasy. It is certain that such will be the consummation.

Let the spreaders of the fragrances of God recite this prayer every morning:

O Lord, my God! Praise and thanksgiving be unto Thee for Thou hast guided me to the highway of the kingdom, suffered me to walk in this straight and far-stretching path, illumined my eye by beholding the splendors of Thy light, inclined my ear to the melodies of the birds of holiness from the kingdom of mysteries and attracted my heart with Thy love among the righteous.

O Lord! Confirm me with the Holy Spirit, so that I may call in Thy Name amongst the nations, and give the glad tidings of the manifestation of Thy kingdom amongst mankind.

O Lord! I am weak, strengthen me with Thy power and potency. My tongue falters, suffer me to utter Thy commemoration and praise. I am lowly, honor me through admitting me into Thy kingdom. I am remote, cause me to approach the threshold of Thy mercifulness. O Lord! Make me a brilliant lamp, a shining star and a blessed tree, adorned with fruit, its branches overshadowing all these regions. Verily, Thou art the Mighty, the Powerful and Unconstrained.

`Abdu´l-Bahá, Tablets of the Divine Plan

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PRAYER FOR AMERICA

O Thou kind Lord! This gathering is turning to Thee. These hearts are radiant with Thy love. These minds and spirits are exhilarated by the message of Thy glad-tidings. O God! Let this American democracy become glorious in spiritual degrees even as it has aspired to material degrees, and render this just government victorious. Confirm this revered nation to upraise the standard of the oneness of humanity, to promulgate the Most Great Peace, to become thereby most glorious and praiseworthy among all the nations of the world. O God! This American nation is worthy of Thy favors and is deserving of Thy mercy. Make it precious and near to Thee through Thy bounty and bestowal.

- `Abdu´l-Bahá

Click a State For Tablets of `Abdu´l-Bahá revealed to the 48 States:

Map of the United States

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TABLETS TO THE BAHÁ'ÍS OF THE NORTHEASTERN STATES

TABLETS TO THE BAHÁ'ÍS OF THE NORTHEASTERN STATES

Tablet 1:

Revealed on March 26, 1916, in `Abdu´l-Bahá's room at the house in Bahjí, addressed to the Bahá'ís of nine Northeastern States of the United States: Maine, Massachusetts, New Hampshire, Rhode Island, Connecticut, Vermont, Pennsylvania, New Jersey and New York.

O ye heavenly heralds:

These are the days of Naw-Rúz. I am always thinking of those kind friends! I beg for each and all of you confirmations and assistance from the threshold of oneness, so that those gatherings may become ignited like unto candles, in the republics of America, enkindling the light of the love of God in the hearts; thus the rays of the heavenly teachings may begem and brighten the states of America like the infinitude of immensity with the stars of the Most Great Guidance.

The Northeastern States on the shores of the Atlantic -- Maine, New Hampshire, Massachusetts, Rhode Island, Connecticut, Vermont, Pennsylvania, New Jersey and New York -- in some of these states believers are found, but in some of the cities of these states up to this date people are not yet illumined with the lights of the Kingdom and are not aware of the heavenly teachings; therefore, whenever it is possible for each one of you, hasten ye to those cities and shine forth like unto the stars with the light of the Most Great Guidance. God says in the glorious Qur'an: "The soil was black and dried. Then we caused the rain to descend upon it and immediately it became green, verdant, and every kind of plant sprouted up luxuriantly."[1] In other words, He says the earth is black, but when the spring showers descend upon it that black soil is quickened, and variegated flowers are pushed forth. This means the souls of humanity belonging to the world of nature are black like unto the soil. But when the heavenly outpourings descend and the radiant effulgences appear, the hearts are resuscitated, are liberated from the darkness of nature and the flowers of divine mysteries grow and become luxuriant. Consequently man must become the cause of the illumination of the world of humanity and propagate the holy teachings revealed in the sacred books through the divine inspiration. It is stated in the blessed Gospel: Travel ye toward the East and toward the West and enlighten the people with the light of the Most Great Guidance, so that they may take a portion and share of eternal life. [2] Praise be to God, that the Northeastern States are in the utmost capacity. Because the ground is rich, the rain of the divine outpouring is descending. Now you must become heavenly farmers and scatter pure seeds in the prepared soil. The harvest of every other seed is limited, but the bounty and the blessing of the seed of the divine teachings is unlimited. Throughout the coming centuries and cycles many harvests will be gathered. Consider the work of former generations. During the lifetime of Jesus Christ the

believing, firm souls were few and numbered, but the heavenly blessings descended so plentifully that in a number of years countless souls entered beneath the shadow of the Gospel. God has said in the Qur'án: "One grain will bring forth seven sheaves, and every sheaf shall contain one hundred grains."[3] In other words, one grain will become seven hundred; and if God so wills He will double these also. It has often happened that one blessed soul has become the cause of the guidance of a nation. Now we must not consider our ability and capacity, nay, rather, we must fix our gaze upon the favors and bounties of God, in these days, Who has made of the drop a sea, and of the atom a sun.[1 Qur'án 22:5.] [2 Cf. Mark 16:15.] [3 Cf. Qur'án 2:261.]

Upon you be greeting and praise!

`Abdu´l-Bahá, Tablets of the Divine Plan

Tablet 2:

Revealed on February 2, 1917, in Ismá'íl 'Aqá's room at the house of `Abdu´l-Bahá in Haifa, and addressed to the Bahá'ís of the nine Northeastern States of the United States: Maine, Massachusetts, New Hampshire, Rhode Island, Connecticut, Vermont, Pennsylvania, New Jersey and New York.

He is God!

O ye real friends:

All countries, in the estimation of the one true God, are but one country, and all cities and villages are on an equal footing. Neither holds distinction over another. All of them are the fields of God and the habitation of the souls of men. Through faith and certitude, and the precedence achieved by one over another, however, the dweller conferreth honor upon the dwelling, some of the countries achieve distinction, and attain a preeminent position. For instance, notwithstanding that some of the countries of Europe and of America are distinguished by, and surpass other countries in, the salubrity of their climate, the wholesomeness of their water, and the charm of their mountains, plains and prairies, yet Palestine became the glory of all nations inasmuch as all the holy and divine Manifestations, from the time of Abraham until the appearance of the Seal of the Prophets (Muhammad), have lived in, or migrated to, or traveled through, that country. Likewise, Mecca and Medina have achieved illimitable glory, as the light of Prophethood shone forth therein. For this reason Palestine and Hijáz have been distinguished from all other countries.

Likewise, the continent of America is, in the eyes of the one true God, the land wherein the splendors of His light shall be revealed, where the mysteries of His Faith shall be unveiled, where the righteous will abide and the free assemble. Therefore, every section thereof is blessed: but because these nine states have been favored in faith and assurance, hence through this precedence

they have obtained spiritual privilege. They must realize the value of this bounty; because they have obtained such a favor and in order to render thanksgiving for this most great bestowal, they must arise in the diffusion of divine fragrances so that the blessed verse of the Qur'án, "God is the light of heaven and earth: the similitude of His light is a niche in a wall, wherein a lamp is placed, and the lamp enclosed in a case of glass; the glass appears as if it were a shining star. It is lighted with the oil of a Blessed Tree, an olive neither of the East, nor of the West; it wanteth little but that the oil thereof would give light, although no fire touched it. This is the light added unto light. God will direct unto His light whom He pleaseth"[1] -- may be realized. [1 Qur'án 24:35.]

He says: The world of nature is the world of darkness, because it is the origin of a thousand depravities; nay, rather, it is darkness upon darkness. The illumination of the world of nature is dependent upon the splendor of the Sun of Reality. The grace of guidance is like unto the candle which is enkindled in the glass of knowledge and wisdom and that glass of knowledge and wisdom is the mirror of the heart of humanity. The oil of that luminous lamp is from the fruits of the Blessed Tree and that oil is so refined that it will burn without light. When the intensity of the light and the translucency of the glass and the purity of the mirror are brought together, it will become light upon light.

In brief, in these nine blessed states `Abdu´l-Bahá journeyed and traveled from place to place, explained the wisdom of the heavenly books and diffused the fragrances. In most of these states he founded the divine Edifice and opened the door of teaching. In those states he sowed pure seeds and planted blessed trees.

Now the believers of God and the maidservants of the Merciful must irrigate these fields and with the utmost power engage themselves in the cultivation of these heavenly plantations so that the seeds may grow and develop, prosperity and blessing be realized and many rich and great harvests be gathered in.

The Kingdom of God is like unto a farmer who comes into possession of a piece of pure and virgin soil. Heavenly seeds are scattered therein, the clouds of divine providence pour down and the rays of the Sun of Reality shine forth.

Now all these bounties exist and appear in full in these nine states. The divine Gardener passed by that holy ground and scattered pure seeds from the lordly teachings in that field; the rain of the bounties of God poured down and the heat of the Sun of Reality -- that is, the merciful confirmations -- shone with the utmost splendor. It is my hope that each one of those blessed souls may become a peerless and unique irrigator and the East and the West of America may become like unto a delectable paradise so that all of you may hear from the Supreme Concourse the cry of "Blessed are you, and again blessed are you!"

Upon you be greeting and praise!

The following supplication is to be read by the teachers and friends daily:

O Thou kind Lord! Praise be unto Thee that Thou hast shown us the highway of guidance, opened the doors of the kingdom and manifested Thyself through the Sun of Reality. To the blind Thou hast given sight; to the deaf Thou hast granted hearing; Thou hast resuscitated the dead; Thou hast enriched the poor; Thou hast shown the way to those who have gone astray; Thou hast led those with parched lips to the fountain of guidance; Thou hast suffered the thirsty fish to reach the ocean of reality; and Thou hast invited the wandering birds to the rose garden of grace.

O Thou Almighty! We are Thy servants and Thy poor ones; we are remote and yearn for Thy presence, are athirst for the water of Thy fountain, are ill, longing for Thy healing. We are walking in Thy path and have no aim or hope save the diffusion of Thy fragrance, so that all souls may raise the cry: O God, "Guide us to the straight path."[1] May their eyes be opened to behold the light, and may they be freed from the darkness of ignorance. May they gather around the lamp of Thy guidance. May every portionless one receive a share. May the deprived become the confidants of Thy mysteries. [1 Qur'án 1:6.]

O Almighty! Look upon us with the glance of mercifulness. Grant us heavenly confirmation. Bestow upon us the breath of the Holy Spirit, so that we may be assisted in Thy service and, like unto brilliant stars, shine in these regions with the light of Thy guidance.

Verily, Thou art the Powerful, the Mighty, the Wise and the Seeing.

`Abdu´l-Bahá, Tablets of the Divine Plan

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TABLETS TO THE BAHÁ'ÍS OF THE SOUTHERN STATES

TABLETS TO THE BAHÁ'ÍS OF THE SOUTHERN STATES

Tablet 1:

Revealed on March 27, 1916, in the garden adjacent to the Shrine of Bahá'u'lláh, addressed to the Bahá'ís of sixteen Southern States of the United States: Delaware, Maryland, Virginia, West Virginia, North Carolina, South Carolina, Georgia, Florida, Alabama, Mississippi, Tennessee, Kentucky, Louisiana, Arkansas, Oklahoma and Texas.

O ye heralds of the Kingdom of God:

A few days ago an epistle was written to those divine believers, but because these days are the days of Naw-Rúz, you have come to my mind and I am sending you this greeting for this glorious feast. All the days are blessed, but this feast is the national fete of Persia. The Persians have been holding it for several thousand years past. In reality every day which man passes in the mention of God, the diffusion of the fragrances of God and calling the people to the Kingdom of God, that day is his feast. Praise be to God that you are occupied in the service of the Kingdom of God and are engaged in the promulgation of the religion of God by day and by night. Therefore all your days are feast days. There is no doubt that the assistance and the bestowal of God shall descend upon you.

In the Southern States of the United States, the friends are few, that is, in Delaware, Maryland, Virginia, West Virginia, North Carolina, South Carolina, Georgia, Florida, Alabama, Mississippi, Tennessee, Kentucky, Louisiana, Arkansas, Oklahoma and Texas. Consequently you must either go yourselves or send a number of blessed souls to those states, so that they may guide the people to the Kingdom of Heaven. One of the holy Manifestations, addressing a believing soul, has said that, if a person become the cause of the illumination of one soul, it is better than a boundless treasury. "O Ali! If God guide, through thee, one soul, it is better for thee than all the riches!" Again He says, "Direct us to the straight path!"[1] that is, Show us the right road. It is also mentioned in the Gospel: Travel ye to all parts of the world and give ye the glad tidings of the appearance of the Kingdom of God.[2] [1 Qur'án 1:6.] [2 Cf. Mark 16:15.]

In brief, I hope you will display in this respect the greatest effort and magnanimity. It is assured that you will become assisted and confirmed. A person declaring the glad tidings of the appearance of the realities and significances of the Kingdom is like unto a farmer who scatters pure seeds in the rich soil. The spring cloud will pour upon them the rain of bounty, and unquestionably the station of the farmer will be raised in the estimation of the lord of the village, and many harvests will be gathered.

Therefore, ye friends of God! Appreciate ye the value of this time and be ye engaged in the sowing of the seeds, so that you may find the heavenly blessing and the lordly bestowal. Upon you be Bahá'u'l-Abhá!

`Abdu´l-Bahá, Tablets of the Divine Plan

Tablet 2:

Revealed on February 3, 1917, in Haifa in Ismá'íl 'Aqá's room, and addressed to the Bahá'ís of the sixteen Southern States of the United States: Delaware, Maryland, Virginia, West Virginia, North Carolina, South Carolina, Georgia, Florida, Alabama, Mississippi, Tennessee, Kentucky, Louisiana, Arkansas, Oklahoma and Texas.

O ye blessed, respected souls:

The philosophers of the ancients, the thinkers of the Middle Ages and the scientists of this and the former centuries have all agreed upon the fact that the best and the most ideal region for the habitation of man is the temperate zone, for in this belt the intellects and thoughts rise to the highest stage of maturity, and the capability and ability of civilization manifest themselves in full efflorescence. When you read history critically and with a penetrating eye, it becomes evident that the majority of the famous men have been born, reared and have done their work in the temperate zone, while very, very few have appeared from the torrid and frigid zones.

Now these sixteen Southern States of the United States are situated in the temperate zone, and in these regions the perfections of the world of nature have been fully revealed. For the moderation of the weather, the beauty of the scenery and the geographical configuration of the country display a great effect in the world of minds and thoughts. This fact is well demonstrated through observation and experience.

Even the holy, divine Manifestations have had a nature in the utmost equilibrium, the health and wholesomeness of their bodies most perfect, their constitutions endowed with physical vigor, their powers functioning in perfect order, and the outward sensations linked with the inward perceptions, working together with extraordinary momentum and coordination.

Therefore in these sixteen states, because they are contiguous to other states and their climate being in the utmost of moderation, unquestionably the divine teachings must reveal themselves with a brighter effulgence, the breaths of the Holy Spirit must display a penetrating intensity, the ocean of the love of God must be stirred with higher waves, the breezes of the rose garden of the divine love be wafted with higher velocity, and the fragrances of holiness be diffused with swiftness and rapidity.

Praise be to God that the divine outpourings are infinite, the melody of the lordly principles is in the utmost efficacy, the most great Orb shining with perfect splendor, the cohorts of the Supreme Concourse are attacking with invincible power, the tongues are sharper than the swords, the hearts are more brilliant than the light of electricity, the magnanimity of the friends precedes all the magnanimities of the former and subsequent generations, the souls are divinely attracted, and the fire of the love of God is enkindled.

At this time and at this period we must avail ourselves of this most great opportunity. We must not sit inactive for one moment; we must sever ourselves from composure, rest, tranquillity, goods, property, life and attachment to material things. We must sacrifice everything to His Highness, the Possessor of existence, so that the powers of the Kingdom may show greater penetration and the brilliant effulgence in this New Cycle may illumine the worlds of minds and ideals.

It is about twenty-three years that the fragrances of God have been diffused in America, but no adequate and befitting motion has been realized, and no great acclamation and acceleration has been witnessed. Now it is my hope that through the heavenly power, the fragrances of the Merciful, the attraction of consciousness, the celestial outpourings, the heavenly cohorts and the gushing forth of the fountain of divine love, the believers of God may arise and in a short time the greatest good may unveil her countenance, the Sun of Reality may shine forth with such intensity that the darkness of the world of nature may become entirely dispelled and driven away; from every corner a most wonderful melody may be raised, the morning birds may break into such a song that the world of humanity may be quickened and moved, the solid bodies may become liquefied, and the souls who are like unto adamantine rocks may open their wings and through the heat of the love of God fly heavenward.

Nearly two thousand years ago, Armenia was enveloped with impenetrable darkness. One blessed soul from among the disciples of Christ hastened to that part, and through his effort, erelong that province became illumined. Thus it has become evident how the power of the Kingdom works!

Therefore, rest ye assured in the confirmations of the Merciful and the assistance of the Most High; become ye sanctified above and purified from this world and the inhabitants thereof; suffer your intentions to work for the good of all; cut your attachment to the earth and like unto the essence of the spirit become ye light and delicate. Then with a firm resolution, a pure heart, a rejoiced spirit, and an eloquent tongue, engage your time in the promulgation of the divine principles so that the oneness of the world of humanity may pitch her canopy in the apex of America and all the nations of the world may follow the divine policy. This is certain, that the divine policy is justice and kindness toward all mankind. For all the nations of the world are the sheep of God, and God is the kind shepherd. He has created these sheep. He has protected them, sustained and trained them. What greater kindness than this? And every moment we must render a hundred thousand thanksgivings that, praise be to God, we are freed from all the ignorant prejudices, are kind to all the sheep of God, and our utmost hope is to serve each and all, and like unto a benevolent father educate every one.

Upon you be greeting and praise!

Every soul who travels through the cities, villages and hamlets of these states and is engaged in the diffusion of the fragrances of God, should peruse this commune every morning:

O My God! O my God! Thou seest me in my lowliness and weakness, occupied with the greatest undertaking, determined to raise Thy word among the masses and to spread Thy teachings among Thy peoples. How can I succeed unless Thou assist me with the breath of the Holy Spirit, help me to triumph by the hosts of Thy glorious kingdom, and shower upon me Thy confirmations, which alone can change a gnat into an eagle, a drop of water into rivers and seas, and an atom into lights and suns? O my Lord! Assist me with Thy triumphant and effective might, so that my tongue may utter Thy praises and attributes among all people and my soul overflow with the wine of Thy love and knowledge.

Thou art the Omnipotent and the Doer of whatsoever Thou willest.

`Abdu´l-Bahá, Tablets of the Divine Plan

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TABLETS TO THE BAHÁ'ÍS OF THE WESTERN STATES

TABLETS TO THE BAHÁ'ÍS OF THE WESTERN STATES

Tablet 1:

Revealed on April 1, 1916, in `Abdu´l-Bahá's room at the house in Bahjí, addressed to the Bahá'ís of eleven Western States of the United States: New Mexico, Colorado, Arizona, Nevada, California, Wyoming, Utah, Montana, Idaho, Oregon and Washington.

He is God!

O ye sons and daughters of the Kingdom:

Day and night I have no other occupation than the remembrance of the friends, praying from the depth of my heart in their behalf, begging for them confirmation from the Kingdom of God and supplicating the direct effect of the breaths of the Holy Spirit. I am hopeful from the favors of His Highness the Lord of Bestowals, that the friends of God during such a time may become the secret cause of the illumination of the hearts of humanity, breathing the breath of life upon the spirits -- whose praiseworthy results may become conducive to the glory and exaltation of humankind throughout all eternity. Although in some of the Western States, like California, Oregon, Washington and Colorado, the fragrances of holiness are diffused, numerous souls have taken a share and a portion from the fountain of everlasting life, they have obtained heavenly benediction, have drunk an overflowing cup from the wine of the love of God and have hearkened to the melody of the Supreme Concourse -- yet in the states of New Mexico, Wyoming, Montana, Idaho, Utah, Arizona and Nevada, the lamp of the love of God is not ignited in a befitting and behooving manner, and the call of the Kingdom of God has not been raised. Now, if it is possible, show ye an effort in this direction. Either travel yourselves, personally, throughout those states or choose others and send them, so that they may teach the souls. For the present those states are like unto dead bodies: they must breathe into them the breath of life and bestow upon them a heavenly spirit. Like unto the stars they must shine in that horizon and thus the rays of the Sun of Reality may also illumine those states.

God says in the great Qur'án: "Verily God is the helper of those who have believed. He will lead them from darkness into light."[1] This means: God loves the believers, consequently He will deliver them from darkness and bring them into the world of light. [1 Qur'án 2:257.]

It is also recorded in the blessed Gospel: Travel ye throughout the world and call ye the people to the Kingdom of God.[1] Now this is the time that you may arise and perform this most great service and become the cause of the guidance of innumerable souls. Thus through this superhuman service the rays of peace and conciliation may illumine and enlighten all the regions and the world of humanity may find peace and composure. [1 Cf. Mark 16:15.]

During my stay in America I cried out in every meeting and summoned the people to the propagation of the ideals of universal peace. I said plainly that the continent of Europe had become like unto an arsenal and its conflagration was dependent upon one spark, and that in the coming years, or within two years, all that which is recorded in the Revelation of John and the Book of Daniel would become fulfilled and come to pass. This matter, in all probability, was published in the San Francisco Bulletin, October 12, 1912. You may refer to it, so that the truth may become clear and manifest; thus ye may fully realize that this is the time for the diffusion of the fragrances.

The magnanimity of man must be heavenly or, in other words, it must be assisted by the divine confirmation, so that he may become the cause of the illumination of the world of humanity.

Upon you be greeting and praise!

`Abdu´l-Bahá, Tablets of the Divine Plan

Tablet 2:

Revealed on February 15, 1917,in Bahá'u'lláh's room at the house of 'Abbúd in 'Akká, and addressed to the Bahá'ís of the eleven Western States of the United States: New Mexico, Colorado, Arizona, Nevada, California, Wyoming, Utah, Montana, Idaho, Oregon and Washington.

He is God!

O ye friends and the maidservants of the Merciful, the chosen ones of the Kingdom:

The blessed state of California bears the utmost similarity to the Holy Land, that is, the country of Palestine. The air is of the utmost temperance, the plain very spacious, and the fruits of Palestine are seen in that state in the utmost of freshness and delicacy. When `Abdu´l-Bahá was traveling and journeying through those states, he found himself in Palestine, for from every standpoint there was a perfect likeness between this region and that state. Even the shores of the Pacific Ocean, in some instances, show perfect resemblance to the shores of the Holy Land -- even the flora of the Holy Land have grown on those shores -- the study of which had led to much speculation and wonder.

Likewise, in the state of California and other Western states, wonderful scenes of the world of nature, which bewilder the minds of men, are manifest. Lofty mountains, deep canyons, great and majestic waterfalls, and giant trees are witnessed on all sides, while its soil is in the utmost fertility and richness. That blessed state is similar to the Holy Land and that region and that country like unto a delectable paradise, is in many ways identical with Palestine. Now just as there are natural resemblances, heavenly resemblances must also be acquired.

The lights of the divine traces are manifest in Palestine. The majority of the Israelitish Prophets raised the call of the Kingdom of God in this holy ground. Having spread the spiritual teachings, the nostrils of the spiritually-minded ones became fragrant, the eyes of the illumined souls became brightened, the ears were thrilled through this song, the hearts obtained eternal life from the soul-refreshing breeze of the Kingdom of God and gained supreme illumination from the splendor of the Sun of Reality. Then from this region the light was spread to Europe, America, Asia, Africa and Australia.

Now California and the other Western States must earn an ideal similarity with the Holy Land, and from that state and that region the breaths of the Holy Spirit be diffused to all parts of America and Europe, that the call of the Kingdom of God may exhilarate and rejoice all the ears, the divine principles bestow a new life, the different parties may become one party, the divergent ideas may disappear and revolve around one unique center, the East and the West of America may embrace each other, the anthem of the oneness of the world of humanity may confer a new life upon all the children of men, and the tabernacle of universal peace be pitched on the apex of America; thus Europe and Africa may become vivified with the breaths of the Holy Spirit, this world may become another world, the body politic may attain to a new exhilaration, and just as in the state of California and other Western States the marvelous scenes of the world of nature are evident and manifest, the great signs of the Kingdom of God may also be unveiled so that the body may correspond with the spirit, the outward world may become a symbol of the inward world, and the mirror of the earth may become the mirror of the Kingdom, reflecting the ideal virtues of heaven.

During My journey and traveling in those parts, I beheld wonderful scenes and beautiful panoramas of nature, orchards and rivers; national parks and general conclaves; deserts, plains, meadows and prairies; and the grains and fruits of that region greatly attracted My attention; even to the present moment they are in My mind.

Particularly was I greatly pleased with the meetings in San Francisco and Oakland, the gatherings in Los Angeles, and the believers who came from the cities of other states. Whenever their faces cross My memory, immediately infinite happiness is realized.

Therefore I hope that the divine teachings like unto the rays of the sun may be diffused in all the Western States, and the blessed verse of the Qur'án, "It is a good City and the Lord is the Forgiver!"[1] may become realized. Likewise, the significance of another Qur'ánic verse, "Do ye not travel through the land?"[2] and of the verse, "Behold the traces of the Mercy of God!"[3] become revealed in the utmost effulgence. [1 Qur'án 34:15.] [2 Qur'án 30:9, 40:82, 47:10.] [3 Qur'án 30:50.]

Praise be to God that through the divine bounty and providence, in that region the field of service is vast, the minds are in the utmost degree of intelligence and progress, sciences and arts are being promoted, the hearts like unto mirrors are in the utmost state of purity and translucency, and the friends of God are in perfect attraction. Therefore it is hoped that meetings for teaching will be

organized and instituted, and for the diffusion of the fragrances of God wise teachers may be sent to cities, even to villages.

The teachers of the Cause must be heavenly, lordly and radiant. They must be embodied spirit, personified intellect, and arise in service with the utmost firmness, steadfastness and self-sacrifice. In their journeys they must not be attached to food and clothing. They must concentrate their thoughts on the outpourings of the Kingdom of God and beg for the confirmations of the Holy Spirit. With a divine power, with an attraction of consciousness, with heavenly glad tidings and celestial holiness they must perfume the nostrils with the fragrances of the Paradise of Abhá.

The following commune is to be read by them everyday:

O God! O God! This is a broken-winged bird and his flight is very slow -- assist him so that he may fly toward the apex of prosperity and salvation, wing his way with the utmost joy and happiness throughout the illimitable space, raise his melody in Thy Supreme Name in all the regions, exhilarate the ears with this call, and brighten the eyes by beholding the signs of guidance.

O Lord! I am single, alone and lowly. For me there is no support save Thee, no helper except Thee and no sustainer beside Thee. Confirm me in Thy service, assist me with the cohorts of Thine angels, make me victorious in the promotion of Thy Word and suffer me to speak out Thy wisdom amongst Thy creatures. Verily, Thou art the helper of the weak and the defender of the little ones, and verily Thou art the Powerful, the Mighty and the Unconstrained.

`Abdu´l-Bahá, Tablets of the Divine Plan

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Return to TRUEBAHAI.com

What does Bahá'u'lláh want you to do as a community?

Return to Spiritual Teachings Page

"O Kings of the earth! He Who is the sovereign Lord of all is come. The Kingdom is God's, the omnipotent Protector, the Self-Subsisting." Bahá'u'lláh

Now that you have learned Who is Bahá'u'lláh and what He wants you to do as an individual, the third part of our inquiry is ready to be explored. Bahá'u'lláh did not reveal His religion for personal salvation only. The Bahá'í Revelation is intended to save the world as well.

The short answer to the question is: that Bahá'u'lláh wants us to come together in order to build God's Kingdom on Earth. Read below to find out how He wants it to be done.

WHO IS BAHÁ'U'LLÁH?

To understand Bahá'u'lláh's ideas about saving the world, we need to discuss first the idea of religious covenants that have come down to us through the ages. A covenant is a solemn and binding promise or agreement. In legal terminology, it refers to a contract with binding obligations and rights that continue on and are passed down from the person who entered the contract to his or her successors. In religious history, it has referred to the idea that God enters into agreements with persons with religious rights and obligations which are passed on from generation to generation, and through the ages. God promises spiritual blessings if and when certain conditions are met.

WHAT DOES HE WANT YOU TO DO (as an indi

We can identify the following covenants of God in religious history.

The Great Covenant: God has entered into a covenant with the peoples of the world that He will always send down Manifestations of God for the spiritual growth of humanity. If the people obey and follow the teachings of the Manifestation of God, they will have spiritual progress and salvation. It is by this ancient covenant, the Teachers and Prophets have lead humanity to true knowledge and enabled mankind to build an ever-advancing civilization.

The Covenant Made by the Manifestations Concerning the Future Prophets: This covenant is made by each Manifestation of God with His followers. This covenant obligates His followers to recognize the next Manifestation of God. To be faithful to one Manifestation of God requires faithfulness to the next,

The New Covenant: The Manifestation of God makes this covenant with His followers regarding their obligation to follow His successor. Bahá'u'lláh's Revelation is unique because He is the first Manifestation to clearly and unequivocally appoint His Successor in writing. The central tenet of this "new" Covenant is that the world will never again be left without divine guidance. Bahá'ís will have five sources of infallible divine guidance: the Báb, Bahá'u'lláh, `Abdu´l-Bahá, the Guardian, and the Universal House of Justice. Acceptance of Bahá'u'lláh requires acceptance of His Covenant. When Bahá'ís speak of "the Covenant", they refer to this Covenant with Bahá'u'lláh.

The Covenant is the most important principle of the Bahá'í Sacred Texts, and is the principle upon which Bahá'u'lláh's mission is based (the unification of the human race).

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There are five divine sources of divine guidance offered to Bahá'ís: the Báb, Bahá'u'lláh, `Abdu´l-Bahá, the Guardians, and the Universal House of Justice.

WHAT DOES HE WANT YOU TO DO (as a community)?

The Báb and Bahá'u'lláh both were Manifestations of God Who revealed the teachings for humanity in this day. Their teachings are the revealed Word.

In this essay, we will look at the Institutions of the Covenant that serve as Bahá'u'lláh's successor and the sources of continuing guidance to the faithful believers.

Bahá'u'lláh appointed his son as His successor, `Abdu´l-Bahá (which means "Servant of Bahá'u'lláh). `Abdu´l-Bahá (or the "Master") is the Center of the Covenant. This means that after the passing of Bahá'u'lláh, He is the authority in the Cause to whom all must turn and obey.

`Abdu´l-Bahá was not a Manifestation of God. However, He does occupy a unique station in religious history. Bahá'u'lláh's appellation "the Mystery of God" hints at this remarkable station. `Abdu´l-Bahá is considered to be the Perfect Man, the Exemplar. In Him a human nature and superhuman knowledge and perfection have been blended and are completely harmonized. His teachings and pronouncements are perfectly guided by Bahá'u'lláh such that they are to be considered as part of the Sacred Texts.

Bahá'u'lláh said:

> *"When the ocean of My presence hath ebbed and the Book of My Revelation is ended, turn your faces toward Him Whom God hath purposed, Who hath branched from this Ancient Root. The object of this sacred verse is none other except the Most Mighty Branch (`Abdu´l-Bahá). Thus have we graciously revealed unto you our potent Will, and I am verily the Gracious, the All-Powerful."* Bahá'u'lláh

> *"Render thanks unto God, O people, for His appearance; for verily He is the most great Favor unto you, the most perfect bounty upon you; and through Him every mouldering bone is quickened. Whoso turneth towards Him hath turned towards God, and whoso turneth away from Him hath turned away from My Beauty, hath repudiated My Proof, and transgressed against Me. "* Bahá'u'lláh

`Abdu´l-Bahá also should be considered as the Author of a divine civilization and world order to which Bahá'u'lláh called all the peoples of the world.

"*That which the Lord hath ordained as the sovereign remedy and mightiest instrument for the healing of all the world is the union of all its peoples in one universal Cause, one common Faith."* Bahá'u'lláh

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After the passing of the Master, it was found that He had left a Will and Testament that appointed His Successor, including creating the Institutions of the Covenant that would serve as channels for continuing divine guidance into the future, and would form a plan and blueprint for a future Bahá'í Commonwealth. The Will and Testament is the "Charter" for a new world Order. According to the Will and Testament, the Successor Institutions are the "twin pillars" of the Guardian and the Universal House of Justice.

The first Guardian of the Cause of God was Shoghi Effendi:

> *"After the passing away of this wronged one, it is incumbent upon... the loved ones of the Abhá' Beauty to turn unto Shoghi Effendi-- the youthful branch branched from the two hallowed and sacred Lote-Trees and the fruit grown from the union of the two offshoots of the Tree of Holiness, ---as he is the sign of God, the chosen branch, the guardian of the Cause of God... He is the expounder of the words of God."* Will and Testament of `Abdu´l-Bahá
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> *"The mighty stronghold shall remain impregnable and safe through obedience to him who is the guardian of the Cause of God. It is incumbent upon the members of the House of Justice, upon all the Aghsán, the Afnán, the Hands of the Cause of God to show their obedience, submissiveness and subordination unto the guardian of the Cause of God, to turn unto him and be lowly before him. He that opposeth him hath opposed the True One..."* Will and Testament of `Abdu´l-Bahá

The Guardian is the authorized interpreter of the Sacred Texts. Although he is a human just like anyone else, the person who occupies the office of the Guardian will be divinely and infallibly guided in interpreting the Writings. His word is the final authentic and binding interpretation regarding the meaning of Bahá'u'lláh's teachings.

The Master, in His Will and Testament, also expounded upon the Institution of the Universal House of Justice, a legislative body whose function it is to pass on issues and laws, from time to time, that are not addressed in the Sacred Texts. The Guardian serves as the sacred head of the Universal House of Justice. The remaining members are elected by the Bahá'í community.

> *"It is incumbent upon the members of the House of Justice to take counsel together regarding those things which have not outwardly been revealed in the Book, and to enforce that which is agreeable to them. God will verily inspire them with*

whatsoever He willeth, and He verily is the Provider, the Omniscient." Bahá'u'lláh, The Kitáb-i-Aqdas

"Unto the Most Holy Book [Kitáb-i-Aqdas] every one must turn and all that is not expressly recorded therein must be referred to the Universal House of Justice. That which this body, whether unanimously or by a majority doth carry, that is verily the Truth and Purpose of God Himself." Will and Testament of `Abdu´l-Bahá

`Abdu´l-Bahá assured us that if we obey the Institutions of the Guardian and the Universal House of Justice, we will remain under God's protection and guidance.

"The sacred and youthful branch, the Guardian of the Cause of God as well as the Universal House of Justice, to be universally elected and established, are both under the care and protection of the Abhá Beauty, under the shelter and unerring guidance of His Holiness, the Exalted One (may my life be offered up for them both). Whatsoever they decide is of God. Whoso obeyeth him not, neither obeyeth them, hath not obeyed God..." Will and Testament of `Abdu´l-Bahá

"Beware lest anyone falsely interpret these words, and like unto them that have broken the Covenant after the Day of Ascension (of Bahá'u'lláh) advance a pretext, raise the standard of revolt, wax stubborn, and open wide the door of false interpretation. To none is given the right to put forth his own opinion or express his particular convictions. All must seek guidance and turn unto the Center of the Cause and the House of Justice. And he that turneth unto whatsoever else is indeed in grievous error. Will and Testament of `Abdu´l-Bahá

"Soon will the present day Order be rolled up, and a new one spread out in its stead. Verily thy Lord speaketh the truth and is the Knower of things unseen." Bahá'u'lláh

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In addition to the twin pillars of the Administrative Order, there are also secondary Institutions: the national and local houses of justice with responsibility for national and local administration, the Hands of the Cause of God who serve the Guardian in teaching and protecting the Cause, and a system of district, national, and international elections. Bahá'ís are forbidden to engage in partisan politics. Elections are set in a prayerful atmosphere. There are no nominations or campaigns but instead each participant prayerfully selects the most qualified person for the position.

The Bahá'í administration combines the wholesome elements which are found in each of the three forms of secular government, without incorporating any of the negative or corrupting features of such systems:

- autocratic: the Guardian exercises sole and absolute discretion in making interpretations of the Teachings (but in terms of legislative power, he has one voice

among the elected members of the Universal House of Justice and there are no clergy)
- democratic: all administrative bodies are elected (but once they are elected they answer only to God and are not responsible to or bound by a mandate from the electorate)
- aristocratic: it upholds the hereditary principle in entrusting the Guardian with interpretation of the teachings (but it provides for free and direct election of the Order's legislative body)

What is the significance of the Covenant and the Bahá'í Administrative Order? The successorship from the Manifestation to the religious Institutions of His Religion for the first time are set forth in writing, and there is no excuse for humanity to reject the Manifestation's appointed successors.

The Covenant of Bahá'u'lláh preserves divine guidance and protection of the Faith into the future. It maintains the integrity and flexibility of the Teachings after the passing of the Manifestation of God, and it preserves divine guidance and protection for all time. Equally important is its function in safeguarding the unity of the believers (thereby creating the instrument for the ultimate unification of humanity). By uniting Bahá'ís in obedience to the Guardian, the Bahá'í Administrative Order alone possesses the capability of uniting the various competing factions of the world.

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"*By Myself, the day is approaching when We will have rolled up the world and all that is therein, and spread out a new Order in its stead. He, verily, is powerful over all things."* Bahá'u'lláh

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The Bahá'í administration is not simply another "church" organization. Properly understood, it is a living blueprint and embryonic System of Divine Government for the world. It is the long-awaited kingdom of God on earth. This Order is not man-made:

> *"The world's equilibrium hath been upset through the vibrating influence of this most great, this new World Order. Mankind's ordered life hath been revolutionized through the agency of this unique, this wondrous System--- the like of which mortal eyes have never witnessed."* Bahá'u'lláh

The first Guardian, Shoghi Effendi, wrote a great deal about the Administrative Order and he established all the Institutions of the Administrative Order during his ministry. Here are a few selections from his writings on the subject:

- "Let no one, while this System is still in its infancy, misconceive its character, belittle its significance or misrepresent its purpose. The bedrock on which this Administrative Order is founded is God's immutable Purpose for mankind in this day. The Source from which it derives its inspiration is no one less than Bahá'u'lláh

Himself. Its shield and defender are the embattled hosts of the Abhá Kingdom. Its seed is the blood of no less than twenty thousand martyrs who have offered up their lives that it may be born and flourish. The axis round which its institutions revolve are the authentic provisions of the Will and Testament of `Abdu´l-Bahá. Its guiding principles are the truths which He Who is the unerring Interpreter of the teachings of our Faith has so clearly enunciated in His public addresses throughout the West. The laws that govern its operation and limit its functions are those which have been expressly ordained in the Kitáb-i-Aqdas. The seat round which its spiritual, its humanitarian and administrative activities will cluster are the Mashriqu'l-Adhkar and its Dependencies. The pillars that sustain its authority and buttress its structure are the twin institutions of the Guardianship and of the Universal House of Justice. The central, the underlying aim which animates it is the establishment of the New World Order as adumbrated by Bahá'u'lláh. The East nor West, neither Jew nor Gentile, neither rich nor poor, neither white nor colored. Its watchword is the unification of the human race; its standards the "Most Great Peace"; its consummation the advent of that golden millennium ---the Day when the kingdoms of this world shall have become the Kingdom of God Himself, the Kingdom of Bahá'u'lláh. "

- "A world federal system, ruling the whole earth and exercising unchallengable authority over its unimaginably vast resources, blending and embodying the ideals of both the East and the West, liberated from the curse of war and its miseries, and bent on the exploitation of all the available sources of energy on the surface of the planet, a system in which Force is made the servant of Justice, whose life is sustained by its universal recognition of one God and by its allegiance to one common Revelation --- such is the goal towards which humanity, impelled by the unifying forces of life is moving."

- "The Revelation of Bahá'u'lláh, whose supreme mission is none other but the achievement of this organic and spiritual unity of the whole body of nations, should, if we be faithful to its implications, be regarded as signalizing through its advent the coming of age of the entire human race. It should be viewed not merely as yet another spiritual revival in the ever-changing fortunes of mankind, not only as a further stage in a chain of progressive Revelations, nor even as the culmination of one of a series of recurrent prophetic cycles, but rather as marking the last and highest stage in the stupendous evolution of man's collective life on this planet. The emergence of a world community, the consciousness of world citizenship, the founding of a world civilization and culture--- all of which must synchronize with the initial stages in the unfoldment of the Golden Age of the Bahá'í Era--- should, by their very nature, be regarded, as far as this planetary life is concerned, as the furthermost limits in the organization of human society, though man, as an individual, will, nay must indeed as a result of such a consummation, continue indefinitely to progress and develop."

The golden millennium refers to a period of time prophesied in the Book of Revelations, the 1,000 years of Christ's reign, a period of great happiness, perfect government, peace on

earth, and goodwill towards men. Those who recognize Christ's Second Coming will reign with him for 1,000 years while Satan is imprisoned and the dead who follow him are cast into the fire. Bahá'u'lláh claimed that this golden age is here.

Although the golden age of the Bahá'í World Commonwealth will not be established in our lifetimes, the Writings and the books by Shoghi Effendi do give us a glimpse of what the future will bring:

- All nations, creeds and classes closely and permanently united
- Autonomy of state members and personal freedom and initiative completely safeguarded.
- A world legislature will control the entire resources of all component nations and will enact laws to regulate life, satisfy the needs and adjust the relationships of all races and peoples.
- A world executive backed by an international Force will carry out the decisions and apply the laws of world legislature and safeguard the organic unity of the whole commonwealth.
- A world tribunal will adjudicate and deliver compulsory and final verdicts in all disputes arising between the constituent elements of the system.
- A system of world inter-communication will be devised to embrace the whole planet freed from national hindrances and restrictions and functioning with the marvelous swiftness and perfect regularity.
- A world metropolis acting as the nerve center of a world civilization, the focus towards which the unifying forces of life will converge and from which its energizing influences will emanate.
- A world language (chosen or invented) and taught in the schools of all federated nations as an auxiliary to their mother tongues.
- A world script and literature, a uniform system of currency and of weights and measures-- to facilitate intercourse and understanding.
- Science and religion will be reconciled.
- The press will give full expression to the diversified views and convictions of mankind, but will cease to be mischievously manipulated by vested interests and will be liberated from the influences of contending governments and peoples.
- The economic resources of the world will be organized, its raw materials tapped and fully utilized, its markets coordinated and developed, and distribution of its products equitably regulated.
- National rivalries, hatreds, and prejudices will cease.
- Racial animosity and prejudice will be replaced by racial amity, understanding and cooperation.
- The causes of religious strife will be permanently removed.
- Economic barriers and restrictions will be completely abolished.
- The inordinate distinction between classes will be abolished.
- Both destitution and gross accumulation of ownership will disappear.
- The enormous energy dissipated and wasted on war, (economic and political) will be consecrated to such ends as will extend the range of human inventions and technical

development, increase productivity, exterminate disease, extend scientific research, raise the standard of physical health, sharpen and refine the human brain, exploit the unused and unsuspected resources of the planet, prolong human life, further any other agency that can stimulate the intellectual, moral, and spiritual life of the entire human race.

'*"Well is it with him who fixeth his gaze upon the Order of Bahá'u'lláh and rendereth thanks unto his Lord! For He will assuredly be made manifest. God hath indeed irrevocably ordained it in the Bayán."* The Báb

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For more information about the Covenant of Bahá'u'lláh and those Bahá'ís who were not faithful to it, click here.

Considering that this is a forum for the mystical or spiritual teachings of the Orthodox Bahá'í Faith, it is important to realize that the above discussion of the Bahá'í Covenant and Administrative Order consists of essentially spiritual teachings. By establishing a divine government able to embody and give full expression to the divine forces, attributes, and guidance, the society created thereby will be conducive to the spiritual growth and happiness of its participants. In brief, the Bahá'í concept of salvation is a mature one that recognizes that there can be no salvation unless it is a universal salvation that embraces all of humanity. Thus, spiritual service to the Cause requires tireless effort to build the Institutions of the Cause and it depends upon complete and absolute obedience to the Covenant

Most persons are aware that there are presently at least two Bahá'í organizations. This is clearly contrary to the teachings of the Cause as set forth above. To read about the story of how the vast multitude of Bahá'ís lost faith in the Bahá'í Administrative Order and established their own man-made system in its place, click here. The larger organization of Bahá'ís violated the Covenant by rejecting the Guardian. The Bahá'ís who call themselves "Orthodox" have remained firm in the Covenant and adhere fully to the letter and spirit of the Bahá'í Teachings.

more on the Covenant and its violation

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WHO IS BAHÁ'U'LLÁH?

WHAT DOES HE WANT YOU TO DO (as an individual)?

What does Bahá'u'lláh want you to do as an individual?

Now you have answered the question, Who is Bahá'u'lláh?

The next question is: What does He want you to do?

Bahá'u'lláh says we have two basic duties:

> "*The first duty prescribed by God for His servants is the recognition of Him Who is the Dayspring of His Revelation and the Fountain of His laws, Who representeth the Godhead in both the Kingdom of His Cause and the world of creation. Whoso achieveth this duty hath attained unto all good; and whoso is deprived thereof, hath gone astray, though he be the author of every righteous deed. It behoveth every one who reacheth this most sublime station, this summit of transcendent glory, to observe every ordinance of Him Who is the Desire of the world. These twin duties are inseparable. Neither is acceptable without the other. Thus hath it been decreed by Him Who is the Source of Divine inspiration.*" --Bahá'u'lláh

In other words, our duty is to recognize the Manifestation of God for this Day, and to observe complete obedience to Him. Therefore, once you have recognized Bahá'u'lláh, you must answer this question of what He wants you to do. Belief in Him is not enough

Bahá'u'lláh revealed numerous laws governing the conduct of His believers. Some of the better known laws are:

- Chastity - sexual relations outside of marriage, and every type of promiscuous behavior, are forbidden
- Temperance - drugs and alcohol are forbidden (except when prescribed by a physician)
- Marriage - each person chooses his own partner (arranged marriages are forbidden) but the couple must receive the consent of their parents.
- Prayer - daily prayer and meditation is enjoined upon the believers
- Fasting - every year there is a period of fasting, from sunrise to sunset, for 19 days
- Refinement - there are numerous laws relating to physical cleanliness, courtesy, and kindness
- Rectitude - the utmost loving-kindness, trustworthiness, truthfulness, and uprightness is enjoined

The laws of God must not be considered merely as a code of strict rules and regulations. Rather, they are intended to serve as to assist every person to fight his or her own spiritual battles and achieve growth.

Bahá'u'lláh says this about His Laws:

- *"My commandments are the lamps of My loving providence..."*
- *"the breath of life unto all created things"*
- *"the keys of My mercy"*
- *"From My laws the sweet smelling savor of My garment can be smelled, and by their aid the standards of Victory will be planted upon the highest peaks."*
- *"Observe My commandments for the love of My beauty. Happy is the lover that hath inhaled the divine fragrance of his Best Beloved."*
- *"Think not that We have revealed unto you a mere code of laws. Nay, rather, We have unsealed the choice Wine with the fingers of might and power. To this beareth witness that which the Pen of Revelation hath revealed. Meditate upon this, O men of insight."*

WHAT DOES HE WANT YOU TO DO (as a community)?

To live the Bahá'í life of temperance and chastity is not a dull or bleak existence. In reality, it is a great spiritual journey. You start wherever you happen to be and you allow yourself to grow. Over time, the joy of living the life becomes more and more apparent, and the false happiness of hedonism is seen for what it is -- a hollow joyless existence.

In order to understand what it means to live the life, we must explore some of the concepts of physical reality as found in the Writings. We are told that the physical world is eternal, ever-changing, and that it mirrors the attributes and qualities of the Creator.

All of creation is as a school-house for the spiritual education of humankind (and indeed that is its purpose for existing).

> *Out of the wastes of nothingness, with the clay of My command, I made thee to appear, and have ordained for thy training every atom in existence and the essence of all created things*" Bahá'u'lláh

The "animal" life of the physical world develops free will. What kind of God would create robotic followers without the power to choose to worship and love Him? A devotion that is automatic is no devotion at all. Thus, humans have free will. They must choose between turning towards God or away from Him. In every human endeavor and every situation in life, that is the choice before us. We are spiritual beings conscious of an animal body. The schoolhouse of life is to teach us to choose the spiritual world and let go of the material world.

> [man] "*has the animal side as well as the angelic side, and the aim of the true educator is to train human souls that the their angelic aspect may overcome their animal side*" `Abdu´l-Bahá

"The wisdom of the appearance of the spirit in the body is this: the human spirit is a Divine Trust, and it must traverse all conditions, for its passage and movement through the conditions of existence will be the means of it acquiring perfections. So when a man travels and passes through different regions and numerous countries with system and method, it is certainly a means of his acquiring perfection for he will see places and countries from which he will discover the conditions and states of other nations... It is the same when the human spirit passes through the conditions of existence: it will become the possessor of each degree and station."

As we go through life trying to live to the high standards set before us by Bahá'u'lláh, we inevitably suffer through various tests and difficulties, trials, and spiritual battles. There are important lessons for us to learn, and we will certainly be tested until we learn them. The point of living the life is to grow spiritually. By following His Laws, and by reading His Writings, we will grow deeper and deeper all the time, and the world of spiritual truths becomes more and more evident.

In the Writings, you might notice that there are numerous metaphorical statements used to describe deeper more spiritual truths. (For example, the act of ablutions - washing one's hands and face-- is a metaphor for a spiritual purity and cleanliness that is otherwise impossible to grasp). Because spiritual truths are ineffable and beyond the ken of physical beings, it is often necessary to use metaphors to describe them. These metaphors are imbued with numerous levels of meaning. The more we study the Writings, the more we receive deeper knowledge and instruction from them. In addition, the more we ponder and meditate over these truths, the more we begin to see significant spiritual lessons in the occurrences of daily life. After studying this for a time, it will become clear that every situation, problem, pain, pleasure, relationship, and choice in life is a metaphor for a deeper spiritual reality. As one becomes aware of the instructive nature of all life situations, one develops the ability to read deeper and deeper meanings into ordinary life situations.

Thus, to follow Bahá'u'lláh's Laws is not live a bleak and puritanical existence. To the contrary, these Laws free our souls to live in the manner that God intended for us -- a blissfully happy and joyful life of love and learning.

The ultimate goal of our lives is to prepare our souls for the next life. Our time on this earth is very limited. There is precious little time to learn our lessons, to make our choices and learn to develop our free will to the point where we recognize and choose God. In a very brief time, our physical lives will come to a close, and we will lose the ability to spiritually grow of our own volition. Now is the time for us to grow.

The Bahá'í teachings about death are joyful as well. He said that death was a "messenger of joy." The next life is so marvelous, it is so much more full of life, that if we knew what

it was like in the next world, we would choose death over life in this world.

> *"Consider how a being, in the world of the womb, was deaf of ear and blind of eye, and mute of tongue; how he was bereft of any perceptions at all. But once, out of that world of darkness, he passed into this world of light, then his eye saw, his ear heard, his tongue spoke. In the same way, once he hath hastened away from this mortal place into the Kingdom of God, then he will be born in the spirit; then the eye of perception will open, the ear of his soul will hearken, and all the truths of which he was ignorant before will be made plain and clear."* `Abdu´l-Bahá

Of course, the judgment day that comes with death from this physical world is not so pleasant for those souls who failed or refused to develop their spiritual qualities and attributes in this life. If your heart is turned to stone during this life, you will be born into the next life without the ability to see or hear the tremendous waves of spiritual love and truth found in the next world.

> *"...when man does not open his mind and heart to the blessing of the spirit, but turns his soul towards the material side, towards the bodily part of his nature, then is he fallen from his high place and he becomes inferior to the inhabitants of the lower animal kingdom. In this case the man is in a sorry plight! For if the spiritual qualities of the soul, open to the breath of the Divine Spirit, are never used, they become atrophied, enfeebled, and at last incapable; whilst the soul's material qualities alone being exercised they become terribly powerful ---and the unhappy, misguided man becomes more savage, more malevolent than the lower animals themselves. All his aspirations and desires being strengthened by the lower side of the soul's nature, he becomes more and more brutal, until his whole being is in no way superior to the beasts that perish. Men such as this, plan to work evil, to hurt and to destroy; they are entirely without the spirit of Divine compassion, for the celestial quality of the soul has been dominated by that of the material."* `Abdu´l-Bahá

In conclusion, what Bahá'u'lláh wants you to do as an individual is to recognize Him, obey His Laws, live the Bahá'í life, pray, and grow more spiritual every day. He wants this not because He needs anything from you, but only because of His great compassion for His creation.

"The Prophets and Messengers of God have been sent down for the sole purpose of guiding mankind to the straight Path of Truth. The purpose underlying their revelation hath been to educate all men, that they may, at the hour of their death, ascend, in the utmost purity and sanctity, and with absolute detachment, to the throne of the Most High." Bahá'u'lláh

Now that you know what Bahá'u'lláh wants you to do as an individual, the only question that remains is:

[What does Bahá'u'lláh want you to do (as a community)?]



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WHO IS BAHÁ'U'LLÁH?

WHAT DOES HE WANT YOU TO DO (as an individual)?

WHAT DOES HE WANT YOU

Who is Bahá'u'lláh?

The name "Bahá'u'lláh" is translated into English as " Glory of God" and this was the title assumed by Mirza Husayn Ali who was born on November 12, 1817 in Tehran, Persia (now Iran)

It would be correct to refer to Bahá'u'lláh as this great man who lived in 19th century Persia. It also would be correct to consider Him to be the founder of a world-wide independent religion. However, more importantly, Bahá'u'lláh is a Supreme Manifestation of God ---- it is the intention of this essay to begin to explore what that means with the hope of answering the question, "Who IS Bahá'u'lláh?"

Before we can discuss the Bahá'í conception of a "Manifestation of God", it is necessary to present the Bahá'í teachings about God Himself.

God is an unknowable Essence that is beyond our capacity to understand. To understand God and to truly know Him is simply beyond the ken of our limited, rational minds which are focused on time and space. Bahá'u'lláh tells us that God is exalted beyond every human attribute, that He has no corporeal existence, and that ascent and descent, egress and regress, separation and union, and proximity and remoteness have no relationship to God:

> *The door of the knowledge of the Ancient of Being hath ever been, and will continue for ever to be, closed in face of men. No man's understanding shall ever gain access unto His holy court.* - Bahá'u'lláh

> *He is, and hath ever been, veiled in the ancient eternity of His Essence, and will remain in His Reality everlastingly hidden from the sight of men.*
> - Bahá'u'lláh

One of the purposes of our lives, according to Bahá'u'lláh is to know and to love God. This presents us with a paradox since it is impossible for limited, material beings ever to know their Creator, the unknowable and infinite God. Bahá'u'lláh teaches that humanity requires a Divine Mediator or Intermediary. This is the function of the Manifestations of God, Who bridge the gap between the transient and eternal, and the contingent and the absolute.

The Manifestations of God have a dual station. On the one hand, they exist physically in a human body just as other men. On the other hand, their souls are not human, but are imbued with the Holy Spirit. By turning towards the Manifestations of God, we connect ourselves to God in the only way that we can possibly approach Him. Without our ability to know the Manifestation of God, we never could comprehend anything about God.

In one sense, the Manifestations of God are one Person. We may call them by different names, but this is like calling each day's sun a new name as it rises from the horizon. In reality, yesterday's sun is the same as today's sun.

Bahá'u'lláh (on the Manifestations of God):

- "*these Birds of the Celestial Throne... are all sent down from the heaven of the Will of God*"
- *"they all arise to proclaim His irresistible Faith"*
- *"they are to be "regarded as one soul and the same person"*
- *"they all abide in the same tabernacle"*
- *"they all "soar in the same heaven"*
- *"they are all "seated upon the same throne"*
- *"they all "utter the same speech"*
- *"they all "proclaim the same Faith"*

TO DO (as a community)?

Who are the Manifestations of God?

- Abraham
- Moses
- Jesus Christ
- Muhammad
- Buddha
- Krishna
- Zoroaster
- Báb
- Bahá'u'lláh

The Bahá'í Sacred Texts state that every 1000 years or so, a new Manifestation of God appears in the world, as a refreshing springtime, to reveal to us an increasing measure of spiritual truths and to establish social laws and ordinances needed by humanity for the time and place where He appears. This continuous process of progressive revelation is never-ending. We are promised that more Manifestations of God will come in the future.

The concept of progressive revelation means there is really only one Religion, and one Book of God. Each religious tradition of the past is something like a chapter in that Book. As humanity matures, each successive Manifestation reveals more truths about the spiritual world and humanity's place in it. At the same time, as conditions of life

change and mature, the appropriate social laws and customs for the time are established by the Manifestation of God. That does not mean that the earlier Manifestations were less worthy than the today's Manifestation. In fact, they all are equal. As the mouthpieces of God, they can only teach humanity what it is capable of understanding. Thus, their Message is carefully tailored to the capacity of humanity at the time they appear.

It is important to understand, however, that the Manifestations of God are not merely human beings. They are also not God Himself. It would be impossible for an unknowable spiritual Being to take human form. The moment He became human, then He would cease to be God.

The Manifestations of God have a unique station. They are: the Word of God -- the Creator -- the Holy Spirit.

> *"In the beginning was the Word and the Word was with God, and the Word was God. The same was in the beginning with God. All things are made by him; and without him was not anything made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own and his own received him not."* (John 1:1-11)

> *"And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth."* John 1:14

> *"No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him."* John 1:18

The Holy Spirit, or the "Word of God" is an emanation from God. This Word of God has all of the qualities and powers of God. Rays of sunshine emanate from the sun to carry the sun's heat and light to the earth's surface without the sun descending to earth. Likewise, the Word of God carries the powers and attributes of God to this physical world without God descending into the physical reality. It was the Word of God that created the heavens and earth. When we refer to our Creator, we are referring to the Word of God. The Manifestations of God are not the embodiments of God. Rather, they embody the Word of God. Through the Manifestations, the powers and attributes of God are made known to humanity.

> *Naught is seen in My temple but the Temple of God, and in My beauty but His Beauty, and in My being but His Being, and in My self but His Self and in My movement but His Movement, and in My acquiescence but His Acquiescence, and*

in My pen but His Pen, the Mighty, the All-Praised. There hath not been in My soul but the Truth, and in Myself naught could be seen but God. - Bahá'u'lláh

Almost every religion talks about a day when the great promised one will come to earth to usher in an era of peace and prosperity. Bahá'u'lláh claims that He is the Promised One of ages and that His Mission is to usher in the golden millennium of peace on earth.

to Israel	the Lord of Hosts the King of Glory the Desire of all nations the Prince of Peace who would sit on the throne of David and preside over the kingdom of heaven and earth
to Christians	Christ returned in the glory of the Father the Comforter the Spirit of Truth who will guide you unto all truth the Son of Man who will sit in the throne of His Glory in the Day of God
to Islam	the Great Announcement the return of the Imam Husayn the descent of the Spirit of God
to Zoroastrians	the promised World Savior - Shah-Bahram (who would triumph over the evil Ahriman and usher in an era of blessedness and peace)
to Hindus	the Immaculate Reincarnation of Krishna the Most Great Spirit the tenth Avatar
to Buddhists	the long-awaited fifth Buddha Maitreye, the Buddha of universal fellowship
to Báb'is	the Remnant of God He Whom God shall make manifest
to Bahá'ís	the Ancient Beauty the Ancient of Days the Blessed Beauty the Greatest Name the Sun of Truth the Desire of the world

the Voice of God
the Divine Pen
the Book of God
the Concealer
the Eternal Truth
the Trumpet
the Mouthpiece of God
the Wronged One

"Through the movement of Our pen of glory We have, at the bidding of the omnipotent Ordainer, breathed a new life into every human frame and instilled into every word a fresh potency. All created things proclaim the evidences of this world-wide regeneration. This is the most great, the most joyful tidings imparted by the pen of this wronged One to mankind. Every single letter proceeding from Our mouth is endowed with such regenerative power as to enable it to bring into existence a new creation...." - Bahá'u'lláh

Within the treasury of Our Wisdom, there lies unrevealed a knowledge, one word of which, if we chose to divulge it to mankind, would cause every human being to recognize the Manifestation of God and to acknowledge His omniscience, would enable every one to discover the secrets of all the sciences, and to attain so high a station as to find himself wholly independent of all past and future learning. Other knowledges We do as well possess, and not a single letter of which We can disclose, nor do We find humanity able to hear even the barest reference to their meaning. Thus have We informed you of the knowledge of God, the All Knowing, the All-Wise. - Bahá'u'lláh

Conclusion

We only have scratched the surface of answering the question: Who is Bahá'u'lláh? Ultimately, each seeker must determine this answer for himself or herself.

You are encouraged to read the Writings of Bahá'u'lláh and open your heart to the spiritual truths contained in them. Then consider His claim to be the Supreme Manifestation of God for this Day, the embodiment of the Holy Spirit, the eternal Word of God, and our personal savior and creator. If you believe that He is the Manifestation of God for this age, then you must ask yourself the next question....

What does He want you to do (as an individual)?

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True Bahá'í

The spiritual path of a Bahá'í: to render service to humanity

I am often asked about the nature of the spiritual path of a true Bahá'í? The answer is to worship by prayer and service. kindness and goodwill. The spiritual path is always for one's heart to remain in the holy presence of the Glory of God, in prayer, and to ceaselessly render service to humanity. The Exemplar of this spiritual path was the Master, the Center of the Covenant, `Abdu'l-Bahá, one of the Sons of Bahá'u'lláh, whose title means "Servant to the Glory of God"

The Master expressly stated His path:

Day by day each member will advance and become more and more spiritual. But ye must have a firm foundation and your aims and ambitions must be clearly understood by each member. They shall be as follows:

1. To show compassion and goodwill to all mankind.

2. To render service to humanity.

3. To endeavour to guide and enlighten those in darkness.

4. To be kind to everyone, and show forth affection to every living soul.

5. To be humble in your attitude towards God, to be constant in prayer to Him, so as to grow daily nearer to God.

6. To be so faithful and sincere in all your actions that every member may be known as embodying the qualities of honesty, love, faith, kindness, generosity, and courage. To be detached from all that is not God, attracted by the Heavenly Breath -- a divine soul; so that the world may know that a Bahá'í is a perfect being.

Strive to attain this at these meetings. Then, indeed and in truth will ye, the friends of God, come together with great joy! Render help one to the other, become as one man, having reached perfect unity.

(`Abdu'l-Bahá, Paris Talks, pp. 73-74)

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True Bahá'í

The Great Violation

THE TREE OF THE COVENANT OF BAHÁ'U' LLÁH by Joel B. Marangella, Third Guardian of the Bahá'í Faith

THE COVENANT From Bahá'u'lláh to The Year 2000

The Erring Hands on Trial. A HYPOTHETICAL TRIAL HELD IN THE NEXT WORLD OF THE FORMER HANDS OF THE CAUSE OF GOD WHO, UPON THE PASSING OF SHOGHI EFFENDI IN 1957, DECLARED THE GUARDIANSHIP FOREVER ENDED

The Lamentation of Shoghi Effendi by Joel B. Marangella, Third Guardian of the Bahá'í Faith

Third Guardian's Message to sans-Guardian UHJ (re Tablet of the Holy Mariner)

The Story of the Great Violation of the Covenant

Questions for the Current Haifa Administration over the Heterodox Bahá'ís of the Earth, Which Administration is Acting Under the Appellation "Universal House of Justice" by Hand of the Cause Ross Campbell

It is the blind leading the blind. "Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch. Matthew 15:14. The one thing that always has bothered me about the situation of the Bahai Faith, upon the death of Shoghi.... READ MORE

Reflections on the passing of Dr. Ali-Muhammad Varqa. The passing of Hand of the Cause, Dr. Ali-Muhammad Varqa, on 22 September 2007 was the end of an era for the sans-Guardian Bahai Faith that is presently headquartered in Haifa and Wilmette. Dr Varqa came from a distinguished .... Read More

Those who call themselves Baha'is are blatantly in opposition of the true Faith of God by Hand of the Cause of God Nosrat'u'llah Bahremand. We read the in the Bible 1 Peter 3:12/14 For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil. And who is he that will harm you, if ye be followers of that which is good? READ MORE

"They inflicted the greatest injury and cruelty, yet counted themselves firm in the Covenant" On the newsgroup talk.religion.bahai, there has been considerable discussion from time to time about shunning, as practiced by the sans-Guardian Baha'is, those who currently occupy the headquarters in Haifa and Wilmette. Remarkably, some of the members of that group have the audacity to deny that the behavior is taking place, or... READ MORE

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True Bahá'í

The Living Guardianship

Este es el dia el cual no lo seguirá la noche. Las palabras siguientes fueron escritas por el guardian por medio de su secretaria a la Señorita Helen Campbell en el Noviembre 25, 1948: “El considera que si_____reflexione más profundamente en los cimientos de la Revelación Divina, ella tambien llegará a entender a la Guardianía. Una vez que la mente y el corazón hayan apretado al hecho que Dios guía a hombres

Huququ'llah is the Right of the Guardian Only by Hand of the Cause Y.H. Taylor. According to the Master’s Will which complements the Aqdas, the Huquq goes only to the Guardian. The bogus sans-Guardian organization (that is, the Bahai organization of currently .... Read More

Follow the Light, not the Torchbearer. There is so much confusion and misunderstanding about the Guardianship in the Bahai world today. First of all, many Bahais have no concept or understanding of the Guardianship as one of the core teachings of the Cause of God.... Read More

They are Cursed and Trapped by Hand of the Cause of God, Nosrat'u'llah Bahremand. A few years ago one of the Heterodox Baha'is told me that when Mason Remey, the second Guardian of the Cause of God broke his silence and sent his Proclamation to the American National Convention... Read More

SHOGHI EFFENDI FORETELLS AN ACTIVE ROLE FOR THE INTERNATIONAL BAHÁ’Í COUNCIL by Joel B. Marangella, Third Guardian

Shoghi Shoghi Effendi, first Guardian

The Tree of the Covenant by Joel B. Marangella, Third Guardian

Letter to a Heterodox Believer by Damaris Campbell

Chronology of the Guardianship by Ray Bennett

57 STATEMENTS OF FACT RELATED TO THE CONTINUING GUARDIANSHIP by Hand of the Cause of God Franklin D. Schlatter

May Maxwell on the Guardianship

`Abdu'l-Bahá's Tablets to Mason Remey

Remey_2

The Writings of Mason Remey, second Guardian

`Abdu´l-Bahá foretold Mason Remey's Accession to Guardianship

Faith and Belief

Joelbmarangella_2

The Writings of Joel B. Marangella, the third Guardian

RETURN TO MAIN LINKS MENU

True Bahá'í

What is True Friendship?

by Ross Campbell

Only a spiritually mature man or woman is able to consistently demonstrate true friendship to another man or woman.

Spiritual maturity means accomplishing the application in our lives of the Words of the Holy Messengers. Application means not merely learning their Words, but actually discovering how to make application of those Words in our daily lives. For example, one of those Holy Messengers, His Holiness the Lord Christ said: "There is more happiness in giving than in receiving."

A true friend seeks only good for the other person, and never betrays trust. A person who has the qualities of true friendship even shows kindness and friendship to persons who are his/her enemies, and those who act like enemies. For example, His Holiness the Lord Buddha on one occasion was sitting on some steps when a group of boys came by and commenced vigorously insulting Him and taunting Him, attempting to make Him angry. After some time, one of the boys, having observed that the insults were having no effect upon the Lord Buddha, Who remained sitting peacefully, silently, asked the Lord Buddha why He was not becoming angry with them. He responded by asking a question: "If someone offers a gift and the one to whom the gift is offered refuses the gift, then to whom does the gift belong?" The boy answered: "It continues to belong to the one offering the gift." The Lord Buddha said: " Likewise, I am refusing to accept your insults, therefore they remain yours."

He remained at peace and at the same time taught a lesson in Divine Wisdom to those who wished to make themselves His enemies.

There is very much to say about that true friendship and many true life examples from history to relate. Of course, our truest Friend is the Lord of this age in which we live (Bahá'u'lláh), Who commenced His Ministry in the year 1863, and left us many books full of Truth and Wisdom for us to examine. He is the most loyal Friend, the most trustworthy Friend. He suffered immensely during His Ministry of 40 years and many relatives and apparent friends betrayed Him. He teaches us the blessings of suffering and how our sufferings mature us spiritually and prepare us for the next world.

RETURN TO MAIN LINKS MENU

True Bahá'í

The Great Violation of the Covenant of Bahá'u'lláh

The central teaching of the Bahá'í religion is the Covenant of Bahá'u'lláh, because it is by firmness in the Covenant that the followers of Bahá'u'lláh will bring to fruition the central mission of the Manifestation of God for this Day: the unification of humanity through the establishment of the world Order of Bahá'u'lláh.

Bahá'u'lláh appointed his eldest son, `Abdu´l-Bahá, as the Center of His Covenant, in the tablet known as the Book of the Covenant:

> *When the ocean of My presence hath ebbed and the Book of My Revelation is ended, turn your faces toward Him Whom God hath purposed, Who hath branched from this Ancient Root. The object of this sacred verse is none other except the Most Mighty Branch (`Abdu´l-Bahá). Thus have we graciously revealed unto you our potent Will, and I am verily the Gracious, the All-Powerful.*

In that tablet, Bahá'u'lláh commanded His followers to turn towards His Successor, `Abdu´l-Bahá, and to obey Him, because to disobey `Abdu´l-Bahá is tantamount to disobedience to Bahá'u'lláh Himself:

> *Render thanks unto God, O people, for His appearance; for verily He is the most great Favor unto you, the most perfect bounty upon you; and through Him every mouldering bone is quickened. Whoso turneth towards Him hath turned towards God, and whoso turneth away from Him hath turned away from My Beauty, hath repudiated My Proof, and transgressed against Me.*

Although appointed as Bahá'u'lláh's successor, the Master (`Abdu´l-Bahá) never claimed the station of a Manifestation of God. In His Will and Testament, the Master specifically states:

> *His Holiness, the Exalted One (the Báb), is the Manifestation of the Unity and Oneness of God and the Forerunner of the Ancient Beauty. His Holiness the Abhá Beauty (may my life be a sacrifice for His steadfast friends) is the Supreme Manifestation of God and the Dayspring of His Most Divine Essence. All others are servants unto Him and do His bidding.*

As the Center of the Covenant, the Master led the Bahá'í world after the passing of His Father, and was instrumental in spreading the Cause to the West. In His many talks and letters, the Master authoritatively expounded upon the teachings of Bahá'u'lláh. Probably the most important aspect of His ministry, however, was His authorship of the Will and Testament, because in this momentous document the Master laid out the fundamental principles of the administrative Order of Bahá'u'lláh and appointed His own successor to lead the Bahá'í world after His passing:

> *O my loving friends! After the passing away of this wronged one, it is incumbent upon the Aghsán (Branches), the Afnán (Twigs) of the Sacred Lote-Tree, the Hands (pillars) of the Cause of God and the loved ones of the Abhá Beauty to turn unto Shoghi Effendi-- the*

youthful branch branched from the two hallowed and sacred Lote-Trees and the fruit grown from the union of the two offshoots of the Tree of Holiness,-- as he is the sign of God, the chosen branch, the Guardian of the Cause of God, he unto whom all the Aghsán, the Afnán, the Hands of the Cause of God and His loved ones must turn. He is the Interpreter of the Word of God and after him will succeed the first-born of his lineal descendants.

The Master appointed His grandson, Shoghi Effendi, as the first Guardian of the Cause and the sole Interpreter of the Word of God. Not only this, but He also provided for future succession by creating the office of the Guardian.

Shoghi Effendi wrote a number of books and letters to the Bahá'í world. These writings all are authoritative interpretations by the appointed Interpreter and Guardian. In what is perhaps Shoghi Effendi's most important writing, The Dispensation of Bahá'u'lláh, the Guardian explains the essential verities of the Bahá'í Faith. In that work, the Guardian expounds upon the importance and meaning of the Will and Testament:

> The creative energies released by the Law of Bahá'u'lláh, permeating and evolving within the mind of `Abdu´l-Bahá, have, by their very impact and close interaction, given birth to an Instrument which may be viewed as the Charter of the New World Order which is at once the glory and the promise of this most great Dispensation. The Will may thus be acclaimed as the inevitable offspring resulting from that mystic intercourse between Him Who communicated the generating influence of His divine Purpose and the One Who was its vehicle and chosen recipient. Being the Child of the Covenant-- the Heir of both the Originator and the Interpreter of the Law of God-- the Will and Testament of `Abdu´l-Bahá can no more be divorced from Him Who supplied the original and motivating impulse than from the One Who ultimately conceived it. Bahá'u'lláh's inscrutable purpose, we must ever bear in mind, has been so thoroughly infused into the conduct of `Abdu´l-Bahá, and their motives have been so closely wedded together, that the mere attempt to dissociate the teachings of the former from any system which the ideal Exemplar of those same teachings has established would amount to a repudiation of one of the most sacred and basic truths of the Faith.
>
> The Administrative Order, which ever since `Abdu´l-Bahá's ascension has evolved and is taking shape under our very eyes in no fewer than forty countries of the world, may be considered as the framework of the Will itself, the inviolable stronghold wherein this new-born child is being nurtured and developed. This Administrative Order, as it expands and consolidates itself, will no doubt manifest the potentialities and reveal the full implications of this momentous Document-- this most remarkable expression of the Will of One of the most remarkable Figures of the Dispensation of Bahá'u'lláh. It will, as its component parts, its organic institutions, begin to function with efficiency and vigor, assert its claim and demonstrate its capacity to be regarded not only as the nucleus but the very pattern of the New World Order destined to embrace in the fullness of time the whole of mankind

In this passage, the Guardian explains that the Will and Testament is the Charter of Bahá'u'lláh's Order, and that it is the offspring of the mystical intercourse between Bahá'u'lláh and the Master. The Guardian explains that the Will and Testament reveals Bahá'u'lláh's purpose and sets forth the pattern of the Order of Bahá'u'lláh.

It should be clear to every faithful follower of Bahá'u'lláh that the Will and Testament cannot be violated or altered, because to do so would be a repudiation of the central truth of the Bahá'í Faith. A firm understanding of the provisions of the Will and Testament is of fundamental importance. The Master states, in His Will and Testament:

> *O ye beloved of the Lord! The greatest of all things is the protection of the True Faith of God, the preservation of His Law, the safeguarding of His Cause and service unto His Word. Ten thousand souls have shed streams of their sacred blood in this path, their precious lives they offered in sacrifice unto Him, hastened wrapt in holy ecstasy unto the glorious field of martyrdom, upraised the Standard of God's Faith and writ with their life-blood upon the Tablet of the world the verses of His Divine Unity. The sacred breast of His Holiness, the Exalted One (may my life be a sacrifice unto Him), was made a target to many a dart of woe, and in Mazindaran, the blessed feet of the Abhá Beauty (may my life be offered up for His loved ones) were so grievously scourged as to bleed and be sore wounded. His neck also was put into captive chains and His feet made fast in the stocks. In every hour, for a period of fifty years, a new trial and calamity befell Him and fresh afflictions and cares beset Him*

The Will and Testament did not just appoint Shoghi Effendi as the Interpreter and Guardian of the Cause of God, but it also set forth fundamental principles and institutions of the administrative Order of Bahá'u'lláh. The unique mission of the followers of Bahá'u'lláh is to build the structure of this Order. If the Bahá'ís should fail to establish this System, then the sufferings and death of the Founders and the thousands of their followers would be for naught. History reveals that Shoghi Effendi recognized the importance of this mission as his ministry was almost exclusively devoted to the raising of the divine institutions of the Bahá'u'lláh's Order.

The central institutions of the Order are the Guardian and the Universal House of Justice. In His Will and Testament, the Master states:

> *The sacred and youthful branch, the Guardian of the Cause of God, as well as the Universal House of Justice to be universally elected and established, are both under the care and protection of the Abhá Beauty, under the shelter and unerring guidance of the Exalted One (may my life be offered up for them both). Whatsoever they decide is of God. Whoso obeyeth him not, neither obeyeth them, hath not obeyed God; whoso rebelleth against him and against themhath rebelled against God; whoso opposeth him hath opposed God; whoso contendeth with them hath contended with God; whoso disputeth with him hath disputed with God; whoso denieth him hath denied God; whoso disbelieveth in him hath disbelieved in God; whoso deviateth, separateth himself and turneth aside from him hath in truth deviated, separated himself and turned aside from God. May the wrath, the fierce indignation, the vengeance of God rest upon him! The mighty stronghold shall remain impregnable and safe through obedience to him who is the Guardian of the Cause of God. It is incumbent upon the members of the House of Justice, upon all the Aghsán, the Afnán, the Hands of the Cause of God to show their obedience, submissiveness and subordination unto the Guardian of the Cause of God, to turn unto him and be lowly before him. He that opposeth him hath opposed the True One, will make a breach in the Cause of God, will subvert His Word and will become a manifestation of the Center of Sedition. Beware, beware, lest the days after the ascension (of Bahá'u'lláh) be repeated when the Center of*

Sedition waxed haughty and rebellious and with Divine Unity for his excuse deprived himself and perturbed and poisoned others. No doubt every vainglorious one that purposeth dissension and discord will not openly declare his evil purposes, nay rather, even as impure gold, will he seize upon divers measures and various pretexts that he may separate the gathering of the people of Baha. My object is to show that the Hands of the Cause of God must be ever watchful and so soon as they find anyone beginning to oppose and protest against the Guardian of the Cause of God, cast him out from the congregation of the people of Baha and in no wise accept any excuse from him. How often hath grievous error been disguised in the garb of truth, that it might sow the seeds of doubt in the hearts of men!

The Master's potent words of warning must not go unheeded. All are to obey the Guardian of the Cause of God. Anyone who opposes the Guardian will make a breach in the Cause of God. The Master says that no one may oppose the Guardian, not even the Hands, or the members of the House of Justice. We must be watchful because the enemies of the Covenant will not openly declare their purposes but rather will use pretexts and measures and "Divine Unity" as their excuse to rebel against the Covenant and subvert the Word of God.

Although the Guardianship is a central institution of the Cause, the Master also explained that the functions of the Universal House of Justice are equally vital:

And now, concerning the House of Justice which God hath ordained as the source of all good and freed from all error, it must be elected by universal suffrage, that is, by the believers. Its members must be manifestations of the fear of God and daysprings of knowledge and understanding, must be steadfast in God's faith and the well-wishers of all mankind. By this House is meant the Universal House of Justice, that is, in all countries a secondary House of Justice must be instituted, and these secondary Houses of Justice must elect the members of the Universal one. Unto this body all things must be referred. It enacteth all ordinances and regulations that are not to be found in the explicit Holy Text. By this body all the difficult problems are to be resolved and the Guardian of the Cause of God is its sacred head and the distinguished member for life of that body. Should he not attend in person its deliberations, he must appoint one to represent him. Should any of the members commit a sin, injurious to the common weal, the Guardian of the Cause of God hath at his own discretion the right to expel him, whereupon the people must elect another one in his stead. This House of Justice enacteth the laws and the government enforceth them. The legislative body must reinforce the executive, the executive must aid and assist the legislative body so that through the close union and harmony of these two forces, the foundation of fairness and justice may become firm and strong, that all the regions of the world may become even as Paradise itself.

The Master explains how the twin institutions of the Guardianship and the Universal House of Justice are to work together. The Guardian is the appointed sacred head for life of the House of Justice. The other members of the Universal House of Justice are to be elected by the believers in a two-tiered manner: first the secondary (national) houses of justice are to be elected, and then the members of the secondary houses elect the members of the Universal House of Justice. The Guardian has the power to expel a member for cause, at his discretion. The Universal House of Justice is the legislative body.

Shoghi Effendi, in the Dispensation of Bahá'u'lláh, explains and clarifies how these twin institutions are to work together:

> It should be stated, at the very outset, in clear and unambiguous language, that these twin institutions of the Administrative Order of Bahá'u'lláh [the Guardianship and the Universal House of Justice] should be regarded as divine in origin, essential in their functions and complementary in their aim and purpose. Their common, their fundamental object is to insure the continuity of that divinely-appointed authority which flows from the Source of our Faith, to safeguard the unity of its followers and to maintain the integrity and flexibility of its teachings. Acting in conjunction with each other these two inseparable institutions administer its affairs, coordinate its activities, promote its interests, execute its laws and defend its subsidiary institutions. Severally, each operates within a clearly defined sphere of jurisdiction; each is equipped with its own attendant institutions--instruments designed for the effective discharge of its particular responsibilities and duties. Each exercises, within the limitations imposed upon it, its powers, its authority, its rights and prerogatives. These are neither contradictory, nor detract in the slightest degree from the position which each of these institutions occupies. Far from being incompatible or mutually destructive, they supplement each other's authority and functions, and are permanently and fundamentally united in their aims.
>
> Divorced from the institution of the Guardianship the World Order of Bahá'u'lláh would be mutilated and permanently deprived of that hereditary principle which, as `Abdu´l-Bahá has written, has been invariably upheld by the Law of God. "In all the Divine Dispensations," He states, in a Tablet addressed to a follower of the Faith in Persia, "the eldest son hath been given extraordinary distinctions. Even the station of prophethood hath been his birthright." Without such an institution the integrity of the Faith would be imperiled, and the stability of the entire fabric would be gravely endangered. Its prestige would suffer, the means required to enable it to take a long, an uninterrupted view over a series of generations would be completely lacking, and the necessary guidance to define the sphere of the legislative action of its elected representatives would be totally withdrawn.
>
> Severed from the no less essential institution of the Universal House of Justice this same System of the Will of `Abdu´l-Bahá would be paralyzed in its action and would be powerless to fill in those gaps which the Author of the Kitáb-i-Aqdas has deliberately left in the body of His legislative and administrative ordinances

Shoghi Effendi emphasizes the importance of both institutions operating together. Without the Guardian, the World Order of Bahá'u'lláh would be mutilated, it would be deprived of the hereditary principle, and the integrity and stability of the Faith would be in danger. The Faith's prestige would suffer, there would be no way for the Faith to take a long-term view over a series of generations, and there would be no way to define the legislative sphere of the Universal House of Justice.

Likewise, in the absence of the Universal House of Justice, there would be no way to legislate or to fill in the gaps of ordinances deliberately left by Bahá'u'lláh. The System inaugurated by Bahá'u'lláh would be paralyzed.

The two functions of these institutions are vital and necessary. The Order of Bahá'u'lláh cannot exist without both of these offices and it is important that these two functions remain within their own separate spheres. Shoghi Effendi states in the Dispensation of Bahá'u'lláh:

> [T]he Guardian of the Faith has been made the Interpreter of the Word and that the Universal House of Justice has been invested with the function of legislating on matters not expressly revealed in the teachings. The interpretation of the Guardian, functioning within his own sphere, is as authoritative and binding as the enactments of the International House of Justice, whose exclusive right and prerogative is to pronounce upon and deliver the final judgment on such laws and ordinances as Bahá'u'lláh has not expressly revealed. Neither can, nor will ever, infringe upon the sacred and prescribed domain of the other. Neither will seek to curtail the specific and undoubted authority with which both have been divinely invested.
>
> Though the Guardian of the Faith has been made the permanent head of so august a body he can never, even temporarily, assume the right of exclusive legislation. He cannot override the decision of the majority of his fellow-members, but is bound to insist upon a reconsideration by them of any enactment he conscientiously believes to conflict with the meaning and to depart from the spirit of Bahá'u'lláh's revealed utterances. He interprets what has been specifically revealed, and cannot legislate except in his capacity as member of the Universal House of Justice. He is debarred from laying down independently the constitution that must govern the organized activities of his fellow-members, and from exercising his influence in a manner that would encroach upon the liberty of those whose sacred right is to elect the body of his collaborators.

The Bahá'í world was plunged into turmoil upon the passing of Shoghi Effendi. The vast majority of believers expected the Guardian to leave a will in which he would have appointed his son as the next Guardian. What they failed to realize was that the Master said that the Guardian must appoint his successor "in his lifetime." The Master would not have said this if he intended for the Guardian to leave a will. The Master specifically had provided for a lifetime appointment and he even included a procedure whereby the Hands would acknowledge the validity of the appointment so that differences would not arise after the passing of the Guardian.

The Hands of the Cause of God were appointed by Shoghi Effendi pursuant to the Will and Testament. The institution of the Hands is the "learned" branch of the Order: individuals having no authority but whose function is to teach and protect the Faith in service to the Guardian. Upon Shoghi Effendi's death, the Hands met in a secret conclave to determine whether the Guardian had left a will and appointed a successor. There is no explicit authority in the Will and Testament for the Hands to meet as a group or to make any determinations whatsoever. The Hands subsequently declared that the Guardian had left no will. The Hands proceeded to seize control over the Faith and exercise the powers of the Guardian. There is no authority anywhere in the Bahá'í Writings for the Hands to exercise control over the Faith. There is no authority anywhere in the Bahá'í Writings for any follower of Bahá'u'lláh to obey the Hands. Yet the vast majority of the believers did follow the Hands.

Most of the followers of Bahá'u'lláh, including the Hands, believed that the Guardian must be succeeded by the first-born of his lineal descendents. There is no question that the Will and

Testament makes explicit reference to this. However, it is important to understand that the Master provided for appointment of the next Guardian. If not, the next Guardian would automatically be the first-born child. The Will and Testament sets forth the procedure whereby the guardianship is to be continued into the future:

> *O ye beloved of the Lord! It is incumbent upon the Guardian of the Cause of God to appoint in his own life-time him that shall become his successor, that differences may not arise after his passing. He that is appointed must manifest in himself detachment from all worldly things, must be the essence of purity, must show in himself the fear of God, knowledge, wisdom and learning. Thus, should the first-born of the Guardian of the Cause of God not manifest in himself the truth of the words:--"The child is the secret essence of its sire," that is, should he not inherit of the spiritual within him (the Guardian of the Cause of God) and his glorious lineage not be matched with a goodly character, then must he, (the Guardian of the Cause of God) choose another branch to succeed him*

In this passage, the Master provides for the Guardian to appoint his successor during his lifetime and states, that while it is clear that his eldest son is the preferred choice, the Guardian must ensure that the one appointed to the future office possess spiritual qualities, and knowledge, wisdom and learning. If not, the Guardian is to choose another "branch." In the Bahá'í Writings, there are numerous references to the "Branches" (meaning the male descendants of Bahá'u'lláh). In all such references to the Holy Family, including in the Will and Testament, the word "Branch" was translated into English with an upper case "B" (although in the original Persian language, there are no upper case or lower case letters). Shoghi Effendi translated the Will and Testament into English, and he chose to translate the word in the above passage with a lower case "b". This means that, although it is preferable for the Guardian to appoint his lineal descendants, the Master recognized that this might not be possible. This is especially so when one considers the history of the Holy Family in which almost all of the Family rebelled against the appointed Center. This means that the Guardian has the power and discretion, if necessary, to appoint some other person as the Guardian. It is interesting to note that if the Guardianship really had been limited to the male descendants of Baha'u'llah, then even Shoghi Effendi did not qualify since he was a maternal descendant of Baha'u'llah (having been born to Baha'u'llah's grand-daughter)

It is now historical fact that Shoghi Effendi had no children and that the other members of the Holy Family all had rebelled against the Guardian. Yet, it was "incumbent" upon Shoghi Effendi to appoint his successor during his lifetime. Otherwise, Shoghi Effendi would have been in disobedience to a central requirement of the Will and Testament and also the twin institutions could not function in harmony as Shoghi Effendi had earlier explained how they must do so.

The Hands of the Cause of God controlled the affairs of the Bahá'í Faith from the passing of the Guardian in 1957 until the election of the "Universal House of Justice" in 1963. The Hands ultimately recognized that they had no right to exercise authority and therefore decided that the Bahá'í world must elect the "Universal House of Justice" even though they believed that there could be no Guardian as the head of this institution.

The question that must arise, however, is whether Shoghi Effendi did in fact appoint his successor during his lifetime? If he did not, then Shoghi Effendi disobeyed the Master's clear injunction that

he must do so. The only way to conclusively answer this question is to review the letters and writings of Shoghi Effendi.

On January 9, 1951, Shoghi Effendi sent a cablegram to the Bahá'í world. The cablegram begins with the word "proclaim." This is the only message Shoghi Effendi sent to the Bahá'í world that he identified as a proclamation. The cablegram, which is published in Messages to the Bahá'í World, states in its entirety as follows:

> Proclaim National Assemblies of East and West weighty epoch-making decision of formation of first International Bahá'í Council, forerunner of supreme administrative institution destined to emerge in fullness of time within precincts beneath shadow of World Spiritual Center of Faith already established in twin cities of 'Akká and Haifa. Fulfillment of prophecies uttered by Founder of Faith and Center of His Covenant culminating in establishment of Jewish State, signalizing birth after lapse of two thousand years of an independent nation in the Holy Land, the swift unfoldment of historic undertaking associated with construction of superstructure of the Báb's Sepulcher on Mount Carmel, the present adequate maturity of nine vigorously functioning national administrative institutions throughout Bahá'í World, combine to induce me to arrive atthis historic decision marking most significant milestone in evolution of Administrative Order of the Faith of Bahá'u'lláh in course of last thirty years. Nascent Institution now created is invested with threefold function: first, to forge link with authorities of newly emerged State; second, to assist me to discharge responsibilities involved in erection of mighty superstructure of the Báb's Holy Shrine; third, to conduct negotiations related to matters of personal status with civil authorities. To these will be added further functions in course of evolution of this first embryonic International Institution, marking its development into officially recognized Bahá'í Court, its transformation into duly elected body, its efflorescence into Universal House of Justice, and its final fruition through erection of manifold auxiliary institutions constituting the World Administrative Center destined to arise and function and remain permanently established in close neighborhood of Twin Holy Shrines. Hail with thankful, joyous heart at long last the constitution of International Council which history will acclaim as the greatest event shedding luster upon second epoch of Formative Age of Bahá'í Dispensation potentially unsurpassed by any enterprise undertaken since inception of Administrative Order of Faith on morrow of `Abdu´l-Bahá's Ascension, ranking second only to glorious immortal events associated with Ministries of the Three Central Figures of Faith in course of First Age of most glorious Dispensation of the five thousand century Bahá'í Cycle. Advise publicize announcement throughPublic Relations Committee.
>
> --Shoghi

Those familiar with the writings of Shoghi Effendi know that he wrote very deliberately. He rarely wasted any words, but chose his words carefully to communicate exactly what he meant to say.

Pay attention to the words of this cablegram. He proclaims the establishment of the Bahá'í International Bahá'í Council ("IBC") calling it a "weighty epoch-making decision" and an "historic decision marking most significant milestone in evolution of Administrative Order of the Faith of Bahá'u'lláh in course of last thirty years" (In other words, this is the most important thing to happen since Shoghi Effendi took office as the Guardian upon the passing of `Abdu´l-Bahá), He

says that the IBC is the "forerunner of the supreme administrative institution," and a "nascent" and embryonic institution." He hails its formation with a "thankful" and "joyous heart" stating that "history will acclaim" its formation as "the greatest event shedding luster upon the second epoch of Formative Age of Bahá'í Dispensation potentially unsurpassed by any enterprise undertaken since the inception of Administrative Order." Shoghi Effendi goes on to say that its formation ranks "second only to glorious immortal events associated with Ministries" of the Báb, Bahá'u'lláh and `Abdu´l-Bahá!

Shoghi Effendi explains that the IBC is to evolve in four stages. The first stage was embryonic (at the time of the cablegram). Next, it was to evolve into an officially recognized world court. The third stage was its transformation into an elected body, and the final stage was its efflorescence into the Universal House of Justice. In other words, Shoghi Effendi had proclaimed the establishment of an embryonic Universal House of Justice.

In reading this proclamation, the central question that comes to mind is: what happened to this glorious institution? It is important for the proper understanding of this development to read the Guardian's later cables and to understand what happened to the IBC after its formation.

On March 2, 1951, Shoghi Effendi sent a cablegram announcing that (Charles) Mason Remey was its president and Amelia Collins was its vice-president. On April 25, 1951, the Guardian sent a cablegram that stated in part:

> Process of the unfoldment of the ever-advancing Administrative Order accelerated by the formation of the International Bahá'í Council designed to assist in the erection of the superstructure of the Báb's Sepulcher, cement ties uniting the budding World Administrative Center with the recently established state, and pave the way for the formation of the Bahá'í Court, essential prelude to the institution of the Universal House of Justice.

In this cable, the Guardian was explaining that the IBC was to establish ties with the new State of Israel so that it could become a recognized Bahá'í Court which he said was an "essential prelude" to the IBC transforming into the Universal House of Justice.

On December 24, 1951, the Guardian sent another cable in which he appointed the first contingent of the Hands of the Cause. He said that this step was being taken in conjunction with six other vital steps in establishing the institutions of the Will and Testament: 1) construction of superstructure of the Báb's Sepulcher; 2) "creation of International Bahá'í Council in precincts Holy Shrine, forerunner of International House of Justice, supreme legislative organ of nascent, divinely-conceived, world-encircling Bahá'í Administrative Order;" 3) acquisition, restoration and embellishment of historic sites associated with incarceration of Bahá'u'lláh and `Abdu´l-Bahá;. 4) initiation of formal negotiation with central municipal authorities of Israel to preserve neighborhood of Most Holy Tomb on outskirts of 'Akká, and to acquire properties in vicinity of Báb's Sepulcher for future sites of "auxiliary agencies revolving around twin institutions of Guardianship and House of Justice;" 5) preparation of design of future Mashriqu'l-Adhkar on Mount Carmel; and 6) convocation of four international conferences ("precursor final step summoning assemblage representative communities all sovereign states, chief dependencies, islands, entire planet"). Shoghi Effendi said the establishment of the Hands was made in

conformity with provisions of the Master's Testament and that it paralleled formation of "International Council destined to culminate in emergence of Universal House of Justice."

On March 8, 1952, the Guardian sent the following cablegram:

> [Announcement of t]he enlargement of the International Bahá'í Council. Present membership now comprises: Amatu'l-Baha Ruhiyyih, chosen liaison between me and the Council. Hands of the Cause, Mason Remey, Amelia Collins, Ugo Giachery, Leroy Ioas, President, Vice-President, member at large, Secretary-General, respectively. Jessie Revell, Ethel Revell, Lotfullah Hakim, Treasurer, Western and Eastern assistant Secretaries. [The ninth member, Sylvia Ioas, was appointed by cablegram of May 4, 1955]

Once the members of the IBC and the Hands were appointed, Shoghi Effendi had completed his primary mission of building the institutions of the Order of Bahá'u'lláh. The next step was to undertake the spread of the Faith throughout the world, as set forth in the Master's Tablets of the Divine Plan, the initial stage of which was incorporated into the Guardians 10-year Crusade beginning in 1953.

Although the Guardian's spouse, Hand of the Cause Amatu'l-Bahá Rúhíyyih Khánum, was appointed to the IBC and was designated as the liaison between the IBC and the Guardian, it is important to recognize that the IBC never was activated by the Guardian. Although the members of this first embryonic International Institution were assigned specific tasks by the Guardian, the IBC never met as a group, made no decisions, and performed no tasks as the IBC.

Since the IBC was the embryonic form of the Universal House of Justice, it only follows that the Guardian would be the sacred head of this institution. However, Shoghi Effendi appointed Mason Remey as it president. It would have been impossible for Mason Remey and the IBC to conduct business separate and apart from Shoghi Effendi. Thus, it is clear that Shoghi Effendi intended this institution to remain in embryonic form until his own passing.

In his cablegram of May 4, 1953, the Guardian set forth his plan for the 10-year World Crusade. The Guardian stated:

> The International Bahá'í Council, comprising eight members, charged with assisting in the manifold activities attendant upon the rise of the World Administrative Center of the Faith, which must pave the way for the formation of a Bahá'í International Court and the eventual emergence of the Universal House of Justice, the supreme legislative body of the future Bahá'í Commonwealth, has been established, enlarged, and the functions of its members defined.....

He then announced twelve national plans as part of the 10-year crusade, one for each of the twelve existing national spiritual assemblies. Among the many goals of the Guardian's plan was "the transformation of the International Bahá'í Council into an international Bahá'í court" and "the establishment of six national Bahá'í Courts in the chief cities of the Islamic East."

Although Western believers are not familiar with the concept of religious courts, the Guardian had emphasized the importance of establishing Bahá'í courts that would be recognized by the governments of Eastern countries (which recognized the authority of other religious courts). The

Guardian had planned by 1963 to have six of the National Spiritual Assemblies evolve into Bahá'í courts and to have the IBC transform into a world Bahá'í Court recognized by the State of Israel (and eventually by all of the nations of the world). Thus it can be seen that the national and local spiritual assemblies throughout the world, in the vision of Shoghi Effendi, would parallel the development of the IBC's evolution, passing through stages until they developed from recognized courts and then into local and national Houses of Justice.

Although many Bahá'ís in the world at the time were ignorant of the Guardian's plans and vision for the Order of Bahá'u'lláh, those closest to the Guardian (the Hands) were well aware of what Shoghi Effendi had done and what he intended.

After the passing of Shoghi Effendi in 1957 during the middle of the 10-year crusade, the Hands met in a secret conclave and seized control of the Faith. Although there is no provision or authority in the Will and Testament of `Abdu´l-Bahá (or anywhere else in the Writings) for the Hands to meet as a body, or to act as a collegial head of the Faith, the Hands proceeded to assume this role with only one of the Hands of the Cause objecting. The Hands simply declared themselves the head of the Faith. Hand of the Cause Mason Remey originally accepted the Hands usurpation of authority on the assurance of his fellow Hands that the IBC would be activated in order to take control of the Faith. However, as time passed, Mason Remey learned that his fellow Hands had decided to abandon the IBC and the Guardianship and instead to establish a "Universal House of Justice" without a Guardian as its head to be the central authority in the Faith.

Mason Remey quietly met with the Hands for several years to try to convince them that this was wrong. He told them that it was a violation of the Covenant for the Hands to usurp authority and control over the Faith, that they had no authority to decide on the issue of the Guardian's succession, and that they had no right or authority to destroy the nascent Universal House of Justice established by Shoghi Effendi himself and replace it with an institution of their own fashioning. He patiently explained to the Hands that the Will and Testament and the writings of Shoghi Effendi made it abundantly clear that there would be and must be a Guardian as the sacred head of the Universal House of Justice. Without the Guardian, who would accept the Huquq'llah (which the Will and Testament says should be paid through the Guardian)? Without the Guardian, who would appoint the Hands of the Cause? Without the Guardian, who would define the legislative sphere of the Universal House of Justice and who would have the authority to expel its members? Without the Guardian, did not Shoghi Effendi warn us, would not the Faith be mutilated? Mason Remey came to realize that the Hands had already made up their minds and had a secret plan to establish the "House of Justice" and have it proclaim that no Guardian has been or could be appointed. The Hands already had decided that Shoghi Effendi could not have appointed a Guardian because he had no children.

The Hands made this unauthorized decision even though they knew that Shoghi Effendi had anticipated future Guardians. Even in the later years when Shoghi Effendi knew that he had no children, he had laid out plans for the building on Mount Carmel to house the office of the Guardian, and even less than 10 years before his death, he anticipated future Guardians. In a letter

written on behalf of Shoghi Effendi to an individual believer, November 25, 1948 (published in Bahá'í News, No. 232, p. 8, June, 1950, and Lights of Guidance p. 231-232, it states:

> He feels that if...ponders more deeply about the fundamentals of Divine Revelation, she will come to understand the Guardianship. Once the mind and heart have grasped the fact that God guides men through a Mouthpiece, a human being, a Prophet, infallible and unerring, it is only a logical projection of this acceptance to also accept the station of `Abdu´l-Bahá and the Guardians. The Guardians are the evidence of the maturity of mankind in the sense that at long last men have progressed to the point of having one world management for human affairs. In the spiritual realm, they have also reached the point where God could leave, in human hands (i.e. the Guardians'), guided directly by the Báb and Bahá'u'lláh, as the Master states in His Will, the affairs of His Faith for this Dispensation. This is what is meant by 'this is the day which will not be followed by night'. In this Dispensation, divine guidance flows on to us in this world after the Prophet's ascension, through, first the Master, and then the Guardians. If a person can accept Bahá'u'lláh's function, it should not present any difficulty to them to also accept what He has ordained in a divinely guided individual in matters pertaining to the Faith.

In the Dispensation of Bahá'u'lláh, Shoghi Effendi also made clear references to future Guardians.

Finally in 1960, after exhausting every effort to convince the Hands not to create a headless "House of Justice" instead of the IBC, Mason Remey published a proclamation to the national spiritual assemblies of the Bahá'í world. He announced that, by virtue of his appointment as the head of the International Bahá'í Council (the embryonic Universal House of Justice), Shoghi Effendi had complied with the Master's requirement that he appoint his successor during his lifetime. Mason Remey announced that he was the Second Guardian of the Cause, appointed by Shoghi Effendi as the sacred head of the Universal House of Justice. Mason Remey denounced the plan of the Hands to establish their own headless version, he pronounced that the Hands were covenant-breakers, and called upon the followers of Bahá'u'lláh to accept the authority of the Guardian and the IBC.

The Hands expelled Mason Remey on the basis that he was a covenant-breaker. Of course, at the time of his so-called expulsion, the Hands were the self-appointed heads of the Faith and had no authority whatsoever to expel him, nor was there any basis for them to insist that he follow them. As for the Bahá'í world, only the national spiritual assemblies of the world received Remey's proclamation but they refused to publish it to the faithful believers of the world. To this day, most Bahá'ís have never been given the opportunity to read or consider Mason Remey's proclamation.

Only the National Spiritual Assembly of France accepted Mason Remey as the Second Guardian. The Hands quickly acted to expel them and replace the French NSA, although there exists no authority whatsoever in the Bahá'í Writings for the Hands to take any administrative actions at all.

At the present time, the so-called "Universal House of Justice" sits on Mount Carmel, without a Guardian. The institution of the Guardianship has been abandoned by most of the Bahá'ís. The Universal House of Justice is the sole authority in the Faith. They accept the Huquq'llah instead of the Guardian. They have replaced the institution of the Hands with one of their own making, the Continental Board of Counselors. The IBC established by Shoghi Effendi, never transformed into a

Bahá'í court as envisioned by the Guardian but instead has been simply abandoned and has ceased to exist. The administration now existing on Mount Carmel is a distorted image of the vision set forth in the Master's Will and Testament and the writings of Shoghi Effendi. Almost the entire Bahá'í world has rejected the Covenant, repudiated the Will and Testament, and ignored and rejected the Guardian. They have come out of the shade of the Tree of the Covenant and now vainly attempt to establish their own man-made government in place of God's Kingdom.

The Bahá'í world has expelled the only believers who were true and firm in the Covenant. The Bahá'í world itself is constituted of covenant-breakers, yet they have the audacity to shun the true believers and label them as covenant-breaker. When the veil is lifted from some believers' eyes and they begin to question this violation of the Hands, the Bahá'í world unceremoniously expels them from the ranks. To avoid these questions, the heterodox Bahá'í world is now undergoing a systematic revision of all of the Bahá'í Writings, whereby the Texts are altered by supposedly "new" translations.

The Bahá'í world is in darkness. Yet, the fortunes of the Bahá'í Faith have been very dark in the past. The process of succession from the Báb to Bahá'u'lláh, then to the Master, and to Shoghi Effendi, and thereafter, were all marked by intense antagonism and covenant-breaking by those closest to the Center of the Covenant. The passing of Shoghi Effendi was another test of the believer's firmness in the Covenant and the great majority of the believers failed miserably. Bahá'u'lláh, `Abdu´l-Bahá and Shoghi Effendi warned the Bahá'í world of great tests to come, of enemies from within and without who would seek to destroy the Faith. They warned us to be alert and vigilant and to remain firm in the Covenant.

From the Will and Testament:

> *And now, one of the greatest and most fundamental principles of the Cause of God is to shun and avoid entirely the Covenant-breakers, for they will utterly destroy the Cause of God, exterminate His Law and render of no account all efforts exerted in the past. O friends! It behooveth you to call to mind with tenderness the trials of His Holiness, the Exalted One, and show your fidelity to the Ever-Blest Beauty. The utmost endeavor must be exerted lest all these woes, trials and afflictions, all this pure and sacred blood that hath been shed so profusely in the Path of God, may prove to be in vain.*

The Second Guardian, Mason Remey, appointed Joel Bray Marengella (who was the chair of the French NSA at the time of the Hand's violation, and who served as an Auxiliary Board Member of the Hands in Europe, under Dr Herman Grossman of Germany) as the Third Guardian of the Bahá'í Faith. Joel Bray Marengella is today the living Guardian of the Cause of God. Those Bahá'ís who have accepted the guardianship call themselves "Orthodox" Bahá'ís in order to distinguish themselves from the others.

RETURN TO MAIN LINKS MENU

True Bahá'í

World Peace & Unity

Dove

- What is the (Orthodox) Bahá'í Peace Plan?
- `Abdu´l-Bahá on Universal Peace
- `Abdu´l-Bahá on Race Unity
- The Brotherhood Potential
  by `Abdu´l-Bahá
- Bahá'u'lláh on the Origin of Conflict

RETURN TO MAIN LINKS MENU

True Bahá'í

What hope is left?

The promise of the Bahai Revelation was the universal tolerance and acceptance of all humanity that its teachings championed. Never before was there a religion that so brilliantly espoused the unity and brotherhood of men and women of all nations, races, and creeds.

More than that, the teachings of the Bahai Revelation were spiritually refreshing. The awe inspiring life and teachings of Abdu'l-Baha impressed many with His teachings that all of reality fundamentally was an expression of the Holy Spirit from the lowest forms of life up through to humanity, and that the physical world was but the shadow of an even more vast and powerful spiritual world. With this teaching as the foundation, the Master espoused a religion of brotherly love, tolerance, and world unity that was the last hope for a distressed humanity.

How unfortunate that the followers of this religion have so utterly failed to live up to the standards upon which this Cause was founded. The world today sees a Faith in which Bahais sue other Bahais over the right of the minority Bahais to even identify themselves with Baha'u'llah. We see a Faith strangleholded by a corrupt and paranoid leadership that seeks to control its followers and crush its enemies.

All of the ideals and spiritual truths upon which the religion was founded are presently nothing more than empty words. The Bahai Faith has become a pathetic shell of its once glorious promise. Whatever happened to the idea that "*the souls of the people of Baha, who have entered and been established within the Crimson Ark, shall associate and commune intimately one with another, and shall be so closely associated in their lives, their aspirations, their aims and strivings as to be even as one soul*"? (Gleanings, p. 169-70). The fundamental verities of the Cause of God have been neglected and abandoned. The organization of Bahais that now occupies the World Center is the refuge for bitter, close-minded fanatics unable to even express themselves openly and in good faith.

I urge all Bahais of every denomination to come together and abandon the estrangement and hatred for one another. Do not let your leadership keep you from associating with the followers of all religions, including other denominations of Bahai. Let us look to our common love for and belief in Baha'u'llah and turn away from the bitter disputes that have divided us. Tolerance means that each and every one of us can believe what we will about these matters but that should not prevent us from communicating with one another in a spirit of love and fellowship, and mutual understanding. If the Bahais can be so bitterly divided, then what hope is left for this Faith to serve as a focal point for the unity of the planet? What hope is left for the survival of humanity when the Message of its deliverance has been diluted by hatred and division?

"*Look about thee at the world: here unity, mutual attraction, gathering together, engender life, but disunity and inharmony spell death.*" Selections from the Writings of Abdu'l-Baha, p. 31

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True Bahá'í

Writings of Charles Mason Remey

Remey Charles Mason Remey, appointed by Shoghi Effendi as Hand of the Cause, and as the President of the embryonic Universal House of Justice (known as the "International Bahá'í Council"), his accession to the office of the Guardianship occurred automatically upon the death of Shoghi Effendi.

Unfortunately, the Hands of the Cause of God at the time of Shoghi Effendi's death, did not accept Mason Remey's appointment. Instead, they seized control over the affairs of the Faith and expelled Mason Remey, thereby establishing the Most Great Violation of the Covenant of Bahá'u'lláh.

To read selections of Mason Remey's writings, please click the links below.

Proclamation of Mason Remey

Extracts from the Daily Observations made to the Hand of the Faith in the Holy Land

Appeals to the Hands of the Faith

Announcement to the Hands of the Faith

The Encyclical Letters to the Bahá'í World

The Question of the Guardianship (compiled by Mason Remey)

RETURN TO MAIN LINKS MENU

True Bahá'í

Writings of Joel Bray Marangella

Joelbmarangella_3 Joel Bray Marangella, appointed by Mason Remey as the third Guardian and as the President of the embryonic Universal House of Justice (known as the "Second International Bahá'í Council"), his accession to the office of the Guardianship occurred automatically upon the activation by Mason Remey of the Second International Bahá'í Council with Joel B. Marangella as its head.

The third Guardian is currently the Center of the Cause. His ministry has been and is devoted to overcoming and eliminating completely the Most Great Violation of the Covenant of Bahá'u'lláh.

To read selections of Joel B. Marangella's writings, go to his web site or please click the links below.

Announcement from the Guardian of the Bahá'í Faith
Extensive documentation has been posted for several years on my internet Home Page providing irrefutable evidence that Shoghi Effendi, in complete fidelity to the sacred and immutable provisions of the Will and Testament of ‘Abdu’l-Bahá, appointed his successor and thereby assured the continuity of the Guardianship of the Cause of God... Read More

A summary of the Bahá'í Faith, its Aims, Teachings and History
The Bahá'í Faith teaches that world unity is the inevitable stage towards which society has been moving in an age-long process of development from infancy to maturity; and that to guide mankind in this evolutionary process the Creator has revealed His Word and His Laws from age to age through a chosen lntermediary, a Prophet or a Manifestation of God. For the Bahá'ís these divine Intermediaries have been mouthpieces voicing... Read More

The Proclamation of the Third Guardian of the Bahá'í Faith
To the faithful supporters of the Covenant of Bahá’u’lláh throughout the world. Dearly beloved brothers and sisters in El Abhá, Well nigh a decade has passed since a spiritual catastrophe of undreamt of magnitude revolving around the Guardianship of the Faith struck at the very roots of the Cause of Bahá’u’lláh and swept away all but a handful of stalwart defenders and champions of His Covenant.... Read More

Bahá’u’lláh Promises Continuous Access to a Living Interpeter of His Word
Similarly to Muhammad Who, in referring to the Imams who were destined to succeed Him and be the sole interpreters of His word, stated in the Qu’ran: "Ask ye therefore, of them that have the custody of the Scriptures, if ye know it not." Bahá’u’lláh has likewise cautioned "no man to interpret the holy words according to his own imperfect understanding..." or "contrary to his inclination and desires..." Read More

The Tree of the Covenant of Bahá'u'lláh
The world's extant religions have without exception fallen prey to sectarianism and schism that have preoccupied and divided their followers to such an extent that the true spirit of the Teachings of the Authors of their respective Revelations has been so obscured that the spiritual effect which

these Teachings have had on the hearts of men has been progressively weakened. Sectarianism and schism have stemmed from differences over interpretation of the Holy Scriptures and the introduction into the original Teachings of man-made dogmas and rituals. Had the Founders of the past great religions made specific provisions concerning the matter of succession; that is, had they formally designated a successor or established a system whereby a successor or series of successors would have been endowed with unequivocal authority to interpret Holy Writ, there would have been no basis for the divisive interpretations that have sundered these Faiths... Read More

Commentary on the Will and Testament of 'Abdu'l-Bahá
The Will and Testament of 'Abdu'l-Bahá has been described by the first Guardian of the Bahá'í Faith, Shoghi Effendi, as that "immortal Document", the "Charter of the New World Order" of Bahá'u'lláh and a Document which "in some of its features" is "supplementary to no less weighty a Book than the Kitáb-i-Aqdas" (the Most Holy Book). Shoghi Effendi has also extolled this Instrument as "His greatest legacy to posterity, the brightest emanation of His mind and the mightiest instrument forged to insure the continuity of the three ages... Read More

DOES SHOGHI EFFENDI CONTINUE TO FUNCTION AS THE GUARDIAN OF THE FAITH IN THE NEXT WORLD? How can any Bahá'í who has read the Will and Testament of 'Abdu'l-Bahá rationally claim that the Guardian of the Cause of God continues to exercise his functions in the next world?

For, to so argue, as some incredulously do, how do they rationally explain, notwithstanding the explicit terms of the divinely-conceived and sacred Will and Testament of 'Abdu'l-Bahá that require the Guardian to preside as ***"the sacred head and distinguished member for life"*** of the Universal House of Justice, and ***"attend in person its deliberations,"*** he is able to perform this essential role from the next world, and exercise as well the following additional rights and functions conferred upon him in that sacred and immutable Document.... READ MORE

CAN THEY PREVAIL AGAINST "THEIR WILL?"

WILL GOD PERMIT THESE WAYWARD BAHÁ'ÍS TO CONTINUE THEIR BLASPHEMOUS REPUDIATION OF THE DIVINELY-CONCEIVED AND SACRED WILL AND TESTAMENT OF 'ABDU'L-BAHÁ WITH IMPUNITY, A DOCUMENT THAT SHOGHI EFFENDI ACCLAIMED AS ***"THEIR WILL"*** AND ***"GOD'S IMMUTABLE PURPOSE FOR MANKIND IN THIS DAY"?***

Future unbiased, sincere and spiritually minded scholars, initiating a study of the Faith may find it difficult to place their hands on those writings of Shoghi Effendi, the first Guardian of the Bahá'í Faith, in which he discusses at length the Bahá'í Administrative Order, much less find it possible to review the ***"historic"*** and ***"epoch making"*** messages... READ MORE

The Flagrant and Inexcusable Betrayal of Shoghi Effendi. What were these ***"highest institutions"*** and these "***supreme organs"*** of this ***"unfolding Order"*** that Shoghi had ***"at long last"*** erected "***in their embryonic form"*** at the World Center of the Faith? These ***"highest institutions,"*** erected by Shoghi Effendi, in their ***"embryonic form,"*** were none other than the **Universal House of Justice**—this ***"first embryonic International Institution"***—that he had appointed on 9 January 1951, in the only Proclamation he had issued during his ministry and which he had designated, in the first stage of a projected four-fold development, as the ***"Inter***

national Bahá'í Council" and his subsequent appointment on 24 December 1951 of **twelve Hands of the Cause**, as the first contingent of that Institution that he would subsequently increase to a total of ... Read More

A Eulogy to Charles Mason Remey

Charles Mason Remey, Abdu'l-Bahá's designated spiritual son, Hand of the Cause of God, President of the first International Bahá'i Council — the embryonic Universal House of Justice — divinely appointed second Guardian of the Bahá'i Faith, the Masters chosen architect of the Bahá'i House of worship to be constructed on Mount Carmel in the Holy Land the most distinguished architect of the Bahá'í world, faithful servant and indefatigable defender of the Covenant of Bahá'u'lláh during a period of 75 years of service has been gathered into the Abha Kingdom there, at long last, to be reunited with the beloved Master whom he loved and so faithfully served in his lifetime and enjoy eternal communion with the inmates of the most exalted Paradise — that heavenly company of God's apostles, martyrs, saints, heroes and champions who laid down their lives before him on the battlefield of service to God's Cause.... Read More

A brief history of the violation of the Covenant of Bahá'u'lláh at the World Center of the Bahá'í Faith following the passing of the first Guardian of the Bahá'í Faith

This brief historical account is written in the hope that the inquiring student of the Bahá'í Faith may gain an insight into the true meaning of loyalty to the Covenant of Bahá'u'lláh as he reviews those events which took place shortly preceding and immediately following the passing of Shoghi Effendi, the first Guardian of the Bahá'í Faith, and which so tragically led to the subversion of the sacred provisions of the Will and Testament of 'Abdu'l-Bahá and a shameful betrayal of the acts and works of Shoghi Effendi by a majority of the followers of Bahá'u'lláh... Read More

Why did he call it "The Central Body"?

A TERM USED ONLY ONCE FOR EMPHASIS, YET ITS PURPOSE WOULD BE SHAMELESSLY IGNORED In July, 1947, Shoghi Effendi prepared a statement for submission to the "United Nations Special Palestine Committee" that was incorporated in a pamphlet under the title of "The Faith of Bahá'u'lláh" and published by the Bahá'í Publishing Committee of the United States.... Read More

If you say "yes," I accept as valid the following acts and pronouncements of Shoghi Effendi

THEN YOU ARE LEFT WITH ONE INESCAPABLE CONCLUSION. If you are a Bahá'í faithful to the Covenant of Bahá'u'lláh and its immortal "Child"—the Will and Testament of 'Abdu'l-Bahá—and therefore faithful to the institution of the Guardianship, you will certainly say "yes" that you accept, without qualification, everything that Shoghi Effendi has written about the Covenant... Read More

Unanswered Letters to Rúhíyyih Khánum

My dear Rúhíyyih Khánum, I dare hope that you will read this letter which should have been written many years ago. I could not bring myself to write it then but recently I have had the strong feeling that it is one that Shoghi Effendi would want me to write... Read More

The Most Significant Milestone...The Greatest Event...

To what "significant milestone"and to what "greatest event" in the "evolution of the Administrative

Order" was Shoghi Effendi referring and eulogizing in the unprecedented superlative terms found in the extracts from his message quoted above? He was referring to Read More

It Has Come to This!

They dare not disclose to the enquirer the very existence of an integral part of the "explicit Holy Text"—the divinely-conceived, sacred and immortal Will and Testament of 'Abdu'l-Bahá. Recently a magazine has been placed in my hands titled: "THE BAHÁ'ÍS" published by the "Office of Public Information of the Bahá'í International Community" of the heterodox Bahá'í organization... Read More

Do They Really Care?

DO THESE BAHÁ'ÍS CARE THAT THEY, IN EFFECT, CONSIDER THAT THE MAJOR PROVISIONS OF THE WILL AND TESTAMENT OF 'ABDU'L-BAHÁ ARE NOW NULL AND VOID, DESPITE THE FACT THAT SHOGHI EFFENDI HAD DECLARED THIS SACRED DOCUMENT TO BE A PART OF THE IMMORTAL AND IMMUTABLE EXPLICIT HOLY TEXT? Read More

WHAT IS THE MEANING OF LOYALTY TO THE COVENANT OF BAHÁ'U'LLÁH AND WHO ARE THE PRESENT DAY COVENANT-BREAKERS?

The enquirer who has come in contact with the Bahá'í Faith in the past twenty years has, perhaps, discovered that this Faith, since the passing of Shoghi Effendi, first Guardian of the Bahá'í Faith, has become divided into two principal camps: the pro-Guardian (or Orthodox) Bahá'ís who believe in the uninterrupted continuity of the guardianship throughout the Dispensation of Bahá'u'lláh and the sans-Guardian (or Heterodox) Bahá'ís who believe that "God changed His plan" and the guardianship of the Bahá'í Faith came to an end with the death of the first Guardian, Shoghi Effendi.... Read More

"LO, THE ALL POSSESSING HAS COME. EARTH AND HEAVEN, GLORY AND DOMINION ARE GOD'S . . ." —BAHÁ'U'LLÁH

Reflect upon the above words of Bahá'u'lláh as revealed in His Obligatory prayers, and then ask yourself whether the Kingdom of God on earth is destined to have a flawed, imperfect and man-made headless administrative organization... Read More

An Illegitmate Nondescript Administrative Body Pretending to be the Universal House of Justice of the Bahá'í Faith

And nothing more than a headless caricature of the divinely-conceived and immortal institution bequeathed to us by the "Center of the Covenant." Certainly this body is not the Universal House of Justice delineated in the divinely-conceived, sacred and immutable provisions of the Will and Testament of 'Abdu'l-Bahá... Read More

The Satanic Collusion to Terminate the Institution of the Guardianship

BETWEEN Ten Persian Hands of the Cause who, during the first conclave of 26 of the 27 Hands of the Cause held in 'Akká, some two weeks following the passing of Shoghi Effendi... Read More

The Diabolical Subversion of the Bahá'í Administrative Order

perpetrated following the passing of Shoghi Effendi. During the concluding years of Shoghi Effendi's thirty-six year ministry he appointed twenty-seven living Hands of the Cause of God, the

first contingent of twelve being appointed on 24 December 1951 and the last contingent of eight being appointed in his last message to the Bahá'í world in October 1957, dispatched one month prior to his passing on the 4th of November 1957 during a visit to London, England.... Read More

'ABDU'L-BAHÁ WRITES OFF THE AGHSÁN IN PART THREE OF HIS WILL AND TESTAMENT

Why would 'Abdu'l-Bahá have omitted reference to the Aghsán in Part Three of His Will and Testament and only mentioned the Afnán and the Hands when enjoining fidelity to the guardian. Obviously it was because by the time He had come to write Part Three, they had already shown their disloyalty to Him and were therefore out of the Faith.... Read More

THE AGHSÁN MYTH EXPOSED

The undeniable falsehood propagated by twenty-six Hands of the Cause that only an Aghsán could inherit the Guardianship.... Read More

THE EMBRYO. A Perfect and Complete Organism at Conception

During the last seven years of the ministry of Shoghi Effendi (1950-1957) as he established "at long last" the international institutions of the Bahá'í Administrative Order at the World Center of the Faith on Mount Carmel, he frequently described these institutions, as well as the World Order of Bahá'u'lláh, as being in their embryonic state of development. Following the passing of Shoghi Effendi... Read More

'ABDU'L-BAHÁ'S UNIQUE PROMISE TO A BELIEVER: "ERE LONG, THY LORD SHALL MAKE THEE A SIGN OF GUIDANCE AMONG MANKIND"

The above quotation has been extracted from a Tablet addressed to Mason Remey and may be found in the publication "Star of the West" (Vol. V, No. 19, March 2, 1915). In addition to this brilliant and unique promise made to him by 'Abdu'l-Bahá, he was frequently eulogized by Him in other Tablets that are recorded in various issues of the "Star of the West" where, for example... Read More

SHOGHI EFFENDI INFORMS UNITED NATIONS OF HIS ROLE AS THE "APPOINTED HEAD" OF FUTURE BAHÁ'Í "WORLD COUNCIL" PRIOR TO ITS FORMATION IN 1951

In July 1947, some three and one half years prior to his appointment of the International Bahá'í Council on 9 January 1951, Shoghi Effendi prepared a statement for submission to the United Nations Special Palestine Committee that has been published in pamphlet form under the title of: "The Faith of Bahá'u'lláh." with the subtitle, "A World Religion." On page three of this document one may note the following significant paragraph which incontestably proves, in Shoghi Effendi's own words, that... Read More

SHOGHI EFFENDI FORETELLS AN ACTIVE ROLE FOR THE INTERNATIONAL BAHÁ'Í COUNCIL

IN A MESSAGE THAT INDIRECTLY AND UNDENIABLY PORTENDED HIS IMMINENT PASSING AND CONFIRMED THE IDENTITY OF HIS APPOINTED SUCCESSOR. Read More

THE THREE SECRETARIES OF THE INTERNATIONAL BAHÁ'Í COUNCIL WHO NEVER WROTE A SINGLE LETTER

As more than half a century has now elapsed since the first beloved Guardian of the Faith, Shoghi Effendi, issued the only Proclamation of his ministry, in which he extolled in unprecedented and

glowing terms the decision he had taken "at long last" to constitute the International Bahá'í Council, as depicted above, it is certain that those believers who have embraced the Faith in recent years would have no knowledge of this auspicious event, much less the momentous significance and implications involved in its formation, which even the Bahá'ís at the time, failed to discern with tragic results for the future of the Faith.... Read More

9 January 1951 - The date on which Shoghi Effendi issued the only Proclamation of his ministry

The date on which he proclaimed an "historic decision marking the most significant milestone in the evolution of the Administrative Order of the Faith of Bahá'u'lláh in the course of the last thirty years." The date on which he established "this first embryonic International Institution" which "history will acclaim as the greatest event shedding lustre upon the second epoch of the Formative Age of the Bahá'í Dispensation." The date marking an undertaking... Read More

A LETTER AND FIVE MESSAGES OF SHOGHI EFFENDI PROVIDING IRREFUTABLE PROOF OF THE CONTINUANCE OF THE GUARDIANSHIP

This letter to the United Nations and these five messages were inexcusably overlooked or ignored by the Hands of the Cause in their reprehensible hasty abandonment of the Guardianship on the very first day of their conclave in 'Akká following the passing of Shoghi Effendi with the result that the momentous significance and implications of this letter and these five messages were never perceived by them at the time and have remained unperceived by the Bahá'í World to this day with tragic consequences for the Faith.... Read More

The Ultimate Delusion

That a man-made, obviously fallible, sans-Guardian and hence an illegitimate and illicitly formed Universal House of Justice, foisted upon the Bahá'í World by the former Hands of the Cause, following the passing of Shoghi Effendi in 1957, who had faithlessly concluded that the Guardianship had come to an end and who then, in place of the Twin Institutions delineated by 'Abdu'l-Bahá in His divinely-conceived, sacred and immortal Will and Testament, had substituted this single, headless body of their own making, and, notwithstanding its obvious incompleteness, its headless deformity and its shameless assumption of functions clearly contrary to the provisions of 'Abdu'l-Bahá's sacred Mandate, would still delude themselves into believing that they would be able to successfully establish the World Order of Bahá'u'lláh—the long-prayed for, long-awaited and promised Kingdom of God "on earth as it is in Heaven...." Read More

THE ILLEGITIMATE REIGN OF THE "CUSTODIANS" AT THE BAHÁ'Í WORLD CENTER THAT WAS NEVER MEANT TO BE

"How [was this body of the Hands] to assume the reins of authority with no document to support us, other than general theological statements about the Hands?" The above question posed by Rúhíyyih Khánum, widow of Shoghi Effendi, first Guardian of the Bahá'í Faith, is found in the introduction of a book titled: "The Ministry of the Custodians" and, while she is referring to the entire body of the Hands, the question is equally applicable to the body of nine Hands of the Cause that the Hands selected from their own number, to direct the affairs of the Faith from Haifa following the passing of Shoghi Effendi in November 1957... Read More

A CRITIQUE REVEALING ERRONEOUS STATEMENTS AND INTERPRETATIONS PERTAINING TO THE CONTINUITY OF THE GUARDIANSHIP IN ADIB TAHERZADEH'S

BOOK: "THE COVENANT OF BAHÁ'U'LLÁH"

The author of this book has devoted thirty-six chapters, 441 pages and three appendices to the subject of the Covenant of Bahá'u'lláh. While the first thirty-three chapters and 376 pages provide an exhaustive and well-written exposition, with a few exceptions, covering for the most part, the early history of the Faith and the various fruitless attempts to subvert the Covenant of Bahá'u'lláh, it will be clearly shown in this critique... Read More

TO: THOSE DIRECTING AFFAIRS AT THE BAHÁ'Í WORLD CENTER. WHAT POSSIBLE ANSWER CAN YOU GIVE TO FUTURE BAHÁ'Í GENERATIONS?

How can any faithful and devoted believer professing fidelity to the mighty, indestructible and resistless Covenant of Bahá'u'lláh maintain the belief that the most important provisions of the Will and Testament of 'Abdu'l-Bahá have now become null and void? Read More

TABLET OF THE HOLY MARINER DOOMS THE BOGUS UHJ TO OBLIVION

To the members of the sans-Guardian "Universal House of Justice." You would do well to heed the warning revealed in Bahá'u'lláh's highly prophetic "Tablet of the Holy Mariner," as enjoined by 'Abdu'l-Bahá in the following foreword penned by Him, as this highly significant Tablet not only unmistakably foretells the tragic events centered in "the land of exile" that were destined to take place, and have since transpired following the passing of Shoghi Effendi, but foretells the terrible retributive fate that is now soon to befall those "idle claimants" to a station that is above theirs to claim and from whom "the breeze of Faithfulness" has not been found.... Read More

"A Severe Trial Pursueth You"

The above quotation differs in its language from other warnings of Bahá'u'lláh in which He has prophesied a dire catastrophe that is destined to befall the world. Is there any doubt that He would have foreseen the crisis that was destined to afflict the Bahá'í World with the sudden and unexpected passing of the first Guardian... Read More

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True Bahá'í

A Message from the Guardian to the Bahá'ís of the World: A Warning Call!

A warning call to obey "The Summons of the Lord of Hosts"

by Nosrat'u'llah Bahremand

It was brought to my attention that the illegitimate organization which is headquartered in Haifa and which undeservedly calls itself "the Universal House of Justice", has recently organized a Web-page and claims that it is the "Official website of the Bahá'í Faith"!

They should have honestly clarified that they meant a version of the Baha'i Faith modified and manipulated by Ruhiyyih Khanum and those former Hands of the Cause who followed her; a faith which repudiates the "Center of the Cause" and does not adhere to the sacred provisions of the Will and Testament of Abdu'l-Baha, a faith that is based on imitation, herd instinct and mind control, and by scare and hate-mongering rhetoric; a version of faith which is compatible with the ill wishes of "The Center of Sedition, the Prime Mover of mischief, Mirza Muhammad Alí,", by "interpolating and falsifying the words and verses of the Sacred Text," and consequently they "inflicted a grievous loss upon the true Faith of God," by ignoring writings of the first Guardian of the Cause of God, especially his Proclamation of 9 January 1951 the only Proclamation during his own life; and opposing the descendant Guardians of the Cause of God.

The bogus organization pretends to be real; to be the same Universal House of Justice revealed in the Kitáb-i-Aqdas and the Will and Testament of Abdu'l Baha, and as mentioned throughout the writings of Shoghi Effendi. They are trying to say that their organization has originated from the Most Holy Book, the Kitáb-i-Aqdas, when in reality this organization has been rooted in the violation of the Covenant by Ruhiyyih Khanum and the former Hands of the Cause who followed her.

They have written:

"In 1951, Shoghi Effendi appointed a number of individuals to an International Bahá'í Council, a forerunner to the Universal House of Justice. In 1961, this appointed Council was reformed as a body elected by all the National and Regional Assemblies then established in the world.

"After Shoghi Effendi's sudden passing in 1957, his work was faithfully carried on by the group of distinguished Bahá'ís he had appointed as Hands of the Cause of God. These individuals arranged for the first election of the Universal House of Justice."

The International Baha'i Council, so contemptuously mentioned in their writing, was truly an august body, the formation of which was announced by Shoghi Effendi, the first Guardian of the Cause of God, in his proclamation of January 9, 1951, the only proclamation of his lifetime to the Baha'i World. Rebellious Hands of the Cause did not have any authority to "reform" the IBC, which by that term they meant the termination of the Embryo IBC.

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Principle 8:Universal Peace

Principle 8:
Universal Peace

Universal Peace

The gift of God to this enlightened age
is the knowledge of the oneness of mankind
and of the fundamental oneness of religion.
War shall cease between nations,
and ***by the will of God the Most Great Peace shall come****;*
the world will be seen as a new world,
and ***all men will live as brothers.***

('Abdu'l-Bahá , 'Abdu'l-Bahá in London, pp. 19-20)

Principle 11:Universal Language

Principle 11:
Universal Language

Universal Language

*In order to facilitate complete understanding between all people, a **universal auxiliary language** will be adopted and in the schools of the future two languages will be taught -- the **mother tongue** and this **international auxiliary tongue** which will be either one of the existing languages or a new language made up of words from all the languages -- the matter is to be determined by a confederation met for the purpose which shall represent all tribes and nations.*

('Abdu'l-Bahá , Divine Philosophy p. 84)

Principle 5:Religion must be in accord with Science and Reason

Principle 5:
Religion must be in accord with Science and Reason

Religion must be in accord with Science and Reason

*Religion and Science are **inter-twined***
with each other and cannot be separated.
These are the two wings with which humanity must fly.
One wing is not enough.
Every religion which does not concern
itself with science is mere tradition,
and that is not the essential.
Therefore science, education, and civilization are most
important necessities for the full religious life.

('Abdu'l-Bahá , 'Abdu'l-Bahá in London, p. 28)

Principle 4:Religion must be the Cause of Unity

Principle 4:
Religion must be the Cause of Unity

Religion must be the Cause of Unity

An essential principle of Bahá'u'lláh's teaching
*is that **religion** must be the*
***cause of unity and love** amongst men;*
that it is the supreme effulgence of Divinity,
the stimulus of life, the source of
honor and productive of eternal existence.

('Abdu'l-Bahá , The Promulgation of Universal Peace, p. 394)

The Twelve Principles of the Orthodox Bahá'í Faith

as explained by the Center of the Covenant, `Abdu'l-Bahá:

One - The Oneness of Mankind

Two - Independent Investigation of Truth

Three - The Foundation of all Religions is One

Four - Religion must be the Cause of Unity

Five - Religion must be in accord with Science & Reason

Six - Equality of Men and Women

Seven - Prejudice of all kinds must be Forgotten

Eight - Universal Peace

Nine - Universal Education

Ten - Spiritual Solution of the Economic Problem

Eleven - Universal Language

Twelve - International Tribunal

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Principle 9:Universal Education

Principle 9:
Universal Education

Universal Peace

Partaking of knowledge and education
is one of the requisites of religion.
***The education of each child is obligatory**.*
If there are no parents, the community must look after the child.
It is suggested that the childless educate a child.
It is incumbent on every one to engage in
some occupation, such as arts, trades, and the like.
We have made this -- your occupation
-- identical with the worship of God, the true one.
Reflect, O people, upon the mercy of God and upon his favors,
then thank him in mornings and evenings.

('Abdu'l-Bahá , Divine Philosophy, pp. 26-27)

Principle 1: The Oneness of Mankind

Principle 1: The Oneness of Mankind

Oneness of Mankind

*All men are the **leaves and fruits** of one same tree.....*

('Abdu'l-Bahá , Paris Talks, p.129)

Of this unique and wonderful Tree,
Bahá'u'lláh is the Ancient Root
from which has sprung the Primal Branch or Greatest Branch;
that is His appointed Successor and the Center of His Covenant,
***'Abdu'l-Bahá** "a Branch" that hath been so uplifted as to*
encompass the whole of creation"
*and the **"Most Mighty Branch of God."***
The Guardians of the Faith who have been endowed
with the same interpretive authority as had been vested in 'Abdu'l-Bahá, in accordance with the explicit provisions of the
Will and Testament of 'Abdu'l-Bahá, may be regarded
(and, in fact, are so designated by 'Abdu'l-Bahá)
as the youthful branches or twigs which are the offshoots
of the Primal Branch while the mass of faithful believers
are the leaves and fruits of this glorious Tree.

(Joel B. Marangella, Tree of the Covenant)

Principle 7:Prejudice of all kinds must be Forgotten

Principle 7:
Prejudice of all kinds must be Forgotten

Prejudice of all kinds must be Forgptten

One of the great reasons of separation is color.
Look how this prejudice has
power in America, for instance.
See how they hate one another!
Animals do not quarrel because of their color!
Surely man who is so much higher in creation,
should not be lower than the animals.
Think over this. What ignorance exists!
White doves *do not quarrel with* ***blue doves***
because of their color,
but white men fight with dark-colored men.
This racial prejudice is the worst of all.

('Abdu'l-Bahá , 'Abdu'l-Bahá in London, p. 55)

Principle 6:Equality of Men & Women

Principle 6:
Equality of Men & Women

Equality of Men & Women

*The **male and female** of the*
*human kingdom **are equal before God.***
God is no respecter of gender.
Whosoever practices more faith,
whosoever practices more
humanitarianism is nearer to God;
*but between the **male and female** there*
*is **no innate difference** because*
they share in common all the faculties.

('Abdu'l-Bahá, Bahá'í Scriptures, Selections from the Utterances of Bahá'u'lláh and 'Abdu'l-Bahá p. 277)

Principle 10:
Spiritual Solution of the Economic Problem

Spiritual Solution of the Economic Problem

"The Teachings of Bahá'u'lláh advocate ***voluntary sharing,***
and this is a greater thing than the equalization of wealth.
For equalization must be imposed from without,
while ***sharing is a matter of free choice****."*

('Abdu'l-Bahá: Peace More Than an End to War p.115)

Principle 3:The Foundation of all Religions is One

Principle 3:
The Foundation of all Religions is One

The Foundation of all Religions is One

All the Prophets are the Temples of the Cause of God,
Who have appeared clothed in divers attire.
If thou wilt observe with discriminating eyes,
*thou wilt behold them all abiding in the **same** tabernacle,*
*soaring in the **same** heaven,*
*seated upon the **same** throne,*
*uttering the **same** speech,*
*and proclaiming the **same** Faith*

(Baha'u'llah, The Kitab-i-Iqan, p. 153)

*There is **one** God;*
*mankind is **one**;*
*the foundations of religion are **one**.*
Let us worship Him,
and give praise for all His great Prophets
and Messengers who have manifested
His brightness and glory.

('Abdu'l-Bahá , 'Abdu'l-Bahá in London, p. 19)

Principle 12:
International Tribunal

International Tribunal

*The best beloved of all things in My sight is **Justice**.*

(Baha'u'llah, The Arabic Hidden Words, No. 2)

*A **Supreme Tribunal** shall be elected by*
*the peoples and governments of **every nation**,*
where members from each country
*and government shall **assemble in unity**.*
All disputes shall be brought before this Court,
its mission being to prevent war.

('Abdu'l-Bahá , Paris Talks, p. 132)

Principle 2:Independent Investigation of Truth

Principle 2:
Independent Investigation of Truth

Independent Investigation of Truth

"Each individual, is following the faith of his ancestors
who themselves are lost in the maze of tradition.
Reality is steeped in dogmas and doctrines.
If each ***investigate for himself****,*
he will find that Reality is one;
does not admit of multiplicity;
is not divisible.
All will find the same foundation
and all will be at peace."

(Bahá'u'lláh, Bahá'í Scriptures, p. 277)

True Bahá'í

WHO IS A COVENANT BREAKER?

A covenant breaker is a Baha'i who fully understands and grasps the significance of the Covenant and recognizes the Center of the Cause, the Living Guardian, but who rejects and betrays the living Guardian for compelling personal reasons.

The Bahá'í Writings teach that covenant breaking is a spiritual disease and the Writings are replete with warnings about the great harm that will come to the Cause unless Bahá'ís everywhere are **vigilant** about avoiding them.

But exactly what is a covenant breaker, how does a Bahá'í become one, and what can we do to make sure that we do not fall under their influence?

For a full explanation of the Covenant of Bahá'u'lláh, read the article What does He want you to do as a community? For a complete discussion of how the Center of the Cause was rejected by most Bahá'ís, read the article on The Great Violation.

It is important to distinguish between persons whom have **broken the Covenant** and others whom have been merely **misled** away from the Covenant.

COVENANT BREAKER

A covenant breaker is a Baha'i who fully understands and grasps the significance of the Covenant and recognizes the Center of the Cause, the Living Guardian. However, he knowingly and purposefully betrays the Center of the Cause due to personal and selfish concerns or pursuits. This condition is born of an arrogance that leads the wayward Baha'i into believing that he or she has a better approach than what has been put forth by the Will of God. The covenant breaker believes that he or she knows better or has a compelling **personal reason** to reject and betray the Center of the Cause.

Covenant breaking is a spiritual disease, highly contagious and compared by 'Abdu'l-Baha to the physical affliction of leprosy and that is why it has now assumed epidemic proportions in the Baha'i world since the passing of Shoghi Effendi. If we consider that the institutions of the Baha'i Administrative Order had been healthy living organisms during the ministry of the first Guardian, it was only, following his death in 1957, that this deadly infection of violation first attacked the immune system of one of these living organisms of the Faith, i.e. the Hands of the Cause, who in turn infected the other organisms such as Baha'i assemblies and through them the contagion was spread worldwide to most of the believers in the Faith. This infection had spread in this way very quickly throughout the Faith. Only, Shoghi Effendi's appointed successor, the Head of the Faith, "*Center of the Cause*" and "*the sacred and youthful branch, the guardian of the Cause of God*" alone remained immune to this infection as he was "*under the care and protection of the Abha Beauty*".

It was not long, however before some of the institutions and believers who had received a spiritual antitoxin, in the form of the second Guardian's writings, recognized the virulence of this spiritual

poison and became impervious to it, with the result that certain Baha'i organs, such as the National Spiritual Assembly of France, the Local Spiritual Assembly of Lucknow, India and some of the faithful believers in United States, Europe, Iran, India and Pakistan became immune to its effect. However the now affected and deformed cells of the immune system of the bogus UHJ presently headquartered in Haifa developed into an apparently incurable big spiritual tumor, which caused this thoroughly diseased body, in turn, to further infect all parts of the body of the Faith and paralyze all sense of understanding and logic on the part of most of the believers. That is how this tragic violation of the Covenant of Baha'u'llah happened. But the good news is that soon the Divine physician will inevitably extract the big tumor described above and its spiritual claws. Then the Faith will become healthy again.

Certainly everybody must take this warning very seriously:

"*We have a fixed time for you, O peoples. If ye fail, at the appointed hour, to turn towards God, He, verily, will lay violent hold on you, and will cause grievous afflictions to assail you from every direction. How severe, indeed, is the chastisement with which your Lord will then chastise you!*"

(Gleanings from the Writings of Baha'u'llah, p. 214)

MISLED BELIEVER

A misled believer, on the other hand, does not have knowledge but comes under the influence of a covenant breaker and blindly accepts whatever he or she has to say. This is not covenant breaking. This condition arises from a shallowness of belief---a lack of faith. These misled and faithless believers must not be shunned. Instead they must be lovingly nurtured and deepened until their faith goes deeper in the Centre of Cause.

WHAT IS FAITHFULNESS TO COVENANT

Faithfulness to the Covenant should be understood as a spiritual process and journey. In order for a Bahá'í to properly take this journey, he or she must deepen in the Writings, become a sincere and independent investigator of Truth, and become a True Seeker. Bahá'u'lláh came to establish the Kingdom of Heaven on earth. If one is to be a true Bahá'í, one must recognize and obey the **Guardian**. To do this, one must grow spiritually until there is the capacity to see and accept the Center of the Cause. It is not enough to remain on the surface of the Ocean of Bahá'u'lláh's Revelation. He requires a deeper understanding and acceptance of the Faith. The independent investigation of Truth is our spiritual obligation.

TRUE SEEKER

A True Seeker does not have pre-conceived notions of what he or she will accept. The True Seeker knows what Truth is. All else is error and has no meaning or existence. Thus, the True Seeker will go wherever the Truth may lead. When a deaf, dumb, and blind Bahá'í awakens, True Faith is born and the wayward Bahá'í awakens to the truths of the Covenant. In other words, a deepened Bahá'í is a Bahá'í that has recognized the living Guardian of the Faith and obeys him.

There is a community of deepened Bahá'ís who remain completely unkown to the larger group of "blind, deaf, and dumb" Bahá'ís (those who have not yet been enlightened with the truth of the Covenant). Only those believers who remain faithful to the Center of the Cause--- the living Guardian of the Cause-- can be said to be True Baha'is. They understand that God really meant everything uttered from the mouths of Bahá'u'lláh and `Abdu´l-Bahá. They accept that the Bahá'í Revelation is a blueprint for God's Plan for our society. This blueprint must be followed exactly. It is not acceptable to deviate at all from the Plan established by God Himself.

To be True Bahá'ís, it is required that we be fully prepared to render instant, exact, and complete obedience to the Center of the Cause.

When we have become deepened in the Bahá'í Revelation, and we have sincere, unyielding and complete faith in the Truth, we no longer have anything to fear. We have no doubt about our position. There is nobody to convince or convert. We simply stand for the Truth with full knowledge that the Truth will prevail and will be victorious.

Covenant breakers and the misled shallow believers who follow them are not characterized by the peaceful and fearless traits of the True Bahá'ís. Because they have no Faith, they respond with fear and frustration, and the urgent desire to proselytize and convert others to their position. They have great fear that something will go wrong and that the Bahá'í Revelation will come to naught. Since they don't really accept the validity of the Bahá'í Revelation, they have doubts about it. They desire to make changes and to improve it. They want to substitute their own judgment for the Will of God. They attack and fear anybody who challenges their belief system because they are not so sure about it themselves. The more converts they can find, the better they feel that they are on the right course. If they can find leaders to guide them, they can let go of their fear and simply be a follower without question.

All Bahá'ís must come into the Light. It is time for Bahá'ís everywhere to begin their spiritual journey back to the shade of the **Tree of the Covenant**. Know that God is, and that all of His attributes, such as Love, Knowledge, and Glory, are the only things that really exist. All else is falsehood. Our job is to turn to Bahá'u'lláh, render instant, exact, and complete obedience to the **Third Guardian, Joel B. Marangella** and allow God's attributes to shine within our souls.

Be assured that the gates are always open for those who learn to understand the lineage of the Covenant as prescribed by Baha'u'llah and 'Abdu'l-Baha, and embrace the current Center of that Covenant, the living Third Guardian, Joel B. Marangella. Those who do so will be welcomed with open arms into the fold of the True Baha'i Faith, the Orthodox Baha'i Faith.

Compiled By

Hand of the Cause Y.H. Taylor

Posted at 08:58 PM in Introductory | Permalink

Reblog (0)

True Bahá'í

The guardianship of the UHJ

In a recent posting on the newsgroup talk.religion.bahai, a lost and confused sans-Guardian Bahai spoke out as follows:

"*For six millions and half baha'is, the covenant is under the guardianship of the universal house of justice in mount Carmel in Haifa*"

In a rare admission, this Bahai has stated publicly and openly that the so-called UHJ presently sitting in Haifa has assumed the "guardianship" of the Bahai Faith. I already knew this to be true, but was waiting for one of them to admit it.

Although they will rarely admit it, the sans-Guardian Baha'is long ago adopted the notion of a collective guardianship to be assumed by a body of believers. Shortly after the death of Shoghi Effendi, the first Guardian, the Hands of the Cause made the decision that the Guardianship was "badah", that God had changed His mind and that there would no longer be living Guardians in office. They then vested in an Institution of their own making (the "Custodian" Hands) "*all such functions, rights and powers in succession to the Guardian of the Bahá'í Faith.*" In other words, a group of Hands that would serve as a collective Guardianship. This coup or usurpation of power and authority in the Faith occurred on November 25, 1957.

Make no mistake about it, they knew they were taking over the authority of the Guardian. They went on to take actions that only a Guardian had been empowered to do: to demand loyalty oaths from all of the National Spiritual Assemblies, to dissolve the French NSA after it recognized the claim by Charles Mason Remey to be the second Guardian, and to ex-communicate the second Guardian and those who were obedient to him. They threatened and cajoled and led the Bahai community until they could create their own Hand-made and headless so-called Universal House of Justice. After creation of their UHJ, on June 7, 1963, they then expressly released in writing those same functions, rights and powers:

"*[W]e hereby release all the said functions, rights and powers which were conferred upon us under the said Declaration of November 25th, 1957 as determined by the Universal House of Justice in its communication of June 7th, 1963, and we declare that all the said functions, rights and powers now devolve rightfully and in full accordance with the Sacred Writings of the Bahá'í Faith upon the Universal House of Justice. We make this statement for the full body of the Hands of the Cause of God in accordance with the powers conferred upon us by the Declaration of November 25th, 1957, and the office of Custodians of the Bahá'í World Faith has thus ceased to exist.*"

From then on and to this day, the collective Guardianship usurped by the Hands was assumed by the UHJ. The fact that nothing in the Writings of the Faith calls for a collective Guardianship, or that devolves the rights and powers of the Guardian to the UHJ under any circumstances, is completely ignored by our confused sans-Guardian believer. He has the audacity, through the cloud

of ignorance and confusion that surrounds him, to condemn the Orthodox Baha'is because of their belief that the Guardianship is occupied by a living man.

This is VIOLATION: the irrational belief that he is following the true teachings notwithstanding the fact that the teachings clearly state otherwise.

This is VIOLATION: to oppose and to disobey the Guardian of the Cause.

The Guardian today is Joel B. Marangella. His website is at the following address:
http://www.bahai-guardian.com/

Jeffrey

Posted at 12:02 AM | Permalink | Comments (0) | TrackBack (0)

True Bahá'í

Courtroom art images of OBF hearing

This is to announce the release of images of the January 7, 2008 hearing in Chicago on privity created by a courtroom artist.

Click here to see the photo album:
http://trueseeker.typepad.com/photos/trial/index.html

Jeffrey

Posted at 11:20 AM in Court Action | Permalink | Comments (0) | TrackBack (0)

True Bahá'í

A Spiritual Branchhood: DNA is not the carrier of divine guidance

The fundamental disagreement between the sans-Guardian Baha'is and those who remain loyal to the living Guardians of the Cause, has to do with the interpretation of Aghsan. That is, the Sons of Baha'u'llah, and the question of whether the Guardians must be Aghsan.

Shoghi Effendi, as the first Guardian, had the sole right to interpret the Writings of the Faith. His translations of the Holy Text are authoritative, including the interpretions he had to make in translating the Arabic and Persian words into English words.

Shoghi Effendi translated the Will and Testament of Abdu'l-Baha, and in the English version of that document, Shoghi Effendi used the the word "branch" or a variation thereof ten times. Lets take a look at how they are used (emphasis added):

1) "*Salutation and praise, blessing and glory rest upon that primal **branch** of the Divine and Sacred Lote-Tree, grown out, blest, tender, verdant and flourishing from the Twin Holy Trees; the most wondrous, unique and priceless pearl that doth gleam from out the Twin surging seas...*" (p. 3)

The primal branch grown out of the Twin Holy Trees obviously refers to Shoghi Effendi, who branched from both the Bab and Baha'u'llah. Of course, he was not one of the Sons of Baha'u'llah, but was the grandson of Abdu'l-Baha, through His daughter.

In this translation and interpretation of Aghsan, Shoghi Effendi uses the lower case "b" to refer to himself.

2) "*...for behold! he is the blest and sacred bough that hath **branched** out from the Twin Holy Trees. Well is it with him that seeketh the shelter of his shade that shadoweth all mankind.*" (p. 3)

Again, Shoghi Effendi's translation and interpretation in reference to himself uses a lower case "b" in "branch."

3) "*...it is incumbent upon the Afnan, that are steadfast in the Covenant of God and have **branched** from the Tree of Holiness; the Hands, (pillars) of the Cause of God (the glory of the Lord rest upon them), and all the friends and loved ones, one and all to bestir themselves and arise with heart and soul and in one accord, to diffuse the sweet savors of God, to teach His Cause and to promote His Faith...*" (p. 9)

Here, Abdu'l-Baha is referring to the Afnan, the maternal relatives of the Bab and Shoghi Effendi's translation and interpreation uses the word "branched" with a lower case "b".

4. 5. 6, and 7) "*After the passing away of this wronged one, it is incumbent upon the Aghsan (**Branches**), the Afnan (Twigs) of the Sacred Lote-Tree, the Hands (pillars) of the Cause of God and the loved ones of the Abha Beauty to turn unto Shoghi Effendi -- the youthful **branch branched** from the two hallowed and sacred Lote-Trees and the fruit grown from the union of*

*the two offshoots of the Tree of Holiness, -- as he is the sign of God, the chosen **branch**, the Guardian of the Cause of God, he unto whom all the Aghsan, the Afnan, the Hands of the Cause of God and His loved ones must turn...*" (p. 11)

In this passage, Abdu'l-Baha is abandoning the succession of the Aghsan and replacing it with the Guardianship, with Shoghi Effendi as the first Guardian. In referring to the Sons of Baha'u'llah, who now must obey Shoghi Effendi, he interprets and translates the word with an upper case "B" but the other three uses of the word "branch" are lower case "b" because in those uses he is referring to Shoghi Effendi and the Guardians. Abdu'l-Baha makes it clear that the Sons of Baha'u'llah and the Hands are to turn to the Guardians.

8) "*The sacred and youthful **branch**, the Guardian of the Cause of God, as well as the Universal House of Justice to be universally elected and established, are both under the care and protection of the Abha Beauty,*" (p. 11)

The sans-Guardian Baha'is may misinterpret this sentence because they have been brainwashed into believing that their headless UHJ is being referred to, when elsewhere Abdu'l-Baha makes it clear that the UHJ he is referring to has the Guardian as its "sacred head." In referring to the Guardian of the Cause, the word branch is lower case "b" according to the translation and interpretation of Shoghi Effendi.

9) "*Thus, should the first-born of the Guardian of the Cause of God not manifest in himself the truth of the words: -- "The child is the secret essence of its sire," that is, should he not inherit of the spiritual within him (the Guardian of the Cause of God) and his glorious lineage not be matched with a goodly character, then must he, (the Guardian of the Cause of God) choose another **branc h** to succeed him.*"

Although Abdu'l-Baha clearly states a preference for the first born son of the Guardian to be his successor, He clearly makes the Guardianship an appointed position and not hereditary. If the Center of the Cause was strictly hereditary, then Abdu'l-Baha's successor would have to be Abdu'l-Bahá's half-brother, Muhammad `Alí, who was named by Baha'u'llah Himself as one of His successors (but who turned against Abdu'l-Baha). In this passage, the word "branch" is not referring to the Sons of Baha'u'llah, but instead it was referring to a spiritual branchhood, and therefore according to Shoghi Effendi's authoritative interpretation and translation, a lower case "b" is used for the word "branch." Abdu'l-Baha is specifically allowing the Guardians to appoint someone other than their own children by allowing them to choose another "branch."

10) "*It is incumbent upon you to take the greatest care of Shoghi Effendi,the twig that hath **branched** from and the fruit given forth by the two hallowed and Divine Lote-Trees, that no dust of despondency and sorrow may stain his radiant nature, that day by day he may wax greater in happiness, in joy and spirituality, and may grow to become even as a fruitful tree.*" (p. 25)

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Those who refuse to recognize the idea of a spiritual inheritance, that the Guardians are spiritual offshoots of the Tree of Holiness are caught up into a materialistic world view that is not consistent with Baha'i orthodoxy. It is absurd to believe that the DNA transferred from one member of the Holy Family to another is the carrier of divine guidance, yet this is exactly what the sans-Guardian Baha'is are saying when they say that there was no Agshan for Shoghi Effendi to appoint his successor.

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It is time for the Baha'is who follow the headless UHJ to abandon their materialistic ideas about the succession of the Center of the Cause and recognize that the Baha'i Faith is not to be bogged down with materialistic notions of hereditary succession. The Guardianship is a spiritual office. To be firm in the Covenant means and always has meant fidelity and obedience to the Guardian of the Cause:

"*The mighty stronghold shall remain impregnable and safe through obedience to him who is the Guardian of the Cause of God. It is incumbent upon the members of the House of Justice, upon all*

the Aghsan, the Afnan, the Hands of the Cause of God to show their obedience, submissiveness and subordination unto the Guardian of the Cause of God, to turn unto him and be lowly before him. He that opposeth him hath opposed the True One, will make a breach in the Cause of God, will subvert His Word and will become a manifestation of the Center of Sedition. Beware, beware, lest the days after the ascension (of Bahá'u'lláh) be repeated when the Center of Sedition waxed haughty and rebellious and with Divine Unity for his excuse deprived himself and perturbed and poisoned others. No doubt every vainglorious one that purposeth dissension and discord will not openly declare his evil purposes, nay rather, even as impure gold, will he seize upon divers measures and various pretexts that he may separate the gathering of the people of Baha." Abdu'l-Baha, Will and Testament, p. 11.

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Jeffrey

Posted at 09:42 AM in Introductory | Permalink

True Bahá'í

A Spiritual Branchhood: DNA is not the carrier of divine guidance

The fundamental disagreement between the sans-Guardian Baha'is and those who remain loyal to the living Guardians of the Cause, has to do with the interpretation of Aghsan. That is, the Sons of Baha'u'llah, and the question of whether the Guardians must be Aghsan.

Shoghi Effendi, as the first Guardian, had the sole right to interpret the Writings of the Faith. His translations of the Holy Text are authoritative, including the interpretions he had to make in translating the Arabic and Persian words into English words.

Shoghi Effendi translated the Will and Testament of Abdu'l-Baha, and in the English version of that document, Shoghi Effendi used the the word "branch" or a variation thereof ten times. Lets take a look at how they are used (emphasis added):

1) "*Salutation and praise, blessing and glory rest upon that primal **branch** of the Divine and Sacred Lote-Tree, grown out, blest, tender, verdant and flourishing from the Twin Holy Trees; the most wondrous, unique and priceless pearl that doth gleam from out the Twin surging seas...*" (p. 3)

The primal branch grown out of the Twin Holy Trees obviously refers to Shoghi Effendi, who branched from both the Bab and Baha'u'llah. Of course, he was not one of the Sons of Baha'u'llah, but was the grandson of Abdu'l-Baha, through His daughter.

In this translation and interpretation of Aghsan, Shoghi Effendi uses the lower case "b" to refer to himself.

2) "*...for behold! he is the blest and sacred bough that hath **branched** out from the Twin Holy Trees. Well is it with him that seeketh the shelter of his shade that shadoweth all mankind.*" (p. 3)

Again, Shoghi Effendi's translation and interpretation in reference to himself uses a lower case "b" in "branch."

3) "*...it is incumbent upon the Afnan, that are steadfast in the Covenant of God and have **branched** from the Tree of Holiness; the Hands, (pillars) of the Cause of God (the glory of the Lord rest upon them), and all the friends and loved ones, one and all to bestir themselves and arise with heart and soul and in one accord, to diffuse the sweet savors of God, to teach His Cause and to promote His Faith...*" (p. 9)

Here, Abdu'l-Baha is referring to the Afnan, the maternal relatives of the Bab and Shoghi Effendi's translation and interpreation uses the word "branched" with a lower case "b".

4. 5. 6, and 7) "*After the passing away of this wronged one, it is incumbent upon the Aghsan (**Branches**), the Afnan (Twigs) of the Sacred Lote-Tree, the Hands (pillars) of the Cause of God and the loved ones of the Abha Beauty to turn unto Shoghi Effendi -- the youthful **branch** **branched** from the two hallowed and sacred Lote-Trees and the fruit grown from the union of*

*the two offshoots of the Tree of Holiness, -- as he is the sign of God, the chosen **branch**, the Guardian of the Cause of God, he unto whom all the Aghsan, the Afnan, the Hands of the Cause of God and His loved ones must turn...*" (p. 11)

In this passage, Abdu'l-Baha is abandoning the succession of the Aghsan and replacing it with the Guardianship, with Shoghi Effendi as the first Guardian. In referring to the Sons of Baha'u'llah, who now must obey Shoghi Effendi, he interprets and translates the word with an upper case "B" but the other three uses of the word "branch" are lower case "b" because in those uses he is referring to Shoghi Effendi and the Guardians. Abdu'l-Baha makes it clear that the Sons of Baha'u'llah and the Hands are to turn to the Guardians.

8) "*The sacred and youthful **branch**, the Guardian of the Cause of God, as well as the Universal House of Justice to be universally elected and established, are both under the care and protection of the Abha Beauty,*" (p. 11)

The sans-Guardian Baha'is may misinterpret this sentence because they have been brainwashed into believing that their headless UHJ is being referred to, when elsewhere Abdu'l-Baha makes it clear that the UHJ he is referring to has the Guardian as its "sacred head." In referring to the Guardian of the Cause, the word branch is lower case "b" according to the translation and interpretation of Shoghi Effendi.

9) "*Thus, should the first-born of the Guardian of the Cause of God not manifest in himself the truth of the words: -- "The child is the secret essence of its sire," that is, should he not inherit of the spiritual within him (the Guardian of the Cause of God) and his glorious lineage not be matched with a goodly character, then must he, (the Guardian of the Cause of God) choose another **branc h** to succeed him.*"

Although Abdu'l-Baha clearly states a preference for the first born son of the Guardian to be his successor, He clearly makes the Guardianship an appointed position and not hereditary. If the Center of the Cause was strictly hereditary, then Abdu'l-Baha's successor would have to be Abdu'l-Bahá's half-brother, Muhammad `Alí, who was named by Baha'u'llah Himself as one of His successors (but who turned against Abdu'l-Baha). In this passage, the word "branch" is not referring to the Sons of Baha'u'llah, but instead it was referring to a spiritual branchhood, and therefore according to Shoghi Effendi's authoritative interpretation and translation, a lower case "b" is used for the word "branch." Abdu'l-Baha is specifically allowing the Guardians to appoint someone other than their own children by allowing them to choose another "branch."

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Jeffrey

Posted at 09:42 AM in Introductory | Permalink

HUQUQULLAH (THE RIGHT OF GOD) AND ITS DISPOSITION

HUQUQULLAH

There is a great importance of Huququllah in the Bahai Faith.

Huququllah is an Arabic word comprised of two words. Huquq meaning “Right” and “Allah” meaning “God”. Therefore Huququllah means “Right of God”, a part of the individuals possession and income offered at the Threshold of God.

Huququllah being the Right of God and bounty for the people is clear from the Bahai Holy writings of sayings of The Bab, Bahaullah and Abdul Baha

Writings of The Bab

O people of the world, whatever ye have offered up in the way of the one true God, ye shall indeed find preserved by God, The Preserver, and Intact at Gods Holy Gate.

Thus the embryo of the sacred law of Huququllah was established by the Bab in the Persian Bayan, His book of Laws.

Bahaullah brought some modifications in its content and fashioned it as one of the worlds shaping ordinances of His stupendous Revelation.

Writings of Bahaullah:

Bahaullah affirms *“….the payment to the Right of God is conducive to prosperity, to blessing and to honour and divine protection”*

"As to Huququllah, this is the source of blessing and the mainspring of God’s loving kindness and tender love vouchsafed unto men”.

In Kitab-i Aqdas verse 97, it has been revealed by Bahaullah:

Should anyone acquire one hundred mithqals of gold, nineteen mithqals thereof are Gods and to be rendered unto him, the fashioner of the earth and heaven. Take heed o people, lest you deprive yourselves of such a great bounty. This we have commanded you, though though we are well able to dispense with you and with all those who are in the heavens and on earth, in it there are benefits and wisdoms beyond the ken of anyone but God, The Omniscient, the All-informed Say, By this means He hath desired to purify what ye possess and to enable you to draw nigh unto such stations as none can comprehend save those whom God hath willed, He in truth is the Beneficent The Gracious, The Merciful .O people deal not faithlessly with the Right of God , Nor without His leave , make free with its disposal .Thus hath his commandments been established in the holy tablets and in this Exalted book .He who dealeth faithlessly with God shall in justice meet with faithlessness himself , He , however , who acteth in accordance with Gods bidding shall receive a blessing from the heaven of the bounty of His lord , the Gracious , the Bestower , the Generous , the Ancient of Days.He verily hath willed for you that which is yet beyond your knowledge , but shall be know to you when , after this fleeting life , your souls shall soar heaven wards and the trappings of your earthly joys are folded up.Thus admonished you He in Whose possession is the Guarded Tablet.

Writings of Abdul Baha: -

O friends of Abdul Baha The Lord as a sign of his infinite bounties hath graciously favoured His servants by providing for a fixed money offering (Huqooq) to be dutifully presented unto Him, through He m, the true One and His servants have been at all times independent of all created things, and God verily is the all-possessing, exalted above the need of any gift from His creatures. This fixed money offering however causeth people to become firm and steadfast and draweth Divine increase upon them

(Will and Testament of Abdul Baha)

Abdul Baha commenting on the manifold powers latent in the Law of Huququllah writes"

*"…In accordance with His inscrutable wisdom and in order to apply a unique test **to distinguish the friend from the stranger**, He hath enjoined the Huqooq upon His servants and made it obligatory."*

From all the above quotations it is amply clear that the source of energy for upholding the law of huqullah is the individuals love and loyalty to the covenant.

As Abdul Baha, Himself says that it distinguishes the friend from the stranger; this is nothing more or less than a test of ones firmness in the covenant.

DISPOSITION OF HUQUQULLAH

Now we come to a very important question regarding the Disposition of this Huquq .

Abdul Baha in one of his tablets has stated

"*Disposition of the Huquq, wholly or partly is permissible but this should be done by PERMISSION OF THE AUTHORITY IN THE CAUSE TO WHOM ALL MUST TURN* "

Thus provision in His Will and Testament that the Huququllah is to be offered through the **GUARDIAN OF THE CAUSE OF GOD.**

This clearly indicates that Huququllah is the Right of the Guardian.

CONCLUSION

This bring us to an important point that those misled Bahais who are paying Huququllah to some other entities other than the Guardian, are they doing the right thing?

Unfortunately these Bahais are not only misled but also are orphaned, as they do not believe in the Guardian. The entities who are claiming Huququllah other than Guardian are not the "Recipient of the Right of God", but are actually "Usurpers of the Right of God".

Arranged by:

Committee for the Study of Holy Text

PNBC of

India

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Posted at 12:42 PM | Permalink

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True Bahá'í

NSA testimony reveals true reasons for court action

The US District Court in Chicago held an evidentiary hearing on January 7, 2008, on the question of whether the OBF was in privity with Mason Remey's organization (the NSA of Bahais under the Hereditary Guardianship) and therefore bound by the 1966 Judgment entered against the Remey group. The hearing was held in order for the Court to decide material issues of fact in dispute in connection with the sans-Guardian Wilmette NSA's motion for contempt against the Orthodox Baha'is (and also the Neal Chase organization.

One of the Wilmette NSA's witnesses was NSA member and former Secretary Dr Robert Henderson, who testified about the reasons for bringing the motion. What is startling about this testimony, as against the OBF, is that the NSA's motion has offered up the pretense that the OBF's use of its trademarks (that is, the word "Baha'i") is causing reputational harm to the NSA.

In this testimony, Dr. Henderson admits that the only thing objectionable about the OBF web sites is the "thematic misrepresentation" that there is or could be more than one Baha'i faith (or one other than the sans-Guardian one). In other words, it is the very existence of the OBF that bothers the NSA, and its motion seeks to silence the OBF:

MR. JEFFERY A. HANDELMAN, Attorney for NSA (Direct Examination):
Dr. Henderson, what caused the NSA to file the current contempt motion that is now pending before the Court?

DR. ROBERT HENDERSON: The National Spiritual Assembly became aware, as a result of reports, that there were Web sites that were misrepresenting Baha'i belief and claiming to be official institutions of the Baha'i faith. We hadn't seen them, but we began to get reports. And upon investigation, we were alarmed to find that there were Web sites claiming to be the official institutions of the Baha'i faith and -- and -- presenting beliefs which were in direct conflict to Baha'i teachings and Baha'i principles and at broad variance.

We had significant concerns about this. First, we were concerned about Baha'i refugees who were forced to flee their homes and their home countries because of their belief in the Baha'i faith, and who, in some cases, had corresponded with the wrong institutions, thinking that they were corresponding with the international governing body of the Baha'i faith and, in fact, they were sending their correspondence to some other institution.

Secondly, we were concerned about the public because one of our major strategies is to advise the public of the teachings and the fact and general aim of the Baha'i faith through the Internet. In fact, our Web site has won several awards for excellence from the National Religious

Communication -- Communicators -- Council, which is an organization that looks at religious publications and Web sites and videos, and so forth.

And we won the gold medal, in fact, as having the best Web site of the faith communities in the United States.

And, so, this is a primary means by which we communicate Baha'i belief, and who are the Baha'is, and what do we believe, and what do we do, and where can you find Baha'is close to you.

Suddenly, we began to receive some alarming reports from people who were not Baha'is, but who were investigating the Baha'i faith through the Internet, concerned about what they were reading on Web sites claiming to be official Baha'i Web sites. And their concern was stimulated by the fact that the content on these Web sites was in direct conflict with their understanding of Baha'i belief; and, in fact, it was in direct conflict.

And, then, lastly, there were -- or penultimately, we were concerned about the Baha'is themselves who might be misled and find themselves involved in discussions -- in fact, this did occur; find themselves involved in Internet forums and the like and corresponding -- with organizations that were not part of the National Spiritual Assembly.

And last, we were concerned with reputational harm. As I mentioned, we have extensive and longstanding relations with the United Nations, with the White House, with the -- with both Houses of Congress, with the human rights community. And these are based on principles of peace and cooperation, of universal fellowship, of race unity, of the equality of women and men, and so forth. All of the Baha'i principles centered around facilitating unity and cooperation and universal well-being and social progress.

These Web sites have alarming content that were in direct conflict with Baha'i teachings and, in some cases, even suggested that harm would come to institutions that we have long supported.

For example, in one case -- as I mentioned, we have had a non-governmental organization in the United Nations since its formation in 1948 and have consultative status with ECOSOC, and so on and so forth. One of the Web sites we read said that the United Nations would be nuked.

Well, there's no such Baha'i teaching suggesting that. It is completely antithetical to the teachings of our faith and very damaging to a member of the United Nations that might read that and be

confused and think that Baha'is believe that destruction would come to an organization that we have been so vigorously supportive of and so deeply involved in.

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Later:

MR. JEFFREY A. GOLDBERG, Attorney for the OBF (Cross Examination): You said in your testimony that you found these Web sites that were mimicking the official institutions of the faith. Can you tell me which ones they were? Were those Orthodox Baha'i Faith Web sites?

DR. ROBERT HENDERSON: There were several of them. The one that comes readily to mind is Baha'is Under the Provision of the Covenant. And, then, there were Web sites claiming to be the official Universal House of Justice. And --
(Brief pause.)

BY THE WITNESS:

A. Those are the ones that come readily to mind.

BY MR. GOLDBERG:

Q. So, the Orthodox Baha'i Faith Web site -- for example, Joel Marangella's Web site where he claims to be the Guardian of the Baha'i faith -- was that -- do you consider that an official institution of the faith?

A. No. The official institutions of the Baha'i faith are the ones that I mentioned: The Universal House of Justice in Haifa, Israel; the 183 National Spiritual Assemblies in countries around the world; and, the 26,000 or so recognized local spiritual assemblies.

Q. So, has the Orthodox Baha'i Faith ever represented that it was the Universal House of Justice --

A. I don't know.

Q. -- or the National Spiritual Assembly?

A. I don't know.

Q. And you also mentioned that there were beliefs in conflict on the Web site of the Baha'i teaching. And with the exception of the Orthodox Baha'i Faith's teachings about that they believe that Joel Marangella's the Guardian, can you identify any beliefs that are set forth in our -- in the Orthodox Baha'i Faith -- Web sites that has

anything that is in conflict with Baha'i teachings as you know -- understand them?

A. There were -- in the range of Web site material that I've read, there were -- several thematic misrepresentations and factual representations.

The first was that there is an alternate Baha'i faith. There is not. This notion that we are orthodox or true, that we are official, stands in direct conflict to the fundamental principle of the Baha'i faith; which is, the unity of faith.

Anyone is free to believe what they wish. Privately they can enjoy freedom of belief, and they can think of themselves as whatever brings meaning and spiritual cohesion to their lives. But when you begin to present yourself and to present counterclaims as being official or orthodox or more true to an established entity, the Baha'i faith is -- has teachings and laws and principles and structure that make up the faith itself. That provides its cohesion and its integrity.

The -- these Web sites claim to be the orthodox manifestation of that or the official counterpart to that. It's a fundamental conflict in Baha'i belief. It simply does not parse in Baha'i teachings or principles.

Posted at 09:46 AM in Court Action | Permalink

True Bahá'í

"Baha'i Internet Agency":the dangers of Facebook friends

Watch out, the "legendary" Baha'i Internet Agency (the "BIA")is on the warpath against social web sites such as "Facebook" because you never know what friends you might pick up. Here is an actual BIA email on the subject.

Enjoy:

28 February 2008

To All National Spiritual Assemblies

Dear Bahá'í Friends,

We have been requested by the World Centre to alert you to the current activities of the Covenant-breaker Martin Lavallee on Facebook.com. This individual administers the "Orthodox Bahá'is" page on Facebook and also has a personal page on the site. There have been recent instances where Bahá'í youth with accounts on Facebook have unwittingly accepted invitations from Lavallee to be a "friend" or to become "members" of the Covenant-breaker page. Further, as a consequence of the Facebook networking scheme, if an individual accepts a direct invitation from Lavallee or any other member of his group, the "Friends" list (with e-mail addresses) of that individual becomes exposed. In this way, those with insincere intentions have the potential to directly contact an increasing number of Bahá'is, interactions that could pose a threat to the spiritual well-being of youth and other believers who are not deepened in the Covenant.

Each National Assembly will need to determine the necessity and most appropriate manner of discreetly informing believers of this situation in consultation and with the assistance of the Counsellors. In doing so it will of course be important to avoid creating undue anxiety or curiosity about the nature of Covenant-breaker material on the Internet..

It is our intention to provide more general guidance in the near future about how online social networks can be constructively and safely used by Bahá'ís.

With loving greetings,

Matt Weinberg
Program Director
Bahá'í Internet Agency

cc: Members of the Continental Boards of Counsellors

You better not go online until the BIA lets us all know how we should behave on online social

networks. What paranoid silliness. Do you mean to tell me that things have become so bad that the Baha'is need to view "Guidelines" before they go internet surfing?

If the Baha'is in your organization are so weak in the Covenant that they cannot withstand receiving an email from Martin (a staunch Canadian believer whose social Facebook pages are strictly his own), then I think you guys better start "deepening" your believers.

I love the tone of this letter, though. To achieve this tone, you need to mix in to your mind a whole bunch of fear and faithlessness, heavy doses of paranoia, and the ridiculous belief that you are serving God by writing silly guidelines of what others should read, do, speak, and hear, for their "own protection." Does it ever occur to the Baha'is who think in this narrow-minded and fearful way, that the Baha'is ought to be able to associate with anyone they want, hear whatever ideas they want, and speak whatever opinions they hold, without a Baha'i administrative agency telling them what is right or wrong? Are they such fragile souls that they are the only adults in the world who need internet supervision? Can anybody explain to me why anyone would put up with this kind of mind control silliness?

This strange idea needs to examined also: How can a person be said to have "*unwittingly accepted invitations from Lavallee to be a "friend" or to become "members" of the"* Facebook page? They make it sound like some kind of deception is taking place. In reality, Martin is just sending people invitations. This is what people do on the social web sites. There is no horrendous conspiracy here.

It would seem to be that if the sans-Guardian Baha'is are the true Faith of Baha'u'llah, as they claim, and that the Orthodox Baha'i Faith is false and cannot be recognized as "Baha'i", then they would not fear the OBF so much. If the OBF is false, then it cannot and will not prevail. So why worry? Are you really trying to protect your members so much as control them? It sounds more like a control question, since if you were worried about protecting them, you would not be so DISCREET about it, but instead you would be out there educating your members about what is true and what is false, so they can make up their own mind. Instead, you try to keep the truth away from them and convince them to avoid certain ideas because you know better.

The BIA is a very sick agency. The sans-Guardian Baha'i Faith, currently occupying Haifa and Wilmette, are bastardized versions of the Baha'i Administration as it was originally intended to be, and they are paranoid about the OBF because they know something is wrong and they have something to hide, and to hide from. This is a sign of spiritual sickness.

If you want to read their paranoid materials, you can find the Bahai Internet Agency Position papers online here:
http://www.abs.org.nz/blog/?p=11
http://www.bcca.org/bia/

Jeffrey

Posted at 09:10 AM | Permalink

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Jeffrey

Posted at 09:10 AM | Permalink

True Bahá'í

Being an Orthodox Bahá'í

By Megan Kathleen Olsen

It's not easy being an Orthodox Bahá'í. I should know. I've been one most of my life.

Being an Orthodox Bahá'í means being at odds with the world. It means never fitting in, never belonging. It means losing friends from the time you're a child. It means losing lovers and loved ones and family members. It means being turned away at churches and shunned by church communities. It means being persecuted not for what you've done but for who you are.

Being an Orthodox Bahá'í means being asked to give up food and water for nineteen days once a year no matter how inconvenient or difficult the task; no matter what your schedule is or how dry the climate is where you live. It means having to explain to your coworkers, friends and family why you can't eat lunch with them. It means strange looks of confusion and pity. It means a hasty conclusion that you are not one of them. It means you are decidedly *different*.

Being an Orthodox Bahá'í means you hesitate to tell people who you are, because you grow tired of the perplexed stares. You become weary of the dismissals of your explanations. You become enervated when your answers almost always dissatisfy questioning people, who suddenly become frightened by the possibility of your words.

For me, being an Orthodox Bahá'í has meant losing friends in every school I went to. It has meant crying myself to sleep at night, because I felt so alone, so unusual. It has meant being a permanent outsider no matter how hard I tried to fit in. It has meant having a Heterodox Bahá'í coworker ask not to be scheduled the same hours as me once she found out who I was. It has meant being excluded from reading a prayer at my own grandmother's funeral. It has meant assimilating, because I was tired of standing out.

So I ask myself: Why am I an Orthodox Bahá'í?

I'm an Orthodox Bahá'í because my heart tells me I am. Because my soul knows I am. Because I come from a long line of brave, bold people who taught me the fight for the truth is worth the risk of alienation, of isolation, of pain and fear. Because I am a fourth generation warrior for a Faith worth dying for.

Being an Orthodox Bahá'í has meant finding strength when I felt weak; courage when I was scared; faith when I was in doubt, and love when I had anger in my heart. It has meant standing up before an unwelcoming world that does not understand, does not listen, does not care. It has meant standing up and standing alone, no matter how hard the winds of adversity have tried to knock me down.

I am an Orthodox Bahá'í, and I would not have it any other way.

Posted at 08:19 PM | Permalink | Comments (2) | TrackBack (0)

True Bahá'í

"Conflict and contention are categorically forbidden"

In the Kitab-i-'Ahd (Book of the Covenant), Bahá'u'lláh says:

"***Conflict and contention are categorically forbidden in His Book. This is a decree of God in this Most Great Revelation. It is divinely preserved from annulment and is invested by Him with the splendour of His confirmation. Verily He is the All-Knowing, the All-Wise.***"

"Conflict and contention are categorically forbidden," and that means conflict and contention are forbidden without exceptions or conditions.

It is absolute, unqualified and unconditional that Bahá'ís may not engage in conflict and contention.

In the Will and Testament of `Abdu'l-Bahá, He says that "**[i]n this sacred Dispensation, conflict and contention are in no wise permitted. Every aggressor deprives himself of God's grace.**"

Conflict and contention are in "no wise" permitted. That is, no way.

I do believe in the rule of law. I do believe that, in civil matters, one sometimes has to resort to the civil courts. Also, I do believe in defending one's self if brought into court. But it is unseemly and wrong for Bahá'í denominations to quarrel with one another in secular courts over the right of each other to publicly exist, each other's use of the Greatest Name, and over matters of faith and belief. Since the aggressor deprives himself of God's grace, it would behoove all of the Bahá'ís, and the various denominations such as they exist, to strictly avoid battling in lawsuits in the secular courts.

Not only is this lawsuit contention forbidden, it is embarrassing. To the public, it appears no different than the religious disputes of other faiths. It is no different. It cannot be different unless and until we obey Bahá'u'lláh.

What is needed is consultation. Brutally honest, frank, and open consultation is what is needed. I have no fear of verbal warfare over the various ideas and beliefs

held by the Bahá'í denominations. Let everyone speak and be heard. Don't hold back on the exchange of ideas. I believe true consultation arrives one at the Truth, and that the Truth will ultimately prevail. We do not want to air our issues before secular judges. The issues that divide us can only be decided in the hearts and minds of Bahá'ís, through the use of consultation, and in obedience to Bahá'u'lláh.

Jeffrey

Posted at 11:09 AM | Permalink | Comments (1)

True Bahá'í

Really, Shoghi Effendi was not silent on the Guardianship!

By Martin Lavallee
Guest Blogger

Many of the heterodox Bahá'ís believe that Shoghi Effendi was silent about the Guardianship. He was not. In 1954, Shoghi Effendi spoke about the Guardianship.

Here is a question for you:

Where will the Seat of the Guardians be built in this "far flung arc"?

Cable 27 November 1954 (Shoghi Effendi, Messages to the Bahá'í World: 1950-1957):
"*The raising of this Edifice will in turn herald the construction, in the course of successive epochs of the Formative Age of the Faith, of several other structures, which will serve as the administrative seats of such divinely appointed institutions as the Guardianship, the Hands of the Cause, and the Universal House of Justice.*"

Joel B. Marangella wrote:

"*In reviewing this stream of communications to the Bahá'í world that flowed from Shoghi Effendi's pen, one notes that he repeatedly endeavored to give the believers a vision of the future developments in store for the Faith at the World Center as well as throughout the world. If one were to search these communications as well as the other copious writing of Shoghi Effendi concerning the World Order of Bahá'u'lláh, not a single word would be found alluding in the slightest to any possibility that the divine Charters referred to above would, in part, or in their entirety, become null and void.*

"*Quite to the contrary, all his acts and words were focused on their complete implementation and fulfilment. For example, only some three years prior to his passing he clearly wrote of the future edifices that would be raised on Mount Carmel to serve as the administrative seats for the highest institutions of the World Order of Bahá'u'lláh, edifices that included the seat of the Guardianship. Shoghi Effendi took the occasion of a message in which he described the acquisition of a piece of land on the slopes of Mount Carmel for the erection of 'the structure of the International Bahá'í Archives designed by the Hand of the Cause Mason Remey President of the International Bahá'í Council' to speak of the future edifices that would be built 'in the shape of a far-flung arc' surrounding the resting places of the members of the Holy Family of Bahá'u'lláh.*

"*Shoghi Effendi stated:*

" *'The raising of this Edifice will in turn herald the construction in the course of successive epochs of the Formative Age of the Faith of several other structures which will serve as the*

administrative seats of such divinely appointed institutions as the Guardianship the Hands of the Cause and the Universal House of Justice.' And Shoghi Effendi went on to say in this message:

" *'The ultimate completion of this stupendous undertaking will mark the culmination of the development of a world-wide divinely-appointed Administrative Order whose beginnings may be traced as far back as the concluding years of the Heroic Age of the Faith.' And in the concluding passages of this message he proclaimed that 'The final establishment of this seat of the future Bahá'í World Commonwealth will signalize at once the proclamation of the sovereignty of the Founder of our Faith and the advent of the Kingdom of the Father repeatedly lauded and promised by Jesus Christ.'* "
(Cable 27 November 1954)*
http://bahai-guardian.com/violation.html

Shoghi Effendi has written:

"*The statement in the Will of `Abdu'l-Bahá does not imply that the Hands of the Cause of God have been given the authority to overrule the Guardian. `Abdu'l-Bahá could not have provided for a conflict of authority in the Faith. This is obvious, in view of His own words, which you will find on page 13 (p. 11 of 1944 U.S. edition) of the Will and Testament of `Abdu'l-Bahá. 'The mighty stronghold shall remain impregnable and safe through obedience to him who is the guardian of the Cause of God. It is incumbent upon...the Hands of the Cause of God to show their obedience, submissiveness and subordination unto the guardian of the Cause of God, to turn unto him and be lowly before him. He that opposeth him hath opposed the True One,' etc.*"
from Bahá'í News: http://www.rt66.com/~obfusa/newspage/288-55.htm

Then in 1956, the first Guardian referred to the interpretative infallibility reserved to the Guardianship:

"*The infallibility of the Guardian is confined to matters which are related strictly to the Cause and interpretations of the Teachings; he is not an infallible authority on other subjects, such as economics, science, etc.*"

"*The Guardian's infallibility covers interpretation of the revealed word, and its application. Likewise any instructions he may issue having to do with the protection of the Faith, or its well-being must be closely obeyed, as he is infallible in the protection of the Faith. He is assured the guidance of both Bahá'u'lláh and the Bab, as the Will and Testament of `Abdu'l-Bahá clearly reveals.*"
American Bahá'í News. Page 2 November 1945

And in 1957:

"*Call upon Hands and National Assemblies, each continent separately, to establish henceforth direct contact and deliberate, whenever feasible, as frequently as possible, to exchange reports to be submitted by their respective Auxiliary Boards and national committees, to exercise unrelaxing vigilance and carry out unflinchingly their sacred, inescapable duties. The security of*

our precious Faith, the preservation of the spiritual health of the Bahá'í communities, the vitality of the faith of its individual members, the proper functioning of its laboriously erected institutions, the fruition of its worldwide enterprises, the fulfilment of its ultimate destiny, all are directly dependent upon the befitting discharge of the weighty responsibilities now resting upon the members of these two institutions, occupying, with the Universal House of Justice, next to the Institution of the Guardianship, foremost rank in the divinely ordained administrative hierarchy of the World Order of Bahá'u'lláh."
Shoghi Effendi, Messages to the Baha'i World - 1950-1957

Really, Shoghi Effendi was not silent on the Guardianship!

Posted at 08:35 PM | Permalink | Comments (0)

True Bahá'í

I am an Orthodox Bahá'í and I would not have it any other way

In her YouTube debut, Megan Kathleen Olsen delivers this moving YouTube version of her essay "Being an Orthodox Bahá'í" (originally published here on 24 March 2008).

Posted at 07:37 PM | Permalink

True Bahá'í

What happened to the independent investigation of truth?

By Janet Steele
Guest Blogger

To the followers of the headless "UHJ":

The first principal of the Faith is being attacked by your organization.

The "UHJ" is dictating what you can read, who you associate with and what your personal relationships should be. Can you truly support an organization that is virtually eliminating a fundamental principal of the Faith that you love? What other principals of this Faith will become obsolete so they can stay in control? The "UHJ" has taken away the Living Guardianship from you and now they are taking away your independence to search for truth. What else will they take from you? How would it be if scientific study were conducted this way?

I'm guessing we would still think that the world was flat. We do not live in a flat world.

Read the *"Tablet to the True Seeker", "The Will and Testament of Abdul Baha*" and the one and *onl y Proclamation of Shoghi Effendi*.

The search for Truth does not end when we find the Faith, it begins.

I pray that the friends are fearless and brave in their quest for Divine Truth and that your search be fruitful.

Posted at 08:52 PM | Permalink | Comments (0)

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Posted at 08:52 PM | Permalink

True Bahá'í

BAHÁ'U'LLÁH PROMISES LIVING INTERPRETER

POSTED ON BEHALF OF THE GUARDIAN OF THE BAHÁ'Í FAITH (Orthodox)

BAHÁ'U'LLÁH PROMISES IMPERISHABLE ACCESS TO A LIVING INTERPRETER THROUGHOUT HIS DISPENSATION

"*Those words uttered by the luminaries of truth must needs be pondered, and should their significance be not grasped, enlightenment should be sought from the trustees of the depositories of knowledge, that these may expound their meaning, and unravel their mystery. for it behooveth no man to interpret the holy words according to his own imperfect understanding, nor having found them to be contrary to his inclination and desires to reject and repudiate their truth. for such, today, is the manner of the divines and doctors of the age, who occupy the seats of knowledge and learning, and who have named ignorance knowledge, and called oppression justice.*"

Kitab-i-Iqan (p.182)

Similarly to Muhammad Who, in referring to the Imams who were destined to succeed Him and be the sole interpreters of His word, stated in the Qu'ran:

"ASK YE THEREFORE, OF THEM THAT HAVE THE CUSTODY OF THE SCRIPTURES, IF YE KNOW IT NOT." Bahá'u'lláh has likewise cautioned "*NO MAN TO INTERPRET THE HOLY WORDS ACCORDING TO HIS OWN IMPERFECT UNDERSTANDING...*" or "*CONTRARY TO HIS INCLINATION AND DESIRES...*" and has enjoined those who do not grasp the significance of the revealed Word to seek enlightenment from the "*TRUSTEES OF THE DEPOSITORIES OF KNOWLEDGE*" (the depositories of Knowledge being their revealed Writings).

It is obvious that these Trustees (note the plurality) must be living to provide this sole source of interpretation as long as the Dispensation of Bahá'u'lláh endures. Is it not clear, therefore, that Bahá'u'lláh promised that there would be this continued source of interpretation following the Ascension of `Abdu'l-Bahá? And, therefore, `Abdu'l-Bahá provided for this continuing source of interpretation in the Institution of the Guardianship in His Will and Testament, a sacred Document that should actually be considered a part of the immutable explicit holy Text and nothing less than "*THEIR WILL*" for, as Shoghi Effendi has explained in his work God Passes By:

"*THIS INSTRUMENT CAN, IF WE WOULD CORRECTLY APPRAISE IT, NO MORE BE DIVORCED FROM THE ONE WHO PROVIDED THE MOTIVATING IMPULSE FOR ITS CREATION THAN FROM HIM WHO DIRECTLY CONCEIVED IT.*"

Yet, in complete disregard of the foregoing, this divinely-conceived, co-authored, immutable and sacred Document has been shamefully and inexplicably repudiated by those who contend that the Guardianship of the Cause of God has come to and end only thirty-six years after the inception of the Administrative Order, "FASHIONED BY THE HAND OF ITS PERFECT ARCHITECT" in which the Guardian has been designated both the Head of the Faith and the "SACRED HEAD FOR LIFE" of its supreme legislative Organ.

(Emphasis added)

Joel Bray Marangella

Guardian of the Baha'i Faith

July, 2008

Web: http://www.Bahai-Guardian.com

Posted at 04:19 PM | Permalink

True Bahá'í

Deep discussions at OBF conferences!

Chad, an Orthodox Bahá'í in another deep discussion had at last June's Orthodox Bahá'í conference.

Posted at 10:46 PM | Permalink

True Bahá'í

For unity's sake: abandon counterfeit doctrines and imitations

When `Abdu'l-Bahá traveled through the United States, on 16 June 1912, He spoke before the Central Congregational Church in Brooklyn, New York on the subject of religious unity. It would behove Bahá'ís everywhere today to carefully consider His comments and to act accordingly.

`Abdu'l-Bahá (as set forth in The Promulgation of Universal Peace):

"*Just as in the world of politics there is need for free thought, likewise in the world of religion ther e should be the right of unrestricted individual belief. Consider what a vast difference exists between modern democracy and the old forms of despotism. Under an autocratic government the opinions of men are not free, and development is stifled, whereas in democracy, because thought and speech are not restricted, the greatest progress is witnessed. It is likewise true in the world of religion. When freedom of conscience, liberty of thought and right of speech prevail -- that is to say, when every man according to his own idealization may give expression to his beliefs -- development and growth are inevitable....*" [Emphasis added]

In considering this comment, it seems to me that `Abdu'l-Bahá is championing the right of this web site (http://www.truebahai.com) to exist. This is my personal web site and in it I publish my religious views. That is, I give expression to my beliefs according to my own idealization. Yet the National Spiritual Assembly of the Bahá'ís of the United States took legal action against the Orthodox Bahá'í Faith to try (among other things) to have my web site shut down. Doesn't it seem strange to you that the leaders of an organization that purports to revere and follow `Abdu'l-Bahá would take this kind of action against me in light of the Master's clear views on religious liberty and the freedom to express one's beliefs? The NSA would probably respond as they did in the court papers, to allege that this site causes confusion in the minds of the public as to its source. Really? Is there anybody out there who visits my site really confused about whether I am a supporter or not of the NSA? Come on. There is not a single article on this web site that I don't make abundantly clear my contempt for and opposition to the NSA. If anybody is confused, they are simply not reading the site.

"*The divine religion is reality, and reality is not multiple; it is one. Therefore, the foundations of the religious systems are one because all proceed from the indivisible reality; but the followers of these systems have disagreed; discord, strife and warfare have arisen among them, for they have forsaken the foundation and held to that which is but imitation and semblance. Inasmuch as imitations differ, enmity and dissension have resulted....*"

In this part of His speech,`Abdu'l-Bahá opines about the reason for disunity in religion. He says that discord and strife among religions is because the followers of the religions have abandoned the foundation of their faith and have followed imitation. In other words, it is the failure of religious persons to independently investigate the truth of the matter that is the cause of disunity. Instead of investigating for themselves, they follow the opinions of others including their leadership. But is

that not what is happening today with the NSA and its minions? Are they not blindly following imitation, obeying the dictates of their leaders without making any serious investigation of the arguments and ideas presented by the Orthodox Bahá'ís? Instead of investigating reality, they attempt to silence me and my fellow Orthodox Bahá'ís through the secular court system. This is not at all consistent with the Master's teachings.

"*If Christians of all denominations and divisions should investigate reality, the foundations of Christ will unite them. No enmity or hatred will remain, for they will all be under the one guidance of reality itself. Likewise, in the wider field if all the existing religious systems will turn away from ancestral imitations and investigate reality, seeking the real meanings of the Holy Books, they will unite and agree upon the same foundation, reality itself. As long as they follow counterfeit doctrines or imitations instead of reality, animosity and discord will exist and increase*."

Almost 100 years ago, the Master here sets forth the prescription for overcoming religious animosity and discord: not to follow counterfeit docrines or imitations instead of reality. All I can say to the Bahá'ís who follow the NSA, has it ever occurred to you that the abandonment of the Guardianship and with it many of the verities of the Faith, and the embrace of a headless so-called Universal House of Justice in place of the one described in the Will and Testament of `Abdu'l-Bahá is precisely to follow COUNTERFEIT DOCTRINES AND IMITATIONS. This is common sense my friends. Attempting to silence us in the courts is not the method of attaining unity prescribed by the Master. How far will you allow your leadership to stray from the clear teachings of the Faith before you abandon its COUNTERFEIT DOCTRINES AND IMITATIONS?

The third Guardian's web site can found at http://www.bahai-guardian.com/

Jeffrey

Posted at 08:33 AM | Permalink

True Bahá'í

BAHÁ'U'LLÁH PROMISES LIVING INTERPRETER

POSTED ON BEHALF OF THE GUARDIAN OF THE BAHÁ'Í FAITH (Orthodox)

BAHÁ'U'LLÁH PROMISES IMPERISHABLE ACCESS TO A LIVING INTERPRETER THROUGHOUT HIS DISPENSATION

"*Those words uttered by the luminaries of truth must needs be pondered, and should their significance be not grasped, enlightenment should be sought from the trustees of the depositories of knowledge, that these may expound their meaning, and unravel their mystery. for it behooveth no man to interpret the holy words according to his own imperfect understanding, nor having found them to be contrary to his inclination and desires to reject and repudiate their truth. for such, today, is the manner of the divines and doctors of the age, who occupy the seats of knowledge and learning, and who have named ignorance knowledge, and called oppression justice.*"

Kitab-i-Iqan (p.182)

Similarly to Muhammad Who, in referring to the Imams who were destined to succeed Him and be the sole interpreters of His word, stated in the Qu'ran:

"ASK YE THEREFORE, OF THEM THAT HAVE THE CUSTODY OF THE SCRIPTURES, IF YE KNOW IT NOT." Bahá'u'lláh has likewise cautioned "*NO MAN TO INTERPRET THE HOLY WORDS ACCORDING TO HIS OWN IMPERFECT UNDERSTANDING...*" or "*CONTRARY TO HIS INCLINATION AND DESIRES...*" and has enjoined those who do not grasp the significance of the revealed Word to seek enlightenment from the "*TRUSTEES OF THE DEPOSITORIES OF KNOWLEDGE*" (the depositories of Knowledge being their revealed Writings).

It is obvious that these Trustees (note the plurality) must be living to provide this sole source of interpretation as long as the Dispensation of Bahá'u'lláh endures. Is it not clear, therefore, that Bahá'u'lláh promised that there would be this continued source of interpretation following the Ascension of `Abdu'l-Bahá? And, therefore, `Abdu'l-Bahá provided for this continuing source of interpretation in the Institution of the Guardianship in His Will and Testament, a sacred Document that should actually be considered a part of the immutable explicit holy Text and nothing less than "*THEIR WILL*" for, as Shoghi Effendi has explained in his work God Passes By:

"*THIS INSTRUMENT CAN, IF WE WOULD CORRECTLY APPRAISE IT, NO MORE BE DIVORCED FROM THE ONE WHO PROVIDED THE MOTIVATING IMPULSE FOR ITS CREATION THAN FROM HIM WHO DIRECTLY CONCEIVED IT.*"

Yet, in complete disregard of the foregoing, this divinely-conceived, co-authored, immutable and sacred Document has been shamefully and inexplicably repudiated by those who contend that the Guardianship of the Cause of God has come to and end only thirty-six years after the inception of the Administrative Order, "FASHIONED BY THE HAND OF ITS PERFECT ARCHITECT" in which the Guardian has been designated both the Head of the Faith and the "SACRED HEAD FOR LIFE" of its supreme legislative Organ.

(Emphasis added)

Joel Bray Marangella

Guardian of the Baha'i Faith

July, 2008

Web: http://www.Bahai-Guardian.com

Posted at 04:19 PM | Permalink | Comments (0)

True Bahá'í

There is no such thing as an "Orthodox Baha'i"

"There is no such thing as an 'Orthodox Baha'i'" wrote one confused Bahá'í to one of my fellow believers. That comment really amused me since it speaks so clearly about the mind-set of the sans-Guardian Bahá'ís who are in denial about the truth. No longer believing their own teachings, the sans-Guardian Bahá'ís actually believe that unity comes by the subservience of all individuals to the beliefs, false or not, of the majority. If someone dares to question the majority view, they are cast out from the Faith and their very existence is denied. This view is ridiculous but widely held.

We are "Orthodox" because we hold to the original teachings of our Faith. That is, that unity is achieved in obedience to the Guardian, and not to the views of the majority vote. Yes, there is such a thing as an Orthodox Bahá'í, and there is no manner of shunning, coercion, denial or court proceeding that will change that fact.

Jeffrey

Posted at 03:34 PM | Permalink

True Bahá'í

Why not religious tolerance?

The heterodox Bahá'ís, those whose UHJ has no Guardian at its head, have taken legal action against the Orthodox Bahá'ís seeking to prevent us from calling ourselves Bahá'í in our name and on our web sites. This amazing display of religious intolerance by the Bahá'ís runs directly contrary to the statements they make about human rights in the official halls of governments and diplomacy.

A prime example of this is the statement submitted to the 48th session of the United Nations Commission on Human Rights Geneva, Switzerland, dated 10 February 1992, from the Bahá'í International Community, entitled: "Creating a Climate of Religious Tolerance" in which is stated:

"The most powerful remedy for religious superstition and contention is an examination of the original teachings of the founders of the world's great faiths. No student of comparative religion can fail to be struck by the extraordinary degree of harmony to be found in these original scriptures. Certainly, a fair-minded examination of these principal sources for the civilizing of human nature will reveal nothing to support the animosities that pit one religious community against another."

Is that not what the Orthodox Bahá'ís have been doing? Examination of the original teachings? Why does this threaten you so?

The Bahá'í International Community went on to state:

"Lamentably, some sectarian leaders discourage investigation of other beliefs and even dissuade their followers from fully investigating the truth of their own religious teachings. Such attitudes foster prejudice, and lead, all too often, to violent attacks on believers of other faiths. Indeed, one of the strangest and saddest features of the current outbreak of religious fanaticism is the extent to which, in each case, it is undermining not only the spiritual values which are conducive to the unity of mankind but also those unique moral victories won by the particular religion it purports to serve."

I agree that it is lamentable that the leaders of the heterodox Bahá'ís discourage investigation of our beliefs and even that they dissuade their followers from fully investigating the truth of their own religious teachings. By their own words do they condemn themselves.

Even after they lost their court battle in the U.S. District Court, the NSA has appealed their loss to the Court of Appeals for the Seventh Circuit which is now pending. Is it not the height of hypocrisy for the NSA to constantly talk about religious liberty and tolerance, but it is incapable itself of affording the Orthodox Bahá'ís that same consideration?

For more information on the court action, go to: http://www.truebahai.com/court_case.html

Jeffrey

Posted at 03:33 PM | Permalink | Comments (0)

True Bahá'í

Most of those who call themselves Bahá'í are NOT

The National Spiritual Assembly of the Bahá'ís of the United States ("NSA") took legal action against the Orthodox Bahá'í Faith ("OBF") in the United States District Court in Chicago, Illinois, seeking to prevent the OBF from using the word "Bahá'í" in its name and on its web sites (with the absurd claim of a trademark on the name). Although the OBF won that action after an evidentiary hearing, the NSA has appealed that decision which appeal is presently pending in the Court of Appeals for the Seventh Circuit in Chicago. For details on that legal action, go here: http://www.truebahai.com/court_case.html.

But has anyone stopped to think by what right does the NSA have to call itself Bahá'í? If you were to look at the statement of the first Guardian, Shoghi Effendi, on what it means to be a Bahá'í, you would find that a person cannot be considered a Bahá'í unless he or she believes the following:

"Full recognition of the station of the Forerunner, the Author, and the True Exemplar of the Bahá'í Cause, as set forth in 'Abdu'l-Bahá's Testament; unreserved acceptance of, and submission to, whatsoever has been revealed by their Pen; loyal and steadfast adherence to every clause of our Beloved's sacred Will; and close association with the spirit as well as the form of the present day Bahá'í administration throughout the world..."

That is a direct quote by Shoghi Effendi, and it is published in books over which the NSA claims a copyright including the Declaration of Trust of the NSA that originally established it. Lets break that down. "Unreserved acceptance" means without qualification or restriction; "Submission to" or in other words obedient and willing; and "steadfast adherence" or fixed, resolute and unwavering support or fidelity to "every clause" of the Will and Testament of `Abdu'l-Bahá, including but not limited to that clause that provides for a continuing succession of Guardians who are to be the sacred head for life of the Universal House of Justice. Also Shoghi Effendi states that one must have "close association with spirit and form of the present day Bahá'í administration." That present day was in 1925 when Shoghi Effendi was teaching that the form of Bahá'í administration had a guardian as the head of the Faith and Center of the Cause.

How then can the NSA, and all of the followers of that headless UHJ now sitting upon Mount Carmel, call themselves Bahá'í? They do not follow "every clause" of the Master's Will nor do they display "unreserved acceptance" or "submission to" or "steadfast adherence" to "every clause" of the Master's Will. Therefore, by their own definition, set forth in their founding documents and out of the mouth of the first Guardian whom they revere, they themselves are not Bahá'í.

They should not be worried, however, that we will haul them into a court of the United States. No, we do not think it is appropriate. It will be much better, and justice will most assuredly be done, when we file a lawsuit in the Holy Court of Bahá'u'lláh, asking for declaratory relief finding that they are indeed, NOT Bahá'ís at all, but instead they are usurpers and faithless opponents of the one true Faith.

Jeffrey

Posted at 10:10 PM | Permalink

True Bahá'í

New definition for the Covenant of Bahá'u'lláh

Those who come into contact with Bahá'ís will find that all of them,regardless of the name those believers go by (e.g., Orthodox Bahá'ís), willmake reference to the Bahá'í Covenant, and if they are asked, all of them, without exception, will maintain that they are faithful to the Covenant.

Unfortunately, what has happened following the death of the first Guardian of the Faith, Shoghi Effendi, in 1957 is that the organization representing most of the believers changed the definition of the Covenant. A clear example of the way in which the changed definition was applied by the heterodox Bahá'í (i.e., sans-Guardian) organization can be seen in the following descriptions by John Ferraby in different editions of his book All Things Made New. The earlier edition was printed in 1957 prior to Shoghi Effendi's death; the later edition was printed in 1975.

The description **BEFORE** the passing of Shoghi Effendi read:

"The Covenant of Bahá'u'lláh has already given to mankind 'Abdu'l-Bahá, the Centre of the Covenant, and [through Him] Shoghi Effendi, the first Guardian of the Cause of God, and has provided for other Guardians to follow" [for the duration of the Bahá'í Dispensation]. (Page 247 -- 1957 edition)

The revised description **AFTER** the passing of Shoghi Effendi reads:

"The power of the Covenant has already brought into being the Bahá'í Administrative Order whose yearly growth it sustains; it has enabled the Cause of God to overcome every obstacle..." (p. 148, 1975 edition)

"Although there could have been a series of Guardians, there is nowhere in the writings any promise or guarantee that the line of Guardians would not be broken but would endure forever. When Shoghi Effendi passed on, the conditions laid down by 'Abdu'l-Bahá in His Will and Testament for further succession could not be fulfilled." (Page 246 of later edition)

From Some Basic Facts Related to the Baha'i Covenant
http://www.rt66.com/~obfusa/facts.htm

Posted at 05:31 PM | Permalink

True Bahá'í

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Jeffrey

Posted at 03:33 PM | Permalink

True Bahá'í

Where is the missing Mashriqu'l-Adhkár?

Those Bahá'ís loyal to the sans-Guardian UHJ have built wonderful buildings and gardens upon Mount Carmel. But there is one building missing. Where is the missing Mashriqu'l-Adhkár? That is, the Bahá'í House of Worship (literally: "Dawning-Point of God's Remembrance"). We know that `Abdu'l-Bahá Himself predicted that Mason Remey would be the architect of the structure:

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Posted at 06:50 PM | Permalink | Comments (0)

True Bahá'í

Still they refuse to consult

Bahá'u'lláh: "*The Great Being saith: The heaven of divine wisdom is illumined with the two luminaries of consultation and compassion. Take ye counsel together in all matters, inasmuch as consultation is the lamp of guidance which leadeth the way, and is the bestower of understanding.*" Tablets, p. 168.

All Bahá'ís know that consultation is one of the great laws of the Administrative Order of Bahá'u'lláh. It seems like a simple concept. It simply means we are to talk things over for unity's sake. To have a frank, free, and unfettered discussion of all viewpoints on a matter, so that the truth will be revealed. Each person sets forth his own views with courtesy and care, and nobody insists upon their opinion or belittles the opinion of others. All relevant facts and ideas are submitted and placed on the table for consideration. When a consensus is reached, or if that is not possible and the majority have decided, then all parties involved must strictly obey and follow the decision reached in unity. This is the method of decision-making, problem-solving and dispute resolution set forth in the Writings.

The present split between those who have abandoned the living Guardianship and rejected all of the Guardians after Shoghi Effendi, and those who remain faithful to the living Guardians of the Cause, was caused because the Bahá'ís have refused and continue to refuse to consult about the question of Shoghi Effendi's appointment of his successor. The Hands of the Cause did hastily meet in secret conclave after the death of Shoghi Effendi to verify that he did not leave a Will and to decide what to do next. The only existing account of those proceedings written by Mason Remey, and never refuted by anyone else who was present, was that the decision that the Guardianship was Badah (that God had changed His mind) and that there would be no more Guardians at least until the next Manifestation of God, was made without discussion. The Persian Hands and Shoghi Effendi's widow Rúhíyyih Khánum violated the principles of consultation by pre-arranging this decision and making a plan to introduce and vote on the question without discussion. After the Hands hastily adopted this decision, Mason Remey repeatedly attempted to re-open this question but was ruled "out of order" time and again because the Hands had already decided the question. After that, whenever any Bahá'ís would publicly discuss the question, the Hands took swift and decisive action to get them to stop discussing the question or to remove them from the Faith. In this way, the question of Shoghi Effendi's successor was never consulted upon. The Bahá'ís have refused to consult on this issue for over 40 years, and to this day they continue to refuse to consult or consider the question.

Consultation is the road to unity and to the discovery of the truth. To refuse to consult is to reject the lamp of guidance given to us by Bahá'u'lláh, so that the shining spark of truth might come forth:

"*The members thereof* [Spiritual Assembly] *must take counsel together in such wise that no occasion for ill-feeling or discord may arise. This can be attained when every member expresseth with absolute freedom his own opinion and setteth forth his argument. Should anyone oppose, he must on no account feel hurt for not until matters are fully discussed can the right way be revealed. The shining spark of truth cometh forth only after the clash of differing opinions. If after discussion, a decision be carried unanimously well and good; but if, the Lord forbid, differences of opinion should arise, a majority of voices must prevail.*" Selections from the Writings of `Abdu'l-Bahá, p. 87.

Jeffrey

Posted at 08:51 AM | Permalink

True Bahá'í

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True Bahá'í

Why is the Bahá'í world spiritually withering and dying?

From time to time, members of the organization loyal to the sans-Guardian "Universal House of Justice" write to me in response to articles posted on the Internet. Most of these responses are negative and critical of my words. This is OK with me because I think it is good to have a dialog and to consult on these important issues, even if the sans-Guardian Bahá'ís make nasty and critical remarks.

The most common criticism I have received from these members is the notion that I am stuck in the past, dwelling upon the Guardianship, and that I and my fellow Orthodox Bahá'ís are not adequately concentrating upon the broader Message of Bahá'u'lláh, and all of the wonderful teachings for humanity in this Day set forth in His Revelation.

This is my response:

The reality is that the Holy Spirit appeared in the Person of Bahá'u'lláh (the Ancient Root), and in His Revelation there was instituted a Covenant for this Spirit to continue to provide divine guidance to humanity after Bahá'u'lláh, through the Center of the Covenant, `Abdu'l-Bahá (Most Mighty Branch), and after Him through the Institution of the Guardianship (youthful branches or twigs) created by Him in His Will and Testament. It is a fundamental and central truth of the Bahá'í Revelation that the Cause of God can be regarded as a Tree of Life (sprung from the Ancient Root) to those who have accepted this Revelation who are the leaves and fruits of this glorious Tree and from which they derive their spiritual sustenance. To be severed from this Tree is to spiritually wither and die.

"*From the above analogy it becomes clear that through the instrumentality first of the Most Great Branch, and then in the continuity of the Guardianship of the Faith throughout the duration of the Bahá'í Dispensation in which these lesser or subordinate branches carry on uninterruptedly, the interpretive authority of the Word of God, the Tree of the Cause of Bahá'u'lláh is forever protected and shielded from man-made corruption. These Guardians of the Faith (each of whom is appointed by his predecessor in his lifetime in accordance with the explicit provisions of the Will and Testament of 'Abdu'l-Bahá) – these offshoots of the Primal Branch of the Tree of the Covenant, as faithful ministers to this Covenant, will assure that the spiritual nourishment and sustenance that flows from the Ancient Root is safeguarded throughout the Dispensation of Bahá'u'lláh from the introduction of man-made substances (interpretations, institutions, etc.) such as those which have caused the decay of the Tree of the Cause of God in past Dispensations. It may now be understood why those professed believers who cease to be faithful to the Covenant (for example: rebel against the Guardian of the Faith), cut themselves off from this Tree and become fallen leaves whose inevitable fate is to spiritually wither and die.*" Joel B. Marangella The Tree of the Covenant.

Thus it can be seen that the "Guardian issue" is not some historical dispute or controversy from which I should move on, but is a matter that goes to the spiritual heart of the Faith. Without understanding and addressing this matter properly, the Bahá'í world cannot spread the Message of Bahá'u'lláh or promote His Cause because it finds itself spiritually cut off from the Source.

Jeffrey

Posted at 12:43 PM | Permalink

True Bahá'í

All Bahá'ís are Brothers and Sisters in the Faith

From: http://mybahaifaith.blogspot.com/

Question: Do you believe then that these Bahá'ís who have been led astray and are now under the leadership of the Haifa organization will forever consider the provisions of the Will and Testament of `Abdu'l-Bahá pertaining to the institution of the Guardianship no longer applicable?

Answer: No. If those Bahá'ís who were formerly ardent and faithful believers during the Guardianship of Shoghi Effendi and have now been led to believe that the Guardianship ended with his passing as well as those Bahá'íss who have accepted the Faith following his passing would investigate fairly, sincerely and without bias the overwhelming evidence attesting to the continuation of the Guardianship found on our several web sites, they would inevitably perceive that the provisions of the divinely-conceived and sacred provisions of the Will and Testament of `Abdu'l-Bahá pertaining to the Guardianship have remained valid and unalterable and that the first Guardian faithfully fulfilled his obligation to appoint his successor according to its sacred Mandate. Accordingly, I invite and implore all the Bahá'í friends to investigate independently and sincerely the truth and accept the "Will and Testament of `Abdu'l-Bahá" as immutable documentary evidence that has undeniably insured the continuity of the Guardianship.... READ MORE

Posted at 09:41 AM | Permalink | Comments (0)

True Bahá'í

a collective pseudo-Guardianship

They [the Hands after the death of Shoghi Effendi and after searching in vain for a will] then appointed an illegitimate body under the title of "Custodians of the Bahá'í World Faith," comprised of nine Hands, clearly outside of the provisions of the Will and Testament of 'Abdu'l-Bahá, and relegated the International Bahá'í Council (the embryonic Universal House of Justice) that Shoghi Effendi had appointed in his Proclamation of 9 January 1951, prior to the appointment of their own institution, as the "first embryonic International Institution" to an insignificant role subordinate to this body. This body then illicitly and presumptuously took on the role of a collective pseudo-Guardianship of the Faith that blatantly assumed supreme administrative jurisdiction over national and local Bahá'í assemblies and the believers throughout the world for a period of some five years until the ill-gotten authority that they had seized was, in turn, passed on at Ridván 1963 to an elected. equally illegitimate, headless, and deformed body identified by them, notwithstanding this gross deformity, as the Universal House of Justice, in which the Guardian of the Faith did not preside, as its "sacred head," as clearly required under the explicit terms of the Will and Testament of 'Abdu'l-Bahá.

Joel B. Marangella
READ ARTICLE

Posted at 06:47 AM | Permalink | Comments (0)

True Bahá'í

“the embryo possesses from the first all perfections . . . "

More than two years prior to the establishment of the International Bahá’í Council, Shoghi Effendi had addressed a letter to the United Nations Special Palestine Committee in July 1947 and, in discussing the Bahá’í Administrative Order, he had referred to his plans to establish this International Council in stating that: “the foundations are now being laid by the national and local councils” and are “paving the way for the constitution of the World Council, to be designated as the Universal House of Justice, which, in conjunction with me, as its appointed Head and the authorized interpreter of the Bahá’í teachings, must coordinate and direct the affairs of the Bahá’í community . . .”

‘Abdu’l-Bahá has clearly pointed out that “the embryo possesses from the first all perfections . . . in one word, all the powers–but they are not visible, and become so only by degrees.” (p. 313, BWF) Therefore, it should be crystal clear and undeniable that these two embryonic institutions and “supreme organs” of the Bahá’í Administrative Order, that had, “at long last,” been erected by Shoghi Effendi, during the closing years of his ministry, were not provisional, transitory or incomplete institutions that would later be replaced, but were unquestionably completely whole, and perfect institutions “from the first” that he had established in faithful compliance with the terms of the sacred and immutable provisions of the Will and Testament of ‘Abdu’l-Bahá. Only the functions of these two “supreme organs” would be progressively and appropriately expanded during the course of their future development. As an example, Shoghi Effendi, in his message of 25 April 1951, stated that the International Bahá’í Council would become, in its second stage of development, an International Bahá’í Court, a stage that he emphasized would be an “essential prelude to the institution of the Universal House of Justice.” This International Court would then exercise jurisdiction over “six national Bahá’í Courts in the chief cities of the Islamic East,” (Tihrán, Cairo, Baghdád, New Delhi, Karachi, Kabul) whose establishment, as stated in his message of 8 October 1952, would be one of the goals of the “decade-long, world-embracing Spiritual Crusade” that would commence at Ridván 1953.

Joel B. Marangella
READ ARTICLE

Posted at 07:05 AM | Permalink | Comments (0)

True Bahá'í

Deluded as they now were...

Deluded as they now were in this belief of their supreme authority, the Hands had the temerity to announce to the Bahá'í World in the Proclamation cited above, that they were "the supreme body of the Bahá'í World Community and yet, in the very same Proclamation, they surrendered most, if not all, of their authority in their announced appointment of an illicit body of nine Hands from their number to which they gave the appellation: "Custodians of the Bahá'í World Faith," a body completely outside the provisions of the Will and Testament of 'Abdu'l-Bahá. This illicitly formed body then ignominiously proceeded not only to flagrantly usurp the functions that should have been rightfully exercised by an actively functioning International Council, as Shoghi Effendi had planned, but, as announced in this same Proclamation, to shamelessly assume all of the "functions, rights and powers in succession to the Guardian of the Bahá'í Faith." Thus, this illicitly established bogus body disregarded Shoghi Effendi's projected plans for the International Council, made it subordinate to themselves, and blatantly usurped its functions as they took over direction of the National Assemblies in their prosecution of the remaining goals of the Ten Year Global Crusade.

In their further plans, the Hands announced that the body of the Custodians in which they had invested such great authority would cease to exist after its brief reign of some six years with the election of the Universal House of Justice during Ridván in 1963. Although it would be a body minus its "sacred head"-the Guardian of the Faith-and therefore a headless, fallible and illegitimate body, they nevertheless would pretend that it was nothiing less than "that Supreme body" unmindful of the further fact that its election at this stage in the evolution of the Faith was far too premature, as Shoghi Effendi's plans, embodied in the goals of the Ten Year Global Crusade had not envisaged the evolution of the International Bahá'í Council beyond its second essential stage as an International Bahá'í Court by Ridván 1963 and even then it's establishment as an International Court would be contingent upon the establishment of six national Bahá'í Courts "in the chief cities of the Islamic East" which he had named. Although, the demise of the ill-named body of the "Custodians of the Bahá'í World Faith" would, according to their plans, take place coincident with the election of their headless Universal House of Justice at Ridván 1963, they made no mention about the assumption by that illegitimate body of the "functions rights and powers in succession to the Guardian" previously usurped by these Custodians. It may have been inferred that the Hands intended that these function, rights and powers be assumed by their so-called Universal House of Justice, even though interpretation of the sacred Writings is a right reserved solely to the Guardian of the Faith according to the Will and Testament of 'Abdu'l-Bahá.

Joel B. Marangella
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Posted at 04:57 AM | Permalink | Comments (0)

True Bahá'í

The true colors of Wilmette NSA come out under questioning by Court of Appeals

The oral arguments of the Wilmette NSA's appeal of Judge St. Eve's decision favoring the Orthodox Baha'is was held on 20 February 2009 in Chicago Illinois. For more information about this court case, brought by the Wilmette NSA against the Orthodox Baha'is, go here: http://www.truebahai.com/court_case.html

Here is a transcript of part of the exchange between Mr. Handelman, the attorney for the NSA, and a couple of the Judges of the Court of Appeals. No matter how hard he tried to obfuscate the outrageous position of the NSA, the Judges carefully questioned him and exposed the oppressive and fascist nature of the NSA's position, and it is here for all the world to see.

Here is part of the oral argument. Enjoy:

Jeffery A. Handelman, for Defendant-Appellant National Spiritual Assembly of the Baha'is of the United States: The principle we are here advancing today has been adopted by other courts of appeals and that is that a-- while the general rule is that a nonparty cannot be bound by an injunction issued in a case in which it wasn't named as a party, there are -- there is an important exception to that general rule and that is a nonparty is bound by an injunction if he is legally identified with the defendant corporation...

Judge William J. Bauer: Do you know of any case involving that particular rule that you enunciated to us in a civil rights case?

Handelman: Your honor, there are a couple of cases on point, the Federal Circuit in Additive Controls addressed this question of what do you do in applying an injunction when the corporate defendant has been dissolved.

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Judge Bauer: Other than a patent infringement case, do you have anything besides-- civil rights cases that involve that theory that you just enunciated?

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Judge Bauer: Also from the Circuit?

Handelman: That is from the First Circuit

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Handelman: Correct. Both of these cases draw on, first of all, the fact that Rule 65d codified the common law in this regard and so Justice Jackson in the Regal Knitwear case summarized Rule 65d: "is derived from the common law doctrine that a decree of injunction not only binds the parties defendant but also those identified with them in interest."

Judge Bauer: Let me intrude myself again. Was the original injunction a consent decree or was it a fought out battle?

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Handelman: There were findings of fact and conclusions of law...

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Judge Diane S. Sykes: Do you know whether the constitutionality of issuing such an Injunction was litigated, given the religious context?

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Judge Sykes: The legal landscape in this area of course has changed since then. We are talking of, about an injunction issued 40 years ago and the Supreme Court, in the meantime has issued the Presbyterian Church case that talks about the principles, the neutral principles doctrine that needs to be applied in this context, and of course that
case wasn't on the books at the time.

Handelman: That is correct your honor. With respect to, first of all the validity of the trademark and the finding of infringement, those issues are not open to be retried in the context of a contempt proceeding as a prefatory matter, but beyond that the law is well settled that religious organizations as I mentioned are entitled to the protection of the trademark laws and in this case...

Judge Sykes: But they are not entitled to a judicial declaration that their church is the one true church and thats what Judge Austin said.

Handelman: Well if, your honor, in the context of a religious case under the Lanham Act, the mark is valid. There is no per se rule against trademark protection in the religious organization context. What you look at is whether the mark in question signifies affiliation or membership with a single organization and in this case the National Spiritual Assembly has a three tiered administrative structure as is laid out in the briefs. You have the Universal House of Justice at the highest level, you have the national spiritual assemblies at the intermediate level of which there are 183 worldwide, and then you have the local spiritual assembly. The Baha'i mark is federally registered, is extensively used, was federally registered at the time of the original injunction, and it signifies members who are affiliated with national spiritual assemblies authorized by the Universal House of Justice in Haifa. Now whats happening in this case, the Alleged Contemnors, are through their web sites calling themselves the official, in one case, the SIBC has a web site where it calls itself the official Universal House of Justice, and as a result prospective members are going to that site thinking they are contacting our client, the Universal House of Justice in Haifa Israel, when they are not. They are also believing that the content on the site is approved by the Universal House of Justice, when it is not. And this is precisely the harm that the Lanham Act is intended to prevent and Professor McCarthy in his treatise recognizes as much, and if I could quote briefly: "If a parent religious society remains true to the tenets of the religion it is entitled to protection against the minority's use of the same name. For example, a preliminary injunction can be obtained by the Mother Church against a local which has disaffiliated as it stops

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Judge Sykes: Well to the extent that you are reading the injunction as prohibiting anyone other than the NSA from using the word Baha'i in the title of the religious organization's name, um, that clearly raises some constitutional concerns. Is that how you are reading the injunction? That you have exclusive, that your client has exclusive rights to the term Baha'i and no schismatic organization, schismatic group,breakaway group could ever use it into perpetuity in the United States?

Handelman: As long as the trademark rights are valid and federally registered and not abandoned, that is correct, as Professor...

Judge Sykes: The word Baha'i? So to use a hypothetical. Someone could copyright Christianity. Somebody could copyright Judaism, and that would prohibit anybody else from using that terminology in the title of their religious organization?

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Jeffrey

Posted at 09:57 AM | Permalink | Comments (0)

True Bahá'í

The true colors of Wilmette NSA come out under questioning by Court of Appeals

The oral arguments of the Wilmette NSA's appeal of Judge St. Eve's decision favoring the Orthodox Baha'is was held on 20 February 2009 in Chicago Illinois. For more information about this court case, brought by the Wilmette NSA against the Orthodox Baha'is, go here: http://www.truebahai.com/court_case.html

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Jeffrey

Posted at 09:57 AM | Permalink

True Bahá'í

Appropriate leadership should have been by the President of the IBC

Yet, it was Rúhíyyih Khánum who became the Hand's de facto anointed leader during their meetings after Shoghi Effendi's death. Appropriate leadership should have been by the President of the IBC, Mason Remey, but the majority of them did not want that. In reading Shoghi Effendi's instructions, it is clear that Mason Remey was the only one who had been given authority to convene the International Bahá'í Council, yet that was never allowed to happen. The Hands dissolved Shoghi Effendi's IBC and *elected* one of their own, which had no God-given authority whatsoever. This signaled the beginning of the end, when they finally removed the invisible thread of Infallibility from their midst. Shoghi Effendi's instructions were never followed, and it was eventually Mason Remey who was belittled and banished by them. Upon leaving, Mason Remey took the invisible thread of Infallibility with him, leaving them naked. Up until then, they had that unacknowledged and hidden invisible thread in their midst; but now it was gone.

By David Maxwell

READ ENTIRE ARTICLE

Posted at 09:30 PM | Permalink

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Posted at 09:30 PM | Permalink | Comments (0)

True Bahá'í

...just as you suspected, that two plus two equals four, rather than five?

While the Guardian relies upon the entire context and scope of the available information, the bogus UHJ has to pick and choose among available segments for whatever they believe will justify their position on any issue at any particular time. The process that the bogus UHJ demands of their believers, and it is my understanding that demand is the correct word, smacks in the face of one of the basic principles of the Faith, *the independent investigation of truth.* Humans are commanded by Bahá'u'lláh to search Holy Writ themselves (such Writings as written by the Three Central Figures of the Faith) to become educated in the ways and precepts of their Faith. Gleaning from the fount of knowledge of Holy Writ, being continually in its presentation and acting in conformance with that is the only manner in which a mature civilization may optimally function. How confusing to a believer it must be when an answer she receives may not fit with what she reads from the Writings the very next day. Is that not like being taught that two plus two equals five, then finding information in the Writings that postulates, just as you suspected, that two plus two equals four, rather than five?

By David Maxwell

READ ENTIRE ARTICLE

Posted at 05:31 PM | Permalink

True Bahá'í

THEIR DEFIANCE OF "GOD'S IMMUTABLE PURPOSE."

POSTED ON BEHALF OF THE GUARDIAN OF THE BAHA'I FAITH

Who is guilty of blatantly defying God's immutable Purpose?

Shoghi Effendi writing in his spiritual Testament--The Dispensation of Baha¹u¹llah--states: "The bedrock on which this Administrative Order is founded is God's immutable Purpose for mankind in this day."

A sans-Guardian and hence headless body with its seat in Haifa exercises its ill-gotten authority over the most of the Baha'i world and despite this glaring deformity and undeniable illegitimacy, falsely and shamelessly represents itself as the Universal House of Justice delineated in the Will and Testament of 'Abdu'l-Baha whose provisions stipulate that the Guardian of the Cause of God presides over its deliberations as "the sacred and
distinguished member for life."

It should be crystal clear that this imperfect and illegitimate body that is not an Organ of the divinely-conceived Administrative Order, delineated under the provisions of the divinely-conceived provisions of the Will and Testament of 'Abdu'l-Baha, and has been blatantly established contrary to its sacred provisions, but yet exercises its illegitimate authority over most of the Baha'i world, is flagrantly doing so in complete defiance of
God's immutable Purpose, and is therefore inevitably and justifiably doomed to ultimate extinction.

Joel B. Marangella

Guardian of the Baha'i Faith

Naw-Ruz 2009

WEB: http://www.Bahai-Guardian.com

Posted at 07:06 AM | Permalink

True Bahá'í

a spiritual plague of darkness

What we are experiencing and observing daily as Orthodox Bahá'ís is no less historically important than those events during the Dispensation of His Holiness, Moses, and fulfillment of Holy prophecy is occurring before our very eyes. We are observing a spiritual plague of darkness against the enemies of the Covenant of Bahá'u'lláh and it is very real, and very literal, although not physical but spiritual. We are eye-witnesses of that plague just as the Israelites were witnesses of the happenings during their Holy Dispensation. There is no evidence in Holy Scripture that the Israelites were given any advance word about nine of the plagues. They were told to prepare for the tenth with specific instructions. Thus, they did not know what the Egyptians were experiencing concerning the three days of darkness when they all stayed exactly where they were when the darkness fell upon them.

We do know and we can observe the spiritual darkness which the enemies of our Lord's Covenant are experiencing because when we invite them to look at the brilliant light shining forth from the Master's sacred Will and Testament just like the sun in its brightness, those enemies of the Lord's Covenant provide no evidence whatsoever that they can see that resplendent light.

Ross Campbell

READ ENTIRE ARTICLE

Posted at 10:53 PM | Permalink

True Bahá'í

This sacred Document can...never be altered, amended, or nullified....

It has been made crystal clear in the foregoing writings of Shoghi Effendi that the Will and Testament of 'Abdu'l-Bahá is a divinely conceived Document, that it is an expression of the Will of both Bahá'u'lláh and 'Abdu'l-Bahá and that it is a part of the **"explicit Holy Text"** being complementary to the Kitáb-i-Aqdas. Shoghi Effendi emphasises this fact by stating that they "are inseparable parts of one complete unit". This sacred Document can, therefore, never be altered, amended, or nullified or any of its provisions declared **"BADA"** by any person or persons or administrative institution, including the Universal House of Justice which can only enact laws that form no part of the explicit Holy Text under the terms of the Will and Testament of 'Abdu'l-Bahá.

Let us now proceed to a consideration and review of 'Abdu'l-Bahá's supreme Handiwork concentrating where it may be required on those passages that were either misunderstood, misinterpreted or lost sight of by the then Hands of the Cause and the vast majority of their fellow believers following the passing of the first Guardian of the Faith when for the first time provisions concerning the continuity of the guardianship came into operation. Had these passages not been misunderstood and the preconceptions based on these misunderstandings not been so widely held and had the believers retained their faith in the immutability and immortality of every clause of 'Abdu'l-Bahá's divinely-conceived Charter for the New World Order of Bahá'u'lláh, then the Covenant of Bahá'u'lláh would not have fallen prey to the greatest violation that it has sustained in the history of the Faith.

By Joel B. Marangella
READ ENTIRE ARTICLE

Posted at 10:28 AM | Permalink | Comments (0)

True Bahá'í

only the Guardian has direct Holy-linkage with God

It should be remembered that `Abdu'l-Bahá's Will and Testament announced the Institution of the Guardianship, and that each time Shoghi Effendi refers to his authority he is referring to his station as the embodiment of the Institution of the Guardianship, and not as his role as Shoghi Effendi the man. The Institution of the Guardianship is destined to continue for at least this 1,000 year Dispensation. It will be embodied by many humans during that time. Each will bring the Spirit of God to the UHJ in its deliberations and actions, thusly providing it the capability to follow God's Will.

Lacking the living guardian as its head, the UHJ is a hollow and corrupted institution. It must be emphasized again that the guardian is the Center of the Cause, and provides the only avenue in `Abdu'l-Bahá's Will and Testament to have any direct connection with the Manifestation Bahá'u'lláh, and thus with God Himself. The Will leads to a Universal House of Justice composed of eight elected and one appointed member, its president. Thus, only the Guardian has direct Holy-linkage with God, and is, as it president, the Center of the Cause, the only member of any UHJ to have infallible composure.

David Maxwell
READ ENTIRE ARTICLE

Posted at 01:17 PM | Permalink

True Bahá'í

THE COVENANT THE MASTER MADE WITH THE BAHÁ'ÍS THAT THEY SHOULD ACCEPT HIS ADMINISTRATION AFTER HIM

[I]t will be an outright lie, a shameful deviation and a wicked sin for anybody to claim that the phrase: "His administration" refers to the administration of Rúhíyyih Khánum and the former Hands who abandoned `Abdu'l-Bahá's Divinely-conceived administration and replaced it with their own man-made administration without the Guardian of the Cause of God—the "sign of God," "the chosen branch," "the expounder of the words of God," "the sacred head," "the distinguished member" of the Universal House of Justice, the one whom "Should he not attend in person its deliberations, he must appoint one to represent him," the one whom, "Should any of the members commit a sin, injurious to the common weal, the Guardian of the Cause of God hath at his own discretion the right to expel him," the one whom "The Lord, as a sign of His infinite bounties, hath graciously favored His servants by providing for a fixed money offering (Huqúq), to be dutifully presented unto Him."

"His administration" is `Abdu'l-Bahá's administration which is delineated in His sacred Will and Testament. "His administration" revolves around the Guardian who is the "Center of the Cause" about whom Rúhíyyih Khánum wrote the following, when she was faithful:

"The principle of successorship, endowed with the right of Divine interpretation, is the very hub of the Cause into which its Doctrines and Laws fit like the spokes of a wheel -- tear out the hub and you have to throw away the whole thing."
(Rúhíyyih Khánum, Twenty Five Years of the Guardianship, p. 23)

Nosrat'u'llah Bahremand

READ ENTIRE ARTICLE

Posted at 10:27 AM | Permalink

True Bahá'í

This sacred Document can...never be altered, amended, or nullified....

It has been made crystal clear in the foregoing writings of Shoghi Effendi that the Will and Testament of 'Abdu'l-Bahá is a divinely conceived Document, that it is an expression of the Will of both Bahá'u'lláh and 'Abdu'l-Bahá and that it is a part of the **"explicit Holy Text"** being complementary to the Kitáb-i-Aqdas. Shoghi Effendi emphasises this fact by stating that they "are inseparable parts of one complete unit". This sacred Document can, therefore, never be altered, amended, or nullified or any of its provisions declared **"BADA"** by any person or persons or administrative institution, including the Universal House of Justice which can only enact laws that form no part of the explicit Holy Text under the terms of the Will and Testament of 'Abdu'l-Bahá.

Let us now proceed to a consideration and review of 'Abdu'l-Bahá's supreme Handiwork concentrating where it may be required on those passages that were either misunderstood, misinterpreted or lost sight of by the then Hands of the Cause and the vast majority of their fellow believers following the passing of the first Guardian of the Faith when for the first time provisions concerning the continuity of the guardianship came into operation. Had these passages not been misunderstood and the preconceptions based on these misunderstandings not been so widely held and had the believers retained their faith in the immutability and immortality of every clause of 'Abdu'l-Bahá's divinely-conceived Charter for the New World Order of Bahá'u'lláh, then the Covenant of Bahá'u'lláh would not have fallen prey to the greatest violation that it has sustained in the history of the Faith.

By Joel B. Marangella
READ ENTIRE ARTICLE

Posted at 10:28 AM | Permalink

True Bahá'í

Do you know...?

I particularly invite the attention of the Baha'is who hold no office in the sans-Guardian Baha'i Faith and ask them the following:

Do you know what happened after the death of Shoghi Effendi, the first Guardian of the Baha'i Faith?

Do you know about the reprehensible actions and the plotting of the Hands of the Cause following the passing of Shoghi Effendi?

Do you know that the "CUSTODIANS OF THE BAHA'I FAITH" appointed by the Hands of the Cause, following the passing of Shoghji Effendi, was an illegally established body as no such body is prescribed in the Will and Testament of 'Abdu'l-Baha?

Do you know that you are not following the true Faith as you are adhering to an illegitimate man-made administrative System instead of the divinely-conceived, sacred and immortal Administrative Order bequeathed to us by 'Abdu'l-Baha in His Will and Testament?

Dr. A Parikh

READ ENTIRE ARTICLE

Posted at 04:16 PM | Permalink

True Bahá'í

He said to consult in all matters.

True consultation is difficult because it requires fearless courage and egoless effort. But the collective wisdom that emerges from true consultation is the truth itself. True problem solving and true dispute resolution is achieved with the tool of consultation.

This makes me wonder what might have happened after the death of Shoghi Effendi, had the Bahá'í world engaged in true consultation and openly discussed the question of the successorship of the Guardian. Would not the collective wisdom of the Bahá'ís reach the truth? Even the Hands, by all accounts, failed to consult over the question of the Guardianship. In fact, the decision there would be no Guardian was railroaded through that body, which secretly voted to end the Guardianship and then secretly went about the business of electing a headless UHJ completely contrary to the requirements set forth in `Abdu'l-Bahá's Will and Testament. Refusing to consult over the question thereafter and prohibiting any discussion by anyone on the question of the continuing Guardianship, the illicit body of the Hands, calling itself the "Custodians" went forth with the greatest violation of the Covenant ever committed. (I realize that the heterodox "UHJ" supposedly consulted on this question, yet there was never the prerequisite consultation over whether this body was legitimate or properly constituted. It is clearly obvious that it was not.)

To this day, the Bahá'í world refuses to consult over this question, despite the pleas set forth by the Orthodox Bahá'ís to reconsider and to come back under the Covenant in obedience to the living Guardian. Bahá'u'lláh did not say consult on some things, He said to consult in all matters.

By Jeffrey Goldberg

READ ENTIRE ARTICLE

Posted at 10:02 AM | Permalink

True Bahá'í

in clear defiance of "God's immutable Purpose,"...

POSTED ON BEHALF OF THE GUARDIAN OF THE BAHA'I FAITH

http://www.Bahai-Guardian.com

"THE BEDROCK ON WHICH THIS ADMINISTRATIVE ORDER IS FOUNDED IS GOD¹S IMMUTABLE PURPOSE FOR MANKIND IN THIS DAY." -- Shoghi Effendi

The Administrative Order referred to by Shoghi Effendi above is undeniably the one delineated in the divinely-conceived, sacred and immutable Will and Testament of 'Abdu'l-Baha.

Yet, in clear defiance of "God's immutable Purpose," the sacred provisions of that Will and Testament have been violated and nefariously repudiated by a body in Haifa erroneously calling itself the Universal House of Justice of the Baha'i Faith, for it has been illicitly established without the Guardian of the Faith presiding as its irreplaceable "SACRED HEAD" as required under the provisions of 'Abdu'l-Baha's Will.

That body has inexcusably failed to recognize that Shoghi Effendi faithfully fulfilled his obligation to appoint his successor, seven years before his passing in 1957, when he issued the one and only Proclamation of his ministry proclaiming the formation of the embryonic Universal House of Justice and subsequently identified its appointed irremovable President as Mason Remey who could be none other than the second Guardian-to-be.

Joel Bray Marangella

Guardian of the Baha'i Faith

REFERENCES FOR STUDY:

"Upon Shoghi Effendi's passing, the Hands convened a conclave in 'Akká less than three weeks later and, as their first act, delegated nine Hands from their number to undertake a search of the safe and files of Shoghi Effendi's office in Haifa, which had previously, upon his death, been carefully sealed and secured. This search was carried out apparently in the expectation of finding a will and testament in which Shoghi Effendi had named a successor, in spite of the clear and unambiguous provision of the Will and Testament of 'Abdu'l-Bahá which states that: "It is incumbent upon the guardian of the Cause of God to appoint in his own life-time him that shall become his successor."

http://www.Bahai-Guardian.com/violation.html

The history of the violation of the Covenant of Baha'u'llah at the World Center of the Faith.

http://www.Bahai-Guardian.com/five.html

SHOGHI EFFENDI INFORMS UNITED NATIONS OF HIS ROLE AS THE "APPOINTED HEAD" OF FUTURE BAHÁ'Í "WORLD COUNCIL" PRIOR TO ITS FORMATION IN JANUARY, 1951.

http://www.Bahai-Guardian.com/irrefutable.html

PROCLAMATION OF MASON REMEY TO THE BAHÁ¹Í WORLD AT RIDVÁN 1960, setting forth his rightful claim to the Guardianship on the basis of his appointment by Shoghi Effendi in strict compliance with the terms of the Will and Testament of ŒAbdu¹l-Bahá.

http://www.Bahai-Guardian.com/Mason.proc.html

"EXTRACTS FROM DAILY OBSERVATIONS OF THE BAHÁ¹Í FAITH MADE TO THE HANDS OF THE FAITH IN THE HOLY LAND" by Mason Remey while serving as a member of the body of nine Hands at the World Center following the passing of Shoghi Effendi.

http://www.Bahai-Guardian.com/daily.observe.html

APPEALS

TO

THE HANDS OF THE FAITH

IN THE HOLY LAND

http://www.Bahai-Guardian.com/appeals.html

Posted at 07:39 AM | Permalink

True Bahá'í

Thus in one fell swoop they destroyed all three of the supreme international Institutions of the Faith

It has been made crystal clear in the foregoing writings of Shoghi Effendi that the Will and Testament of 'Abdu'l-Bahá is a divinely conceived Document, that it is an expression of the Will of both Bahá'u'lláh and 'Abdu'l-Bahá and that it is a part of the **"explicit Holy Text"** being complementary to the Kitáb-i-Aqdas. Shoghi Effendi emphasises this fact by stating that they "are inseparable parts of one complete unit". This sacred Document can, therefore, never be altered, amended, or nullified or any of its provisions declared **"BADA"** by any person or persons or administrative institution, including the Universal House of Justice which can only enact laws that form no part of the explicit Holy Text under the terms of the Will and Testament of 'Abdu'l-Bahá.**[FN:**[5]. Notwithstanding Shoghi Effendi's clear statements concerning the inviolability of the Will and Testament of 'Abdu'l-Bahá, the then Hands of the Cause following the passing of Shoghi Effendi completely ignored and repudiated the words of Shoghi Effendi and nullified those provisions of the Will and Testament pertaining to the continuity of the Guardianship declaring them to be "BADA" (i.e. God had changed His Mind). Thus in one fell swoop they destroyed all three of the supreme international Institutions of the Faith delineated in the Will and Testament of 'Abdu'l-Bahá, namely: the guardianship, the Hands of the Cause (appointed only by the Guardian) and the Universal House of Justice (a complete organ only when presided over by its *"sacred head for life"* - the Guardian or, on occasion, by his specifically appointed representative).]

Joel B. Marangella
READ ENTIRE ARTICLE

Posted at 12:35 PM | Permalink | Comments (0)

True Bahá'í

It ignited a flame in the darkest dungeon

In Pilgrim's Notes, in discussing the importance of the year Nine, Shoghi Effendi discussed the cable sent to America which appeared in the Bahá'í News where he likened the "Tree" to an "Olive Tree." He said the tree of 6,000 years started with Adam, the last of many Adams. It grew in Abraham, Moses, Jesus and Muhammad. The tree, like an olive tree, yielded its fruit in the Báb. In His martyrdom it was crushed by the mill of adversity. The oil from this crushed fruit made the light which appeared 10 years later in the Síyáh-Chál. It ignited a flame in the darkest dungeon. It was clouded over for 10 years, and when it reached the land of mystery, Adrionople, it became more radiant, it became a crystal. For 40 years it only showed its light in 10 countries. After that it spread to the West.

By David Maxwell
READ ENTIRE ARTICLE

Posted at 06:23 PM | Permalink

True Bahá'í

NSA's court aggression finally exposed by the press

Hats off to the Chicago Tribune for finally exposing to the public the outrageous legal action by the NSA against a small group of the Orthodox Baha'is who are fighting for their First Amendment freedoms to practice their religion and speak out about it.

The article is here:
http://www.chicagotribune.com/news/local/chi-bahai-18-may18,0,6239589.story

The article fails to mention that the Wilmette NSA lost its case against the Orthodox Baha'is and has it under appeal. It incorrectly implies that the OBF accept Mason Remey because Shoghi Effendi called him son. That is not OBF belief. Rather, the OBF believe that Shoghi Effendi appointed Mason Remey as second Guardian when he named him the "President" of the then embryonic Universal House of Justice called the International Baha'i Council. Also, the last sentence of the article was falsely attributed to Mr. Stockman when that statement was made by me. I was the one who said that: "It's not our desire to convert people. It's our desire to put our material out there for people to know what the truth is and decide themselves."

The article does make it clear to the world what the NSA is trying to do against the OBF, so I am thankful for that.

Regardless of how one stands on the controversy between the Orthodox Baha'is and the "mainstream" ones, most people cannot understand why the NSA with its "millions" of members cannot tolerate a small group of people who identify themselves as and sincerely believe they are Baha'is, by using the term "Orthodox Baha'is" to distinguish themselves from the "mainstream" group.

The truth is that this is an outrageous court aggression against the Orthodox Baha'is.

Jeffrey

Posted at 09:10 AM | Permalink

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Look at this:

In his spiritual testament, The Dispensation of Bahá'u'lláh, Shoghi Effendi, infallibly and in considerable detail, identified the two sacred Institutions, the Guardianship of the Bahá'í Faith and the Universal House of Justice, to be the "twin pillars" of the Administration of the New World Order of Bahá'u'lláh.

In the current sans-Guardian administration of Haifa/Wilmette those words of Shoghi Effendi have fallen to the earth. That Heterodox Bahá'í organization has no "twin pillars".
In his spiritual testament, The Dispensation of Bahá'u'lláh, Shoghi Effendi, infallibly taught that the Guardians of the Bahá'í Faith would be voting as living members of legitimate Universal House of Justice bodies, stating concerning such Guardians: "He cannot override
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By Ross Campbell

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Posted at 02:23 PM | Permalink | Comments (0)

True Bahá'í

July 9th: OBF telephonic fireside - "Searching for Truth"

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For more information:
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Jeffrey

Posted at 11:22 PM | Permalink

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Posted at 10:32 AM | Permalink

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Jeffrey

Posted at 10:36 AM | Permalink | Comments (1)

True Bahá'í

Interesting discussions online about Orthodox Bahá'í Faith

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True Bahá'í

Arrogant critics of the Guardian are all too fallible

A recent comment on You Tube really makes me laugh. The You Tube video is about the identification of the remaining 5 elders (of the 24 elders) by Joel B. Marangella, the third Guardian of the Faith.

The comment by a heterodox believer says:

"hahaha. this is just funny and shows how little knowledge these people and their so called guardian have. Abdu'l-Baha himself named Ḥájí Mírzá Muḥammad-Taqí as one of the 24 elders. "so in this letter joel or joe or whoever the so called guardian is, have managed to go aginst the very word of Abdu'l-Baha and omit Ḥájí Mírzá Muḥammad-Taqí as one of the 24 elders. Good job Joe."

This is so typical of the misinformed. They arrogantly correct us when they do not have their facts straight.

I think the mislead commentator is confused by the wrong statement of Adib Taherzadeh in his book: The Child of the Covenant, p. 240 in which he wrote:

“The Vakilu'd-Dawlih was a distinguished believer who was designated by 'Abdu'l-Bahá as one of the 'four and twenty elders which sat before God on their seats' mentioned in chapter 11 of the Revelation of St John the Divine. [Of the other 23 'elders', only 19 have been named by 'Abdu'l-Bahá i.e. the Báb and the 18 'Letters of the Living'.]”

It seems that Taherzadeh has repeated the mistake of one of Persian writers who has quoted only a short section from one of Tablets of Abdu’l Baha to an individual immediately after the title “Chapter forty one - about the twenty-four elders mentioned in the Book of Revelation”:

(Translation): “You have questioned regarding the pentad blessed persons; one of them is Haji Mirza Muhammad-Taqi, the Afnan, four others will be explained later” and then another section from another Tablet from Abdu’l Baha in which He explains:

"Regarding the four and twenty elders, they are they Bab, the 18 Letters of the Living and five others who would be known in the future.”

22 years after ascension of Abdu’l Baha the first Guardian said: “So far we do not know who these five other are”:

"Regarding the four and twenty elders: The Master in a Tablet, stated that they are the Bab, the 18 Letters of the Living and five others who would be known in the future. So far we do not know who these five other are."

(Shoghi Effendi, Directives from the Guardian, p. 21) also (Baha’i News, No. 171, November 1944, p. 2)

If Haji Mirza Muhammad-Taqi, the Afnan (Vakilu'd-Dawlih) was one of the “elders” probably Abdu’l Baha would have mentioned that in the “Memorials of the Faithful” when He wrote about him (page 128) and surely Shoghi Effendi would have not said “So far we do not know who these five other are”

Vakilu’d-Dawlih was named one of Apostles of Baha’u’llah.

Jeffrey

(Thanks to Hand of the Cause of God Nosrat'u'llah Bahremand for his assistance with this article)

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"hahaha. this is just funny and shows how little knowledge these people and their so called guardian have. Abdu'l-Baha himself named Ḥájí Mírzá Muḥammad-Taqí as one of the 24 elders. "so in this letter joel or joe or whoever the so called guardian is, have managed to go aginst the very word of Abdu'l-Baha and omit Ḥájí Mírzá Muḥammad-Taqí as one of the 24 elders. Good job Joe."

This is so typical of the misinformed. They arrogantly correct us when they do not have their facts straight.

I think the mislead commentator is confused by the wrong statement of Adib Taherzadeh in his book: The Child of the Covenant, p. 240 in which he wrote:

“The Vakilu'd-Dawlih was a distinguished believer who was designated by 'Abdu'l-Bahá as one of the 'four and twenty elders which sat before God on their seats' mentioned in chapter 11 of the Revelation of St John the Divine. [Of the other 23 'elders', only 19 have been named by 'Abdu'l-Bahá i.e. the Báb and the 18 'Letters of the Living'.]”

It seems that Taherzadeh has repeated the mistake of one of Persian writers who has quoted only a short section from one of Tablets of Abdu’l Baha to an individual immediately after the title “Chapter forty one - about the twenty-four elders mentioned in the Book of Revelation”:

(Translation): “You have questioned regarding the pentad blessed persons; one of them is Haji Mirza Muhammad-Taqi, the Afnan, four others will be explained later” and then another section from another Tablet from Abdu’l Baha in which He explains:

"Regarding the four and twenty elders, they are they Bab, the 18 Letters of the Living and five others who would be known in the future.”

22 years after ascension of Abdu’l Baha the first Guardian said: “So far we do not know who these five other are”:

"Regarding the four and twenty elders: The Master in a Tablet, stated that they are the Bab, the 18 Letters of the Living and five others who would be known in the future. So far we do not know who these five other are."

(Shoghi Effendi, Directives from the Guardian, p. 21) also (Baha’i News, No. 171, November 1944, p. 2)

If Haji Mirza Muhammad-Taqi, the Afnan (Vakilu'd-Dawlih) was one of the “elders” probably Abdu’l Baha would have mentioned that in the “Memorials of the Faithful” when He wrote about him (page 128) and surely Shoghi Effendi would have not said “So far we do not know who these five other are”

Vakilu’d-Dawlih was named one of Apostles of Baha’u’llah.

Jeffrey

(Thanks to Hand of the Cause of God Nosrat'u'llah Bahremand for his assistance with this article)

Posted at 07:22 PM | Permalink | Comments (0)

True Bahá'í

October 9th Fireside: How We Pray

The teaching committee of the Orthodox Bahá'í Faith sponsors monthly telephonic firesides on the 9th day of every month. This is a telephone conference call where you can speak with Orthodox Bahá'ís in a safe and anonymous manner, ask questions, and learn about our Faith.

The topic for the next call is "How We Pray."

Please join us by calling 1-270-696-2525 and enter 536450# as the participant access code.

For information on the firesides: http://truebahaifiresides.blogspot.com/

Jeffrey

Posted at 11:05 AM | Permalink | Comments (3)

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Jeffrey

Posted at 11:05 AM | Permalink

True Bahá'í

Bahá'í healing combines spiritual healing with medical treatment

In Memorials of the Faithful, `Abdu'l-Bahá recounts the sickness of Shaykh Sadiq-i-Yazdi. The Master said of this man: "His detachment from the things of this world and his attachment to the life of the spirit are indescribable. He was love embodied, tenderness personified. Day and night, he commemorated God. Utterly unconscious of this world and all that is therein, he dwelt continually on God, remaining submerged in supplications and prayers. Most of the time, tears poured from his eyes. The Blessed Beauty singled him out for special favor, and whenever He turned His attention toward Sadiq, His loving-kindness was clear to see." Memorials of the Faithful, p 43.

When Sadiq was ill, to the point of death, from ileus with abdominal pain and swelling, the Master describes what He was told when He described the condition to Bahá'u'lláh."Go," He said. "Place your hand on the distended area and speak the words: 'O Thou the Healer!'" [Ya Shafi]. Memorials of the Faithful, p. 45. This invocation instantly healed Sadiq.

Bahá'ís believe that all healing comes from God, and that we can be healed by the power of God. However, we also believe that one should consult with a physician and obtain medical treatment in addition to prayer for spiritual healing because both kinds of healing come by the power of God. "...both kinds of treatment should be followed; they are not contradictory. Therefore thou shouldst also accept physical remedies inasmuch as these too have come from the mercy and favour of God, Who hath revealed and made manifest medical science so that His servants may profit from this kind of treatment also. Thou shouldst give equal attention to spiritual treatments, for they produce marvellous effects." `Abdu'l-Bahá, Selections, #133

A Bahá'í prayer for healing:

Thy name is my healing, O my God,
and remembrance of Thee is my remedy.
Nearness to Thee is my hope,
and love for Thee is my companion.
Thy mercy to me is my healing and my succor
in both this world and the world to come.
Thou, verily, art the All-Bountiful, the All-Knowing, the All-Wise.

- Bahá'u'lláh

Posted at 09:30 AM in Health & Healing | Permalink

True Bahá'í

Baha'i teachings on evil: it comes from our selves!

The spiritual teachings of Bahá'u'lláh and `Abdu'l-Bahá reveal the glorious Truth that evil does not exist. In the present environment of terrorism and war, the proper understanding and realization of the Baha'i teachings about evil, Satan, and hell, has the potential to liberate us from fear and create a joyful experience of life as being wholly Good.

Thank thou God for that by reason of which the breath of God hath awakened thee and the spirit of God hath quickened thee and raised thee from among the dead with a joyful spirit of life. (`Abdu'l-Bahá, Tablets of `Abdu'l-Bahá v1, p. 120)

According to the divine philosophy set forth by `Abdu'l-Bahá, the universe is made of three worlds of God: the World of God, the Kingdom, and Creation. The World of God is the Unknowable Realm of Divinity. The Kingdom is the heavenly spiritual world. The world of Creation is the material word we live in. Our material world imperfectly expresses the names and attributes of God, but that imperfection is by appearance only. Humanity has the capacity to reflect the names and attributes of God by turning towards the Holy Spirit (in the Person of the Manifestation of God). However, because we have animal bodies, we are limited in our capacity to express the names and attributes of God. To the extent that we fail to embody godly attributes and instead display animal traits, then evil appears in us. But it exists by appearance only, and not of reality. God did not create evil, and therefore it does not exist. God created our souls and that creation is perfect. We are created in His image. However, when we identify with our animal bodies, we forget our true selves, and we succumb to evil.

In creation there is no evil; all is good. Certain qualities and natures innate in some men and apparently blameworthy are not so in reality. For example, from the beginning of his life you can see in a nursing child the signs of desire, of anger, and of temper. Then, it may be said, good and evil are innate in the reality of man, and this is contrary to the pure goodness of nature and creation. The answer to this is that desire, which is to ask for something more, is a praiseworthy quality provided that it is used suitably. So, if a man has the desire to acquire science and knowledge, or to become compassionate, generous, and just, it is most praiseworthy. If he exercises his anger and wrath against the bloodthirsty tyrants who are like ferocious beasts, it is very praiseworthy; but if he does not use these qualities in a right way, they are blameworthy.

Then it is evident that in creation and nature evil does not exist at all; but when the natural qualities of man are used in an unlawful way, they are blameworthy. So, if a rich and generous person gives a sum of money to a poor man for his own necessities, and if the poor man spends that sum of money on unlawful things, that will be blameworthy. It is the same with all the natural qualities of man, which constitute the capital of life; if they be used and displayed in an unlawful way, they become blameworthy. Therefore it is clear that creation is purely good. (`Abdu'l-Bahá, Bahá'i World Faith, p. 320)

There exists only the appearance of evil in the material realm. This is necessarily so, because the material world is the shadow of the Kingdom; its existence is merely the reflection of the Kingdom in matter.

Know thou that the Kingdom is the real world, and this nether place is only its shadow stretching out. A shadow hath no life of its own; its existence is only a fantasy, and nothing more; it is but images reflected in water, and seeming as pictures to the eye. (`Abdu'l-Bahá, Selections from the Writings of `Abdu'l-Bahá, p. 178)

Thus the Light shines in dark places. The Light exists in Itself, while darkness is merely the absence of Light. In human terms, Satan is the symbol for the lower animal nature of mankind. Satan represents the absence of God. Of course, God is Omnipresent, and therefore there cannot be absence of God. Thus, while satanic evil appears to exist, where God is not seen, satanic evil can not and does not really exist. No thing has true existence unless God created it. God is All-Good. He did not create evil.

The reality underlying this is that the evil spirit, Satan or whatever is interpreted as evil, refers to the lower nature of man. This basic nature is symbolized in various ways. In man there are two expressions; One is the expression of nature, the other the expression of the spiritual realm. The world of nature is defective. Look at it clearly, casting aside all superstition and imagination... God has never created an evil spirit; all such ideas and nomenclature are symbols expressing the mere human or earthly nature of man. It is an essential condition of the soil of earth thorns, weeds and fruitless trees may grow from it. Relatively speaking, this is evil: it is simply the lower state and basic product of nature. (`Abdu'l-Bahá, Promulgation of Universal Peace, pp. 294-295)

So if God did not create evil, why does it appear? The inescapable and horrible consequence of the teaching that God did not create evil, is that the seeming appearance of evil must have been created by humanity itself. We, ourselves, have created evil.

Every good thing is of God, and every evil thing is from yourselves. Will ye not comprehend? (Bahá'u'lláh, Gleanings from the Writings of Bahá'u'lláh, p. 149)

Posted at 10:23 AM in Spirituality | Permalink

Reblog (0)

True Bahá'í

The spiritual path of a Bahá'í: to render service to humanity

I am often asked about the nature of the spiritual path of a true Bahá'í? The answer is to worship by prayer and service. kindness and goodwill. The spiritual path is always for one's heart to remain in the holy presence of the Glory of God, in prayer, and to ceaselessly render service to humanity. The Exemplar of this spiritual path was the Master, the Center of the Covenant, `Abdu'l-Bahá, one of the Sons of Bahá'u'lláh, whose title means "Servant to the Glory of God"

The Master expressly stated His path:

Day by day each member will advance and become more and more spiritual. But ye must have a firm foundation and your aims and ambitions must be clearly understood by each member. They shall be as follows:

1. To show compassion and goodwill to all mankind.

2. To render service to humanity.

3. To endeavour to guide and enlighten those in darkness.

4. To be kind to everyone, and show forth affection to every living soul.

5. To be humble in your attitude towards God, to be constant in prayer to Him, so as to grow daily nearer to God.

6. To be so faithful and sincere in all your actions that every member may be known as embodying the qualities of honesty, love, faith, kindness, generosity, and courage. To be detached from all that is not God, attracted by the Heavenly Breath -- a divine soul; so that the world may know that a Bahá'í is a perfect being.

Strive to attain this at these meetings. Then, indeed and in truth will ye, the friends of God, come together with great joy! Render help one to the other, become as one man, having reached perfect unity.

(`Abdu'l-Bahá, Paris Talks, pp. 73-74)

Posted at 02:41 PM in Spirituality | Permalink | Comments (0)

True Bahá'í

turning to God was my greatest joy...

There is so much despair in the world today, with everyone searching for happiness in the wrong places. People are lost in their rage, hatred, lust, and confusion yet still they are seeking but cannot seem to find lasting joy. The Baha'i Revelation has the answer.

You see all round you proofs of the inadequacy of material things -- how joy, comfort, peace and consolation are not to be found in the transitory things of the world. Is it not then foolishness to refuse to seek these treasures where they may be found? The doors of the spiritual Kingdom are open to all, and without is absolute darkness. `Abdu'l-Bahá, Paris Talks, p. 111.

God is calling to humanity with the divine remedy. But one must recognize the Blessed Beauty if one is to experience this joy of the Kingdom.

I myself was in prison forty years -- one year alone would have been impossible to bear -- nobody survived that imprisonment more than a year! But, thank God, during all those forty years I was supremely happy!

Every day, on waking, it was like hearing good tidings, and every night infinite joy was mine. Spirituality was my comfort, and turning to God was my greatest joy. If this had not been so, do you think it possible that I could have lived through those forty years in prison?

Thus, spirituality is the greatest of God's gifts, and 'Life Everlasting' means 'Turning to God'. May you, one and all, increase daily in spirituality, may you be strengthened in all goodness, may you be helped more and more by the Divine consolation, be made free by the Holy Spirit of God, and may the power of the Heavenly Kingdom live and work among you. `Abdu'l-Bahá, Paris Talks, pp. 111-112.

Posted at 06:56 PM in Spirituality | Permalink

True Bahá'í

The conduct of a true Bahá'í

The conduct of a true Bahá'í is to be at all times kind and loving, trustworthy and honorable. This is how to behave towards all, even those who are unjust and one's enemies:

Likewise, they must treat with and behave toward all the governments, nations, communities, kings and subjects with the utmost sincerity, trustworthiness, straightforwardness, love and kindness. Even they must make hopeful a bloodthirsty enemy, show sympathy with the utmost faithfulness and honor to the perfidious unjust, know the ill-wisher as the well-wisher and torment not the sinner with reproaches. Should they become the targets of a thousand arrows of persecution, they must challenge it with love and friendship and treat every one with purity of purpose and kindness. Tablets of Abdu'l-Bahá Volume 2, p 436

Even though we may fall short of achieving the level of spirituality espoused by the Master, it is clear that those who would call themselves "Bahá'í" must be prepared to demonstrate the utmost goodwill, kindness, mercy and friendship to everyone we meet.

O ye friends of God! Show ye an endeavor that all the nations and communities of the world, even the enemies, put their trust, assurance and hope in you; that if a person falls into errors for a hundred-thousand times he may yet turn his face to you, hopeful that you will forgive his sins; for he must not become hopeless, neither grieved nor despondent. This is the conduct and the manner of the people of Bahá'í This is the foundation of the most high pathway! Ye should conform your conduct and manners with the advices of Abdu'l-Bahá. Tablets of Abdu'l-Bahá Volume 2, p 436

Let us demonstrate by our deeds, in lives of service, who are the true Bahá'ís.

Posted at 05:15 PM in Spirituality | Permalink

True Bahá'í

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(`Abdu'l-Bahá, Paris Talks, pp. 73-74)

Posted at 02:41 PM in Spirituality | Permalink

True Bahá'í

The truth about death teaches us how to live

According to the teachings of the Baha'i Revelation, death is not to be feared. `Abdu'l-Bahá said that we should look forward to death with hope and expectation, as with any other journey.

"In the next world, man will find himself freed from many of the disabilities under which he now suffers. Those who have passed on through death, have a sphere of their own. It is not removed from ours; their work, the work of the Kingdom, is ours; but it is sanctified from what we call 'time and place.' Time with us is measured by the sun. When there is no more sunrise, and no more sunset, that kind of time does not exist for man. Those who have ascended have different attributes from those who are still on earth, yet there is no real separation..." `Abdu'l-Bahá in London, p. 96.

The process known as death is merely the withdrawal of the soul from the physical mind and body. During "life", the soul's powers shine upon the body (in the same way the physical sun gives its powers of light and heat to the earth). The soul never was physically connected to the body or inside the body, and therefore it doesn't leave the body upon death. Rather, at "death", the soul ceases to have contact with the body, its powers cease to shine upon the physical body and mind, and then the human mind and body simply pass away.

Having dropped the veil of a physical body, the soul continues its growth in the spiritual worlds.

The primary function of the soul in the physical reality is to grow spiritually by exercising moral decision-making. Basically, our job in life is to learn to choose and turn towards God. Only by having a physical mind and body can the soul have a free will and learn to make choices. The culmination of a life of proper choices is a soul that has fully developed its latent spiritual capacities. The importance of understanding the teachings on life after death cannot be over-emphasized. Only by knowing how one's souls will exist in the spiritual world can one recognize how to live in this physical reality. The truth about death teaches us how to live.

`Abdu'l-Bahá, from Paris Talks, pp. 65-66:

"But if the body undergoes a change, the spirit need not be touched. When you break a glass on which the sun shines, the glass is broken, but the sun still shines! If a cage containing a bird is destroyed, the bird is unharmed! If a lamp is broken, the flame can still burn bright!

"The same thing applies to the spirit of man. Though death destroy his body, it has no power over his spirit -- this is eternal, everlasting, both birthless and deathless. As to the soul of man after death, it remains in the degree of purity to which it has evolved during life in the physical body, and after it is freed from the body it remains plunged in the ocean of God's Mercy.

"From the moment the soul leaves the body and arrives in the Heavenly World, its evolution is spiritual, and that evolution is: The approaching unto God."

Posted at 02:46 PM in Life after Death | Permalink

True Bahá'í

A Faith alive with the Holy Spirit

Bahá'u'lláh said: "We behold you from Our realm of glory, and shall aid whosoever will arise for the triumph of Our Cause with the hosts of the Concourse on high and a company of Our favored angels."(1)

I always wonder about these kinds of phrases about the Concourse and angels, which are replete throughout the Bahá'í Writings, and how to understand them. We know that the Concourse on high consists of the holy men and women who have passed on to the Abhá Kingdom, and `Abdu'l-Bahá has explained that the "meaning of angels' is the confirmations of God and His celestial powers. Likewise angels are blessed beings who have severed all ties with this nether world, have been released from the chains of self and the desires of the flesh, and anchored their hearts to the heavenly realms of the Lord." (2)

This small band of faithful believers, the Orthodox Bahá'ís, who have remained faithful to the Covenant of Bahá'u'lláh and have survived against all odds certainly know that a mysterious Power, or Providence, has kept this Faith alive for the past 50 years.

The Bahá'í Revelation is not a lifeless shell of a religion with attractive teachings practiced by a lukewarm group of religious folks. Rather, it is the Cause of God and those who immerse themselves in its Power and who arise for its triumph find that the Holy Spirit walks with them, and that God has given "his angels charge over" them, to bear them "up in their hands" lest they dash their feet against a stone. (3) In other words, it is a living Faith, with the Holy Spirit guiding it and giving strength and power to its members.

`Abdu'l-Bahá said this of the power and life breathed by the Holy Spirit:

The greatest philosophers without this Spirit are powerless, their souls lifeless, their hearts dead! Unless the Holy Spirit breathes into their souls, they can do no good work. No system of philosophy has ever been able to change the manners and customs of a people for the better. Learned philosophers, unenlightened by the Divine Spirit, have often been men of inferior morality; they have not proclaimed in their actions the reality of their beautiful phrases.

The difference between spiritual philosophers and others is shown by their lives. The Spiritual Teacher shows His belief in His own teaching, by Himself being what He recommends to others. An humble man without learning, but filled with the Holy Spirit, is more powerful than the most nobly-born profound scholar without that inspiration. He who is educated by the Divine Spirit can, in his time, lead others to receive the same Spirit.(4)

You are invited to explore the Orthodox Bahá'í Faith and to become educated by the Divine Spirit.

Jeffrey

(1) Bahá'u'lláh, Gleanings from the Writings of Bahá'u'lláh, LXXII

(2) `Abdu'l-Bahá : Selections from the Writings of `Abdu'l-Bahá, #39(3) Psalm 91:11-12

(4) `Abdu'l-Bahá, Paris Talks p. 165

Posted at 03:18 PM in Introductory | Permalink

True Bahá'í

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Posted at 03:18 PM in Introductory | Permalink | Comments (3)

True Bahá'í

An Examination of Independence of Thought Versus Mindless Conformity Within the Bahá'í World Faith

Introduction

Ever since I came upon the truth of the continuing Guardianship, I have been unable to reconnect with the heterodox organization. Any attempt to associate with them has caused me much spiritual torment, as though they represent some evil principality, power and spiritual wickedness in high places spoken of in Ephesians 6:12 ["For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places"]. Because of my fear of being cast out and shunned by individuals who were dear to me, I tried to deny the truth. I only suffered tremendous spiritual, emotional, physical, and material hardship as a consequence to the point where I began to doubt that Bahá'u'lláh is God's Manifestation for this day.

In 2003, I received a visit from auxiliary board members of the heterodox organization. I was very intimidated by them. They came to my home, and in the spirit of `Abdu'l-Bahá, I made every effort to be hospitable and courteous. As humble as I was, they acted as bullies and did not mention God once in our meeting. Still, I did not have the courage to let them know that they were violating the Covenant of Bahá'u'lláh and had not one ounce of respect for our beloved `Abdu'l-Bahá. Please forgive me for my cowardliness. I suffered greatly for this.

[Note: Vonda has once again joined the ranks of the faithful believers in the Orthodox Bahá'í Faith]

An Examination of Independence of Thought
Versus Mindless Conformity Within the Bahá'í World Faith
by Vonda Turner

"*Almighty God hath created the mind free. All attempts to influence it by temporal punishments or burthens . . . are a departure from the plan of the holy author of our religion . . . No man shall be compelled to frequent or support any religious worship or ministry or shall otherwise suffer on account of his religious opinions or belief, but all men shall be free to profess and by argument to maintain, their opinions in matters of religion.*" —Thomas Jefferson

"*The Conscience of man is sacred and to be respected*"- `Abdu'l-Bahá

I was loyal to the Bahá'í World Faith leadership and administrative structure even when I found through my own investigation that this leadership structure was not the intention of founders Bahá'u'lláh and `Abdu'l-Bahá. I was compelled to remain loyal to the Bahá'í World Faith, even though I disagreed with their beliefs on the leadership structure, because I was a victim of the abusive forces meted out by the leadership, who manipulate members into compliance by deliberately creating errors of perspective (Ruggiero 97) among the members, concealing vital historical information, and utilizing social and psychological sanctions, or "gross and subtle pressures to keep every individual member in

line" (Allport 66).

My paper will be an analysis of tactics utilized by Bahá'í leadership to compel me to go against beliefs formulated through my independent investigation. The paper will apply Allport theories of in-group membership to my experience as a Bahá'í and examine Ruggiero's principles for critical thinking as they parallel with the Bahá'í principle "Independent Investigation of Truth."

Human beings are social creatures and have fundamental needs for love, affection and belongingness (Abraham Maslow). Allport points out that people "….like to be with people: they have simply found people lock-stitched into the very fabric of their existence (Allport 61). The presence of other people in our lives validate our existence as good and meaningful. Membership in socially ascribed or achieved in-groups provide us with identity, a sense of belonging, and a forum by which we can have our needs met for achievement, status, responsibility and reputation (Allport, Maslow). My membership in the Bahá'í World Faith was an achieved status because I had to fight to be apart of a community consisting of members of my reference groups (Allport 63), who I perceived to be well informed, progressive, educated, and economically self-sufficient, qualities and lifestyle I sought to have in my own life (Allport 65, Sherif 65). I had let go of the Christian circles of my youth and embraced a religion founded upon my personal beliefs in the unity of God, religion, and the human race. Membership in the Bahá'í World Faith validated my identity and put me in alignment with what I believed was God's purpose for me, as well as, the destiny of humankind. My service to the Bahá'í community was to perform music at Bahá'í gatherings and events. This function was rewarding, in that with it, I had developed a sense of purpose and high reputation in the community (Maslow). My loyalties to the community developed through strong identification and rewarding service work and within a period of 1 year, I became cemented in the structure that being a Bahá'í had provided for my life (Allport 61).

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One of the basic principles expounded upon by Bahá'í prophets is that we live in a day and age that requires us to utilize our own God given faculties to independently investigate and determine the truth. To do so is regarded as the "best beloved of all things in My [God's] sight…", that we should "… see with our own eyes, and not through the eyes of others (Hidden Words of Bahá'u'lláh from the Arabic 3-4). Through this writing God has encouraged us to exercise freedom of independent thought. So, I applied characteristics of critical thinkers to the issue at hand (Ruggiero 20-21). I was honest about the fact that I did not know how the UHJ came to have so much authority. I regarded the question of the UHJ's legitimacy in the face of new information as a controversial and exciting issue. After reading through the newly discovered information, I based my conclusions, on supportive evidence found in the Bahá'í Holy Writings, that the UHJ's existence is not infallible and lacks the authority it claims to possess.

The information undeniably tells the straightforward truth. There is no need for interpretation; any person after reading this information would come to my same conclusion, that the current successor is in a position of authority based on notions that are contrary to the will of the religion's founding fathers.

Did I go against my conscience, and disregard this new-found truth, so as to remain in good standing in the sight of the community and God? How had I been affected by this new discovery while under the gross pressure to comply with the standards of a false leadership? At first, I was excited about the new information and joined forces with the Orthodox Bahá'ís, regarded as the enemy of the Bahá'í World Faith. The Orthodox Bahá'í community is a very small minority of Bahá'ís that uphold and promote the true path of successorship and leadership as intended by the Bahá'í prophets. But my association with that group was short-lived, as I was pulled by the stronger forces of the dominant majority to maintain my identity as a good and compliant Bahá'í within the larger community (Allport 65)-66).

For awhile I tried to ignore my conscience and remain loyal to the UHJ despite my discovery of the truth. The thought of being shunned by people who had been part of my being, was pretty devastating. I begin to second guess my interpretations and perceptions of the new information. It was difficult for me to accept that I had come across the truth, when so many thousands of people where in the dark, even with the existence of the Orthodox Bahá'í community. Because I second guess what I had discovered through reading and critical analysis, I became confused, bitter and unhappy towards all Bahá'ís. In the end I stand alone having no association with any of the Bahá'í groups.

After examining my membership in the Bahá'í World Faith, I conclude that the force that caused me to ignore what I had discovered through independent reading, critical thinking and observation is the fear of not having my needs met as defined by Abraham Maslow. The fulfillment of these needs is essential to human existence. It is an abuse of power to impose a sociological punishment which would threaten the fulfillment of essential human needs, simply because one has arrived at a truth derived from his independent investigation. I was a victim of these abusive forces, but only after I confronted the leadership about my discovery. I saw that what was in the real world did not match the written intentions of the Prophets.

That the leadership would encourage mindless conformity is a violation of the Independent Investigation of the Truth, one of the twelve fundamental principles upon which the Bahá'í religion was built. These tactics of concealing vital historical information from the masses, and the gross and subtle pressures used to keep members in line have been justified on the basis of maintaining cohesiveness and unity within the Bahá'í World Faith. But I (and others) argue that such knowledge is condoned because it threatens the existence of a self-appointed leadership within the Bahá'í World Faith.

Given all this, the question I have is, “Should we place greater value on independence and freedom of conscience or on dependence and mind slavery?

Posted at 09:34 AM in sans-Guardian Bahá'ís | Permalink

True Bahá'í

An Examination of Independence of Thought Versus Mindless Conformity Within the Bahá'í World Faith

Introduction

Ever since I came upon the truth of the continuing Guardianship, I have been unable to reconnect with the heterodox organization. Any attempt to associate with them has caused me much spiritual torment, as though they represent some evil principality, power and spiritual wickedness in high places spoken of in Ephesians 6:12 ["For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places"]. Because of my fear of being cast out and shunned by individuals who were dear to me, I tried to deny the truth. I only suffered tremendous spiritual, emotional, physical, and material hardship as a consequence to the point where I began to doubt that Bahá'u'lláh is God's Manifestation for this day.

In 2003, I received a visit from auxiliary board members of the heterodox organization. I was very intimidated by them. They came to my home, and in the spirit of `Abdu'l-Bahá, I made every effort to be hospitable and courteous. As humble as I was, they acted as bullies and did not mention God once in our meeting. Still, I did not have the courage to let them know that they were violating the Covenant of Bahá'u'lláh and had not one ounce of respect for our beloved `Abdu'l-Bahá. Please forgive me for my cowardliness. I suffered greatly for this.

[Note: Vonda has once again joined the ranks of the faithful believers in the Orthodox Bahá'í Faith]

An Examination of Independence of Thought
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by Vonda Turner

"*Almighty God hath created the mind free. All attempts to influence it by temporal punishments or burthens . . . are a departure from the plan of the holy author of our religion . . . No man shall be compelled to frequent or support any religious worship or ministry or shall otherwise suffer on account of his religious opinions or belief, but all men shall be free to profess and by argument to maintain, their opinions in matters of religion.*" —Thomas Jefferson

"*The Conscience of man is sacred and to be respected*"- `Abdu'l-Bahá

I was loyal to the Bahá'í World Faith leadership and administrative structure even when I found through my own investigation that this leadership structure was not the intention of founders Bahá'u'lláh and `Abdu'l-Bahá. I was compelled to remain loyal to the Bahá'í World Faith, even though I disagreed with their beliefs on the leadership structure, because I was a victim of the abusive forces meted out by the leadership, who manipulate members into compliance by deliberately creating errors of perspective (Ruggiero 97) among the members, concealing vital historical information, and utilizing

social and psychological sanctions, or “gross and subtle pressures to keep every individual member in line” (Allport 66).

My paper will be an analysis of tactics utilized by Bahá'í leadership to compel me to go against beliefs formulated through my independent investigation. The paper will apply Allport theories of in-group membership to my experience as a Bahá'í and examine Ruggiero’s principles for critical thinking as they parallel with the Bahá'í principle “Independent Investigation of Truth.”

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True Bahá'í

Commentary on the Short Healing Prayer

Thy name is my healing, O my God, and remembrance of Thee is my remedy. Nearness to Thee is my hope, and love for Thee is my companion. Thy mercy to me is my healing and my succor in both this world and the world to come. Thou, verily, art the All-Bountiful, the All-Knowing, the All-Wise.

- Bahá'u'lláh

The above prayer, known by Bahá'ís as the "Short Healing Prayer" is a mystical gem containing deep secrets for the healing of ourselves and of our fellow brothers and sisters everywhere.

If you wish to heal yourself or others, you should memorize this beautiful prayer, meditate over its meaning, and recite it ceaselessly. It contains within its short phrases the healing of all the ills of men and women in our society. It is a great gift from God.

The following is my own meditation over the meaning of this powerful healing prayer.

Thy name is my healing, O my God

Our healing is the Greatest Name of God, the Spirit of Bahá (Glory), Bahá'u'lláh (Glory of God), Bahá'u'l-Abhá (Glory of the All-Glorious), the most perfect expression of the Holy Spirit appearing in the world. This Spirit of Revelation, represented in the Person of the Holy Maiden, appeared to and in the Manifestation of God, Bahá'u'lláh, while He sat chained and imprisoned in the notoriously horrible Síyáh-Chál ("the black pit" or dungeon) of Tehran, in 1852. There is no other way to heal than to become attuned to this Spirit of Glory, to draw nearer to this Being Who, cannot be adequately described other than in the words of Bahá'u'lláh:

> "Exalted be God, Her creator, for what He caused Me to see in Her. Then blessed be God, Her fashioner, for the manifestation of might that I witnessed in Her beauty, and the modalities of power that I saw in Her splendor. At one time, I perceived Her as the sweet water of life, delicious and flowing through the realities of beings and the dark recesses of contingent things. I grew certain that the entirety of being survived by virtue of Her eternity, and continued to exist because of Her perpetuity. At another time, I perceived Her as a fire that had blazed forth in the divine bush, as though the element of fire had been created from a torch ignited by Her glowing embers. The hearts of both visible and invisible being were consumed by Her heat and flame when they were shaken by a delicate yearning for Her and a wondrous hankering for Her. It is as though the fragrance of the All- Merciful wafted from the apertures in Her garments. Praise be to God, Her creator, originator and fashioner.
>
> "Then I drew near, till She stood before my face and gave utterance as a dove warbles in the realm of eternity, as though speaking in the wondrous music that hath no words, letters or sounds. It is as though all books appeared in commentary on the songs of Her innovation. I recognized all meaning in a single point therein. When I listened with my entire being, I heard the mention of God, the exalted, the most glorious, in Her tunes, and the name of God, the exalted, the most high, in Her melodies" Bahá'u'lláh, *The Tablet of the Houri,* translated by Juan R.I. Cole.

The "black pit" or dungeon of the human heart must be transformed by the Splendorous Light of the Greatest Name of God, Bahá'u'lláh, the All-Glorious Glory of God, into a holy temple. Nothing else can heal the ills of all of humanity.

and remembrance of Thee is my remedy

The Greatest Name of God contains within it all of the other Names and Attributes of God. It is precisely these Names that are the remedy for all of the ills of humanity:

> "Cleanse from your hearts the love of worldly things, from your tongues every remembrance except His remembrance, from your entire being whatsoever may deter you from beholding His face, or may tempt you to follow the promptings of your evil and corrupt inclinations" (*Gleanings from the Writings of Bahá'u'lláh* p. 275).

Referred to as the Paradise of God's Remembrance, it is a process of meditating upon and invoking the Names of God. The Bahá'í Prayer books are replete with these Names and Attributes. Our goal is to transform and heal our lives by replacing each and every ill that plagues humanity with the various qualities of God:

> "O servants! Lifeless is the body that is bereft of a soul, and withered the heart that is devoid of the remembrance of its Lord. Commune with the remembrance of the Friend and shun the enemy. Your enemy is such things as ye have acquired of your own inclination, to which ye have firmly clung, and whereby ye have sullied your souls. The soul hath been created for the remembrance of the Friend; safeguard its purity. The tongue hath been created to bear witness to God; pollute it not with the mention of the wayward" Baha'u'llah, *The Beginning of All Utterance is the Praise of God).*

All men and women in today's society are suffering from every physical and mental malady, disruption, and disease, on every level and at every scale from personal to global. The addictions, alcoholism, sexual excesses, destruction of family life, political upheaval, and unprecedented global violence bears testimony to how sick is the patient. The Divine Physician has the remedy: remembrance of the Names and Attributes of God.

> "O BEFRIENDED STRANGER!
>
> "The candle of thine heart is lighted by the hand of My power, quench it not with the contrary winds of self and passion. The healer of all thine ills is remembrance of Me, forget it not. Make My love thy treasure and cherish it even as thy very sight and life." Bahá'u'lláh, *Persian Hidden Words*, #32.

Nearness to Thee is my hope

The world is filled with despair, injustice and suffering. Humanity is remote from God, and cannot approach God because the human heart is like the black pit of Tehran, foul and filled with vermin. This nightmarish hell arising from the evil promptings of the human heart leaves humanity with a sense of hopelessness and sorrow. But the Light of God can illumine the darkest dungeon. Our only hope is to draw nearer to God, to become more like God, and this we cannot do except to draw ever closer to the Manifestation of God, in fervent prayer and meditation.

and love for Thee is my companion

Even in the modern cities teeming with other souls, there is great solitude and isolation, a lonesomeness and spiritual seclusion, that seems to hang over most people. Clinging to immoral and failed relationships, many of us go from one person to the next seeking the true love of our lives, but always finding misery, abuse and loneliness. The problem is looking for love in all of the wrong places.

> "O SON OF THE WONDROUS VISION!
>
> "I have breathed within thee a breath of My own Spirit, that thou mayest be My lover. Why hast thou forsaken Me and sought a beloved other than Me?" Bahá'u'lláh, *Arabic Hidden Words*, #19.

Our true love and our true friend is the Holy Spirit of God existing not outwardly in other people or things, but rather found within in our own hearts. This is the companionship that will not fail and this is the fulfillment that does not let us down. Not to say that we should eschew relationships with other

people. Rather, we should enter first into a relationship with God, and then all of our relationships will be based upon this love.

> O FRIEND!
>
> In the garden of thy heart plant naught but the rose of love, and from the nightingale of affection and desire loosen not thy hold. Treasure the companionship of the righteous and eschew all fellowship with the ungodly. Bahá'u'lláh, *Persian Hidden Words*, #3

The true Friend, the Bridegroom of our souls, is within our own hearts. We cannot find true companionship except by making a mystical connection to the Love and Joy found in the Spirit of God. We were created to know and to love God. We cannot find happiness in the outer world, until first we find inner happiness in our own hearts in relationship to God.

> **Thy mercy to me is my healing and my succor in both this world and the world to come.**

Hell is the state of consciousness, within, of being far from God or the failure to have the qualities and attributes of God. Heaven is to draw near to God. That is, to incorporate within one's inner consciousness the attributes and qualities of God. To be near to God, to be just like God is the state of the heavenly kingdom, whether one is in this physical world, or the next world of the afterlife. The reality is that we are unable to acquire the qualities and attributes of God on our own. If left to our devices, we sink lower and lower into ego, hatred, anger, violence, and despair. It is only by the mercy of God that will succor us, in this world or the next, by the appearance of the Manifestation of God:

> When the animal proclivity in man becomes predominant, he sinks even lower than the brute. When the heavenly powers are triumphant in his nature, he becomes the noblest and most superior being in the world of creation. All the imperfections found in the animal are found in man. In him there is antagonism, hatred and selfish struggle for existence; in his nature lurk jealousy, revenge, ferocity, cunning, hypocrisy, greed, injustice and tyranny.... On the other hand, we find in him justice, sincerity, faithfulness, knowledge, wisdom, illumination, mercy and pity coupled with intellect, comprehension, the power to grasp the realities of things and the ability to penetrate the truths of existence. All these great perfections are to be found in man....
>
> The holy Manifestations of God come into the world to dispel the darkness of the animal or physical nature of man, to purify him from his imperfections in order that his heavenly and spiritual nature may become quickened, his divine qualities awakened, his perfections visible, his potential powers revealed and all the virtues of the world of humanity latent within him may come to life. `Abdu'l-Bahá, *Foundations of World Unity*, p. 110.

Thou, verily, art the All-Bountiful, the All-Knowing, the All-Wise.

The healing of all of the ills of humanity, personally and globally, are found in our souls turning to the Holy Spirit, in the spirit of faith in the Divine Manifestation, invoking God's bounty and wisdom from the Source of bounty and knowledge.

> Unless the Holy Spirit become intermediary, one cannot attain directly to the bounties of God. Do not overlook the obvious truths, for it is a self-evident fact that a child cannot be instructed without a teacher, and knowledge is a bounty from the bounties of God. The soil is not covered with grass and green without the rain of the cloud; therefore the cloud is the intermediary between the divine bounties and the soil. A body doth not develop and grow without the soul; therefore the soul is the medium of the spiritual life. `Abdu'l-Bahá, *Bahá'í World Faith*, p. 370.

Everything our hearts need and seek finds fulfillment in the bounty of God, which is available to each and every one of us, simply by humbly turning to God.

It is my fervent prayer that those who are suffering and in distress and despair will make a connection to the healing power of the short healing prayer. I urge you to recite it ceaselessly.

Jeffrey

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Thy name is my healing, O my God

Our healing is the Greatest Name of God, the Spirit of Bahá (Glory), Bahá'u'lláh (Glory of God), Bahá'u'l-Abhá (Glory of the All-Glorious), the most perfect expression of the Holy Spirit appearing in the world. This Spirit of Revelation, represented in the Person of the Holy Maiden, appeared to and in the Manifestation of God, Bahá'u'lláh, while He sat chained and imprisoned in the notoriously horrible Síyáh-Chál ("the black pit" or dungeon) of Tehran, in 1852. There is no other way to heal than to become attuned to this Spirit of Glory, to draw nearer to this Being Who, cannot be adequately described other than in the words of Bahá'u'lláh:

> "Exalted be God, Her creator, for what He caused Me to see in Her. Then blessed be God, Her fashioner, for the manifestation of might that I witnessed in Her beauty, and the modalities of power that I saw in Her splendor. At one time, I perceived Her as the sweet water of life, delicious and flowing through the realities of beings and the dark recesses of contingent things. I grew certain that the entirety of being survived by virtue of Her eternity, and continued to exist because of Her perpetuity. At another time, I perceived Her as a fire that had blazed forth in the divine bush, as though the element of fire had been created from a torch ignited by Her glowing embers. The hearts of both visible and invisible being were consumed by Her heat and flame when they were shaken by a delicate yearning for Her and a wondrous hankering for Her. It is as though the fragrance of the All- Merciful wafted from the apertures in Her garments. Praise be to God, Her creator, originator and fashioner.
>
> "Then I drew near, till She stood before my face and gave utterance as a dove warbles in the realm of eternity, as though speaking in the wondrous music that hath no words, letters or sounds. It is as though all books appeared in commentary on the songs of Her innovation. I recognized all meaning in a single point therein. When I listened with my entire being, I heard the mention of God, the exalted, the most glorious, in Her tunes, and the name of God, the exalted, the most high, in Her melodies" Bahá'u'lláh, *Th e Tablet of the Houri,* translated by Juan R.I. Cole.

The "black pit" or dungeon of the human heart must be transformed by the Splendorous Light of the Greatest Name of God, Bahá'u'lláh, the All-Glorious Glory of God, into a holy temple. Nothing else can heal the ills of all of humanity.

and remembrance of Thee is my remedy

The Greatest Name of God contains within it all of the other Names and Attributes of God. It is precisely these Names that are the remedy for all of the ills of humanity:

> "Cleanse from your hearts the love of worldly things, from your tongues every remembrance except His remembrance, from your entire being whatsoever may deter you from beholding His face, or may tempt you to follow the promptings of your evil and corrupt inclinations" (*Gleanings from the Writings of Bahá'u'lláh* p. 275).

Referred to as the Paradise of God's Remembrance, it is a process of meditating upon and invoking the Names of God. The Bahá'í Prayer books are replete with these Names and Attributes. Our goal is to transform and heal our lives by replacing each and every ill that plagues humanity with the various qualities of God:

> "O servants! Lifeless is the body that is bereft of a soul, and withered the heart that is devoid of the remembrance of its Lord. Commune with the remembrance of the Friend and shun the enemy. Your enemy is such things as ye have acquired of your own inclination, to which ye have firmly clung, and whereby ye have sullied your souls. The soul hath been created for the remembrance of the Friend; safeguard its purity. The tongue hath been created to bear witness to God; pollute it not with the mention of the wayward" Baha'u'llah, *The Beginning of All Utterance is the Praise of God).*

All men and women in today's society are suffering from every physical and mental malady, disruption, and disease, on every level and at every scale from personal to global. The addictions, alcoholism, sexual excesses, destruction of family life, political upheaval, and unprecedented global violence bears testimony to how sick is the patient. The Divine Physician has the remedy: remembrance of the Names and Attributes of God.

> "O BEFRIENDED STRANGER!
>
> "The candle of thine heart is lighted by the hand of My power, quench it not with the contrary winds of self and passion. The healer of all thine ills is remembrance of Me, forget it not. Make My love thy treasure and cherish it even as thy very sight and life." Bahá'u'lláh, *Persian Hidden Words*, #32.

Nearness to Thee is my hope

The world is filled with despair, injustice and suffering. Humanity is remote from God, and cannot approach God because the human heart is like the black pit of Tehran, foul and filled with vermin. This nightmarish hell arising from the evil promptings of the human heart leaves humanity with a sense of hopelessness and sorrow. But the Light of God can illumine the darkest dungeon. Our only hope is to draw nearer to God, to become more like God, and this we cannot do except to draw ever closer to the Manifestation of God, in fervent prayer and meditation.

and love for Thee is my companion

Even in the modern cities teeming with other souls, there is great solitude and isolation, a lonesomeness and spiritual seclusion, that seems to hang over most people. Clinging to immoral and failed relationships, many of us go from one person to the next seeking the true love of our lives, but always finding misery, abuse and loneliness. The problem is looking for love in all of the wrong places.

> "O SON OF THE WONDROUS VISION!
>
> "I have breathed within thee a breath of My own Spirit, that thou mayest be My lover. Why hast thou forsaken Me and sought a beloved other than Me?" Bahá'u'lláh, *Arabic Hidden Words*, #19.

Our true love and our true friend is the Holy Spirit of God existing not outwardly in other people or things, but rather found within in our own hearts. This is the companionship that will not fail and this is the fulfillment that does not let us down. Not to say that we should eschew relationships with other

people. Rather, we should enter first into a relationship with God, and then all of our relationships will be based upon this love.

> O FRIEND!
>
> In the garden of thy heart plant naught but the rose of love, and from the nightingale of affection and desire loosen not thy hold. Treasure the companionship of the righteous and eschew all fellowship with the ungodly. Bahá'u'lláh, *Persian Hidden Words*, #3

The true Friend, the Bridegroom of our souls, is within our own hearts. We cannot find true companionship except by making a mystical connection to the Love and Joy found in the Spirit of God. We were created to know and to love God. We cannot find happiness in the outer world, until first we find inner happiness in our own hearts in relationship to God.

> **Thy mercy to me is my healing and my succor in both this world and the world to come.**

Hell is the state of consciousness, within, of being far from God or the failure to have the qualities and attributes of God. Heaven is to draw near to God. That is, to incorporate within one's inner consciousness the attributes and qualities of God. To be near to God, to be just like God is the state of the heavenly kingdom, whether one is in this physical world, or the next world of the afterlife. The reality is that we are unable to acquire the qualities and attributes of God on our own. If left to our devices, we sink lower and lower into ego, hatred, anger, violence, and despair. It is only by the mercy of God that will succor us, in this world or the next, by the appearance of the Manifestation of God:

> When the animal proclivity in man becomes predominant, he sinks even lower than the brute. When the heavenly powers are triumphant in his nature, he becomes the noblest and most superior being in the world of creation. All the imperfections found in the animal are found in man. In him there is antagonism, hatred and selfish struggle for existence; in his nature lurk jealousy, revenge, ferocity, cunning, hypocrisy, greed, injustice and tyranny.... On the other hand, we find in him justice, sincerity, faithfulness, knowledge, wisdom, illumination, mercy and pity coupled with intellect, comprehension, the power to grasp the realities of things and the ability to penetrate the truths of existence. All these great perfections are to be found in man....
>
> The holy Manifestations of God come into the world to dispel the darkness of the animal or physical nature of man, to purify him from his imperfections in order that his heavenly and spiritual nature may become quickened, his divine qualities awakened, his perfections visible, his potential powers revealed and all the virtues of the world of humanity latent within him may come to life. `Abdu'l-Bahá, *Foundations of World Unity*, p. 110.

Thou, verily, art the All-Bountiful, the All-Knowing, the All-Wise.

The healing of all of the ills of humanity, personally and globally, are found in our souls turning to the Holy Spirit, in the spirit of faith in the Divine Manifestation, invoking God's bounty and wisdom from the Source of bounty and knowledge.

> Unless the Holy Spirit become intermediary, one cannot attain directly to the bounties of God. Do not overlook the obvious truths, for it is a self-evident fact that a child cannot be instructed without a teacher, and knowledge is a bounty from the bounties of God. The soil is not covered with grass and green without the rain of the cloud; therefore the cloud is the intermediary between the divine bounties and the soil. A body doth not develop and grow without the soul; therefore the soul is the medium of the spiritual life. `Abdu'l-Bahá, *Bahá'í World Faith*, p. 370.

Everything our hearts need and seek finds fulfillment in the bounty of God, which is available to each and every one of us, simply by humbly turning to God.

It is my fervent prayer that those who are suffering and in distress and despair will make a connection to the healing power of the short healing prayer. I urge you to recite it ceaselessly.

Jeffrey

Posted at 08:32 PM | Permalink

True Bahá'í

Brief Reflection on the Remembrance of God

In my Commentary on the Short Healing Prayer, I made mention of the Remembrance of God, the power of the Greatest Name as reflected in the Holy Maiden who appeared in and through Bahá'u'lláh. In this brief essay, I thought I would discuss more of this.

In Islam, Dhikrullah, or the Remembrance (invocation) of God is a devotional practice involving the repetition of the names of God, and other supplications or formulas taken from hadith texts and verses of the Qur'an. Muslims consider the Prophet Muhammad to be the embodiment of Dhikrullah. But it is the Spirit of Revelation, the Holy Maiden, who appears in the Manifestations of God, that Bahá'u'lláh describes as the embodiment of Remembrance:

"While engulfed in tribulations I heard a most wondrous, a most sweet voice, calling above My head. Turning My face, I beheld a Maiden—the embodiment of the remembrance of the name of My Lord—suspended in the air before Me. So rejoiced was she in her very soul that her countenance shone with the ornament of the good-pleasure of God, and her cheeks glowed with the brightness of the All-Merciful. Betwixt earth and heaven she was raising a call which captivated the hearts and minds of men." Bahá'u'lláh, quoted in God Passes By, pp. 101-102.

Note that the call raised by the Holy Maiden is one which is to captivate our hearts and minds. This implies that not only must we approach the Manifestation of God, Bahá'u'lláh, but also that we must engage our hearts in a love relationship with the Holy Maiden, the Spirit of Bahá, and make a mystical connection with this glorious Being.

One of the central Institutions of the Cause of God is the Mashriqu'l-Adhkár which literally means "Dawning Place of the Remembrance of God". Again, the Bahá'í House of Worship is being identified with the Holy Maiden, the embodiment of Remembrance. From this holy place, the servants of God are to go out and perform selfless deeds of service. This service comes from hearts which have become ignited by communion with this Being.

"In reality, the radiant hearts are the Mashriqu'l-Adhkár" says `Abdu'l-Bahá (Tablets, Vol. III, p. 678). That is, the true dawning place is in the hearts of the individual who invokes the names of God.

In my view, there are two aspects of achieving Bahá'í unity: 1) the authority of, and obedience to, the Guardian in matters of scriptural interpretation; and 2) the individual's remembrance of God, a mystical relationship to the Spirit of Baha, born of devout worship and meditation and expressed in acts of selfless service to the Cause of God. This second aspect is the answer to those who would criticize this Faith as being consumed with administrative matters. In reality, it is the mystical connection with the Spirit of Bahá which forms the foundation of our unity. This implies a society of persons living together in unity, with each person being enlightened by the Holy Spirit, but at the same time all being united together in obedience to the Guardian so that the "revelations" of the

individual are kept under control by being subjugated to the interpretations of the Center of the Cause.

I would love to see our community develop these ideas, and to grow into a new mature and refined understanding of the Covenant of Bahá'u'lláh.

Jeffrey

Posted at 12:10 PM | Permalink | Comments (2)

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True Bahá'í

Appeals Court rules in favor of Orthodox Bahá'ís

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For more information: http://www.truebahai.com/court_case.html

Posted at 10:18 AM | Permalink

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True Bahá'í

Does belief in Jesus as my Saviour preclude me from being an Orthodox Bahá'í?

From a recent inquiry and response: I believe that Jesus Christ is my Saviour,that He is the Manifestation of God. Does that preclude me from becoming an Orthodox Bahá'í? Perhaps as an Orthodox Bahá'í I will become a better Christian?... Read more →

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True Bahá'í

Does belief in Jesus as my Saviour preclude me from being an Orthodox Bahá'í?

From a recent inquiry and response:

I believe that Jesus Christ is my Saviour,that He is the Manifestation of God. Does that preclude me from becoming an Orthodox Bahá'í? Perhaps as an Orthodox Bahá'í I will become a better Christian?

I do think that your belief in the Lord Jesus Christ does not preclude you from becoming an Orthodox Bahá'í and I do believe that it would make you a better Christian.

Before I explain, I want to make sure that you know that you have reached the Orthodox Bahá'ís, which is a small group of believers and which is not to be confused with the larger group of Bahá'ís whose headquarters presently is in Haifa Israel. Although we have many beliefs in common, we have fundamental religious disagreement with them and our organizations are not the same.

I also want to preface my response that the Orthodox Bahá'ís are not seeking to convert anyone, although we certainly do wish to share what we consider to be uplifting and deeply spiritual teachings and Writings, and a spiritual power that emanates from them, with anyone who is interested about our Faith. I say this because I want to be clear that we do not feel, as many others do, that the circumstance of whether someone accepts or rejects our Faith will enhance or diminish us. The acceptance of the Manifestation of God in every age is a matter between God and the individual.

From my experience and observations, it seems to me that the Writings of His Holiness Bahá'u'lláh, the Manifestation of God for this Day and the Founder of the Bahá'í religion, are keys that unlock the truths contained in the Holy Scriptures of all revealed religions. I have found that to become a true Bahá'í, I first had to become a true Jew, a true Christian, and a true Muslim.

Bahá'u'lláh taught that truth is progressively revealed to humanity by a succession of Manifestations of God, who in every age reveal the social teachings and laws for the time and place where They appear and who reveal a measure of universal spiritual truth and power according to the ever-increasing capacity of humanity at that age. These Manifestations of God have released the power that has caused the social and spiritual evolution of mankind over the ages. If you think of a schoolhouse as being the Religion of God and the teachers in the school as the Manifestations, you would conclude that each of them are equal in stature, intelligence, and ability. Yet the first grade teacher is teaching the most basic facts of the various subjects while the eleventh grade teacher is teaching much more advanced material and new subjects that are completely beyond the ken of the first graders. The teacher, of course, is going to present the material in accordance with the needs and capacities of her students. Likewise, God sends Manifestations of God to humanity to from to time to time to reveal more religious truth and to bring a fresh spiritual power to receptive persons

who become spiritually transformed or saved by allowing this power to enter into their hearts.

The truths revealed by Bahá'u'lláh take nothing away from the power of the Revelations of Christ or Muhammad or Moses, and the other Manifestations of God.

His Holiness Bahá'u'lláh:

"The door of the knowledge of the Ancient of Days being thus closed in the face of all beings, the Source of infinite grace, according to His saying, "His grace hath transcended all things; My grace hath encompassed them all," hath caused those luminous Gems of Holiness to appear out of the realm of the spirit, in the noble form of the human temple, and be made manifest unto all men, that they may impart unto the world the mysteries of the unchangeable Being, and tell of the subtleties of His imperishable Essence.

"These sanctified Mirrors, these Day Springs of ancient glory, are, one and all, the Exponents on earth of Him Who is the central Orb of the universe, its Essence and ultimate Purpose. From Him proceed their knowledge and power; from Him is derived their sovereignty. The beauty of their countenance is but a reflection of His image, and their revelation a sign of His deathless glory. They are the Treasuries of Divine knowledge, and the Repositories of celestial wisdom. Through them is transmitted a grace that is infinite, and by them is revealed the Light that can never fade.... These Tabernacles of Holiness, these Primal Mirrors which reflect the light of unfading glory, are but expressions of Him Who is the Invisible of the Invisibles. By the revelation of these Gems of Divine virtue all the names and attributes of God, such as knowledge and power, sovereignty and dominion, mercy and wisdom, glory, bounty, and grace, are made manifest.

"These attributes of God are not, and have never been, vouchsafed specially unto certain Prophets, and withheld from others. Nay, all the Prophets of God, His well-favored, His holy and chosen Messengers are, without exception, the bearers of His names, and the embodiments of His attributes. They only differ in the intensity of their revelation, and the comparative potency of their light. Even as He hath revealed: "Some of the Apostles We have caused to excel the others."

from Gleanings from the Writings of Bahá'u'lláh, pp. 47-48.

Bahá'u'lláh further explains the essential spiritual unity of all of the Manifestations of God even while recognizing the obvious truth that they are not the same:

"Thus it is that Jesus, Himself, declared: "I go away and come again unto you." Consider the sun. Were it to say now, "I am the sun of yesterday," it would speak the truth. And should it, bearing the sequence of time in mind, claim to be other than that sun, it still would speak the truth. In like manner, if it be said that all the days are but one and the same, it is correct and true. And if it be said, with respect to their particular names and designations, that they differ, that again is true. For though they are the same, yet one doth recognize in each a separate designation, a specific attribute, a particular character. Conceive accordingly the distinction, variation, and unity characteristic of the various Manifestations of holiness, that thou mayest comprehend the allusions made by the Creator of all names and attributes to the mysteries of distinction and unity, and

discover the answer to thy question as to why that everlasting Beauty should have, at sundry times, called Himself by different names and titles...."

from Gleanings from the Writings of Bahá'u'lláh, p. 22.

I could go on about progressive revelation but it would be best for you to read for yourself. The book Kitáb-i-Iqán (The Book of Certitude) is Bahá'u'lláh's deep exposition on this subject.

As to the question of being an Orthodox Baha'i making you a better Christian, I believe that the principles of our Faith are completely aligned with the teachings of His Holiness Jesus Christ. I quote from `Abdu'l-Bahá, the Son of Bahá'u'lláh, who is the authorized Interpreter of His Holy Writings:

"[T]he holy Manifestations of God, the divine prophets, are the first teachers of the human race. They are universal educators and the fundamental principles they have laid down are the causes and factors of the advancement of nations. Forms and imitations which creep in afterward are not conducive to that progress. On the contrary these are destroyers of human foundations established by the heavenly educators. These are clouds which obscure the Sun of Reality. If you reflect upon the essential teachings of Jesus you will realize that they are the light of the world. Nobody can question their truth. They are the very source of life and the cause of happiness to the human race. The forms and superstitions which appeared and obscured the light did not affect the reality of Christ. For example, His Holiness Jesus Christ said: "Put up the sword into the sheath." The meaning is that warfare is forbidden and abrogated; but consider the Christian wars which took place afterward. Christian hostility and inquisition spared not even the learned; he who proclaimed the revolution of the earth was imprisoned; he who announced the new astronomical system was persecuted as a heretic; scholars and scientists became objects of fanatical hatred and many were killed and tortured. How do these actions conform with the teachings of Jesus Christ and what relation do they bear to his own example? For Christ declared: "Love your enemies, and pray for them that persecute you that you may be sons of your Father which is in Heaven; for He maketh His sun to rise on the evil and the good, and sendeth rain on the just and the unjust." How can hatred, hostility and persecution be reconciled with Christ and His teachings?

"Therefore there is need of turning back to the original foundation. The fundamental principles of the prophets are correct and true. The imitations and superstitions which have crept in are at wide variance with the original precepts and commands. His Holiness Bahá'u'lláh has revoiced and re-established the quintessence of the teachings of all the prophets, setting aside the accessories and purifying religion from human interpretation. He has written a book entitled Hidden Words. The preface announces that it contains the essences of the words of the prophets of the past clothed in the garment of brevity for the teaching and spiritual guidance of the people of the world. Read it that you may understand the true foundations of religion and reflect upon the inspiration of the messengers of God. It is light upon light."

from Baha'i World Faith - `Abdu'l-Bahá Section, pp. 250-251.

I recommend that you read the book mentioned in the above passage, The Hidden Words, if you

wish to experience the transformative power of this Revelation. But all of the teachings of the Orthodox Baha'i Faith are to promote the spiritual growth of mankind and to establish a society based upon truth. We believe that the Writings of our Faith include the blueprint for the establishment of the Kingdom of God on earth as it is in heaven, as prophesied by the Lord Jesus Christ. I further must include in this response by boldly proclaiming our belief that Bahá'u'lláh is the return of Jesus in "the Glory of the Father." The name Bahá'u'lláh translates into English as "Glory of God."

From the writings of Shoghi Effendi, the first Guardian of the Baha'i Faith: "For the Faith of Bahá'u'lláh -- if we would faithfully appraise it -- can never, and in no aspect of its teachings, be at variance, much less conflict, with the purpose animating, or the authority invested in, the Faith of Jesus Christ. This glowing tribute which Bahá'u'lláh Himself has been moved to pay to the Author of the Christian Religion stands as sufficient testimony to the truth of this central principle of Bahá'í belief: -- "Know thou that when the Son of Man yielded up His breath to God, the whole creation wept with a great weeping. By sacrificing Himself, however, a fresh capacity was infused into all created things. Its evidences, as witnessed in all the peoples of the earth, are now manifest before thee. The deepest wisdom which the sages have uttered, the profoundest learning which any mind hath unfolded, the arts which the ablest hands have produced, the influence exerted by the most potent of rulers, are but manifestations of the quickening power released by His transcendent, His all-pervasive and resplendent Spirit. We testify that when He came into the world, He shed the splendor of His glory upon all created things. Through Him the leper recovered from the leprosy of perversity and ignorance. Through Him the unchaste and wayward were healed. Through His power, born of Almighty God, the eyes of the blind were opened, and the soul of the sinner sanctified...He it is Who purified the world. Blessed is the man who, with a face beaming with light, hath turned towards Him."

from The World Order of Bahá'u'lláh, pp. 185-186.

Jeffrey

Posted at 10:28 AM | Permalink

True Bahá'í

A Brief Review of the Claims of Neal Chase to the Guardianship of the Bahá'í Faith

Few things are so confusing as the situation of having multiple claimants to the Guardianship of the Bahá'í Faith. It is straightforward enough to understand that the larger Bahá'í organization has done away with the Guardianship after the death of the first Guardian. It is very confusing, however, for those who believe that Shoghi Effendi did not fail in his duty, under the explicit provisions of `Abdu'l-Bahá's Will and Testament, to appoint his successor during his lifetime. There are a number of present claimants to the Guardianship. The only thing to do is to carefully consider and assess the arguments put forth by these claimants in a reasonable and rational manner.

In this article, I will discuss the claim to the Guardianship by Neal Chase of the group known as Bahá'ís Under the Provisions of the Covenant ("BUPC).

The BUPC believe that the Guardian must be an Aghsán (that is a son of Bahá'u'lláh). While they recognize that there were no bloodline Aghsán available to serve as the Guardian, they claim that the Guardianship now passes by adoption by the present Guardian of his successor. The BUPC do not insist upon a formal legal adoption for their purposes, but instead rely upon some objective manifestation of intent to adopt such as the passing of relics, i.e. a medallion, hair or blood, or other indication of intention. The BUPC accept Mason Remey as the Guardian of the Bahá'í Faith on the basis that he was grafted into the Aghsán line when he was allegedly adopted by `Abdu'l-Bahá (He often referred to Mason as His son and the BUPC claim that `Abdu'l-Bahá gave Mason Remey (through Shoghi Effendi) relics of Bahá'u'lláh's blood and hair (symbolic of being grafted into the lineage).... CLICK TO READ MORE

Jeffrey

Posted at 09:35 PM | Permalink

True Bahá'í

Orthodox Bahá'í Statement on Persecution of Bahá'ís in Iran

Statement by the National Bahá'í Council for the Orthodox Bahá'ís of the United States Concerning the Persecution of Bahá'ís in Iran:

On behalf of the Orthodox Bahá'ís of the United States, we wish to express our dismay at the prison sentences imposed by the government of Iran against seven Bahá'ís in that country because of their religious activities. Although we have our differences with our fellow Bahá'ís who have rejected the Guardianship, we recognize a common bond with our fellow brothers and sisters in our devotion and belief in Bahá'u'lláh, the Manifestation of God for this day. Our hearts go out to them over this tragic persecution.

It is the position of the National Council that all human beings should be free to worship as they please and to engage in peaceful religious activity without interference from any government. We hold this true not only for ourselves but for persons of every religious and spiritual belief. We urge the government of Iran to release their Bahá'í prisoners and to cease all restrictions against the freedom of all persons of every faith.

With love and appreciation for all people of faith,

National Bahá'í Council for the Orthodox Bahá'ís of the United States

Posted at 07:05 AM | Permalink

True Bahá'í

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I truly did not give it much thought after that but went on with my life. It was almost a decade later when I received the contempt motion from the NSA for my review. My fellow Orthodox Bahá'ís were aware that I was an attorney already admitted to the bar of the United States District Court in Chicago, Illinois. My initial reaction was disbelief that the NSA would engage in this behavior, to try to silence the Orthodox Bahá'ís by preventing them from calling themselves Bahá'ís, publicly using the words and symbols of the Greatest Name, and that they would be so blind that they would seek to use the power of the federal court to enforce their belief that there was one and only one Faith of Bahá'u'lláh and nobody else but them should be allowed to make this claim. They were so fanatical that they would be willing to damage the First Amendment principles of the United States in order to silence a small group of "dissident" Bahá'ís they referred to as "Remeyites."

A closer look at this matter revealed that the NSA had long ago attacked the First Amendment of the United States. There was the unsuccessful attempt to have a New York court in 1941 prevent Ahmad Sohrab from calling himself a Bahá'í. He was the former secretary of `Abdu'l-Bahá who Shoghi Effendi declared to be a covenant-breaker. After the NSA was told by that Court that it could not have the exclusive right to the term Bahá'í, the NSA tried again 25 years later, when it obtained a default judgment against the National Spiritual Assembly under the Hereditary Guardianship (the "Remey NSA") in 1966. At Mason Remey's behest, the Remey NSA had filed suit against the Wilmette NSA seeking control over the assets of the Faith as being the true NSA. The Wilmette NSA counter-claimed saying it had the right to exclusive control.

Although it was not settled law at the time, the U.S. courts may not decide religious disputes. In a dispute between competing religious organizations, the courts can only decide questions of property law. Therefore, whether the Wilmette NSA or the Remey NSA were legitimate under the Law of Bahá'u'lláh is not relevant to the courts of the United States. Under federal law, the Wilmette NSA was a clear winner simply because it was the corporate entity that legally controlled the assets of the Bahá'í Faith in the United States. Had the Wilmette NSA as a corporate body sided with Mason Remey then the property of the Faith would still belong to that corporate body and the Bahá'ís under the Guardianship would have taken control over all assets of the Faith. Even though the Wilmette NSA would have won anyway under neutral principles of property law, they proceeded to obtain that infamous 1966 Judgment against the Remey NSA.

This 1966 Judgment is an embarrassment to the federal courts and to the NSA. The Remey NSA was unaware there was a hearing on it at the time (this is evidenced by the minutes of the Remey NSA meeting shortly after the 1966 Judgment), its attorney did not show up to the hearing, and the Wilmette NSA apparently just wrote a default Judgment which was signed by the Judge. That Judgment made findings that the Wilmette NSA's organization was the one and only true Bahá'í Faith, that Shoghi Effendi was the one and only Guardian, and that the Remey NSA and its members were not allowed to publicly declare themselves to be "Bahá'í" or to associate themselves publicly with anything "Bahá'í" including the sacred images and words of the Greatest Name. They

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But on November 26, 2006, when I was looking at the Wilmette NSA's Motion that sought to hold the OBF in contempt of court it was impossible for me to understand how the Wilmette NSA was now seeking to actually enforce this grossly unconstitutional and erroneous Judgment in a modern day Court. Despite the shameful treatment by this organization against me and despite their shameful past court actions, I still stood there in disbelief that this organization could stoop so low.

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The Remey NSA never appealed the Judgment back in 1966 because Mason Remey instructed them not to seek reconsideration or appeal of the Judgment "regardless of the consequences". This was incredibly unwise from a legal point of view because no matter how unconstitutional it is, the consequences are that once the Judgment is final it generally cannot be challenged or overturned. Although Orthodox Bahá'ís don't believe Remey was the Guardian at the time, the members of the Remey NSA believed at the time he still was the Guardian and they obeyed him, and so the Judgment became final. At Remey's behest, the Remey NSA was dissolved and the Bahá'í Faith under the Guardianship practically ceased to exist. The remnants of that organization entered into inactivity from that point forward.

Forty years later, this all became a problem for me as the attorney for the Orthodox Bahá'í Faith. The Court wanted to hold a hearing and make a factual determination whether the OBF was in legal "privity" with the Remey NSA under religiously neutral law. If it was in privity then the OBF would be presumably bound by the Judgment and the OBF would not be able to challenge its validity. It would be as if the OBF had the same identity, legally speaking, with the Remey NSA and therefore had the same rights and obligations under the Judgment. It would have meant that the OBF was effectively outlawed by the 1966 Judgment.

Suddenly the very strange history of the founding of the OBF was very relevant to the findings of the Court. The NSA wanted to show that the OBF was a continuation of the Remey NSA. The NSA argued: Even though the Remey NSA was dissolved and ceased to function in 1966, the remnants of

that organization such as the late Hand of the Cause of God Franklin Schlatter and the Guardian, Joel B. Marangella, for all practical purposes revived the Remey NSA as the OBF and PNBC. Therefore, Franklin Schlatter and Joel B. Marangella (both of whom were instrumental figures in the Remey organization), the PNBC, and all those who they attracted to the OBF, were now bound to the Judgment just the same. The PNBC was nothing more than the alter ego of the Remey NSA. It simply was the remnant of the Remey NSA continuing to function as the Remey NSA under the name of PNBC and doing exactly what the Remey NSA did which was carrying on the Guardianship with the only difference being that this organization had recognized Marangella as the religious successor to Remey.

What the NSA argued could have easily been the history of the OBF, but in truth that was not what happened. The OBF presented the facts about the founding of the OBF at trial in Chicago, before Judge St. Eve. In preparing for this trial, it became apparent the strange and embarrassing history and origin of the OBF was a gift from God because nobody else could have orchestrated such a perfect case. The truth of the OBF's origins, the facts that history presented to me, comprise the perfect defense for the OBF against the NSA's allegations.

The facts shown at trial were that the Mason Remey organization and all of its remnants had forever ceased to function in the United States by Mason's own orders. Joel B. Marangella did not recognize these orders because Joel claimed to be the Guardian since 1965 when Mason activated the IBC with Joel as the President of the Second International Bahá'í Council, which under Mason's teachings as the second Guardian meant that Remey had abdicated the Guardianship and turned over the Guardianship to Joel B. Marangella. At the time when Mason instructed the Remey NSA not to appeal the Judgment, Joel was the Guardian and therefore the OBF did not get its day in court since it was Remey who made the ultimate decision. Under legal principles, there was a split between the two organizations. There was no privity between the OBF and the Remey organization because the OBF and the defunct Remey organization and its remnants were two distinct and competing organizations under competing leadership for many years. There was no similarity in how the two organizations functioned. The only thing the two organizations had in common were some religious beliefs, all of which are irrelevant to a Court that is obligated to apply and follow religiously neutral civil law to the dispute rather than deciding religious disputes on their merits.

It was certainly the work of divine Providence that Mason abdicated the Guardianship and apparently later had forgotten that he had done so, continuing to assume the functions as the Guardian even though he had passed the mantle of spiritual authority to Joel. Because of this, in order to join the OBF, you had to leave the unorganized remnants of the Remey NSA organization, turn away from Mason and his religious organization, and affirmatively join Joel in a legally separate organization.

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Hello loved one:

I am deeply saddened to see a sect, regardless of where you believe it came from, that is outside of the original safeguard of The Baha'i Faith. Finding such small obscurities and creating a counsel that goes directly against the teachings of Baha'u'llah himself is something you surely should be able to see is being done. "Conflict and contention are in no wise permissable" Baha'u'llah. Surely you must see that creating a rift in any piece of The Faith, regardless of where you think it came from, is going against the basis laws of our belief's. To create boundaries in a religion that loves humanity and which see's no boundaries amongst itself is allowing human interpretation to wrench the purpose of our belief's from us, leaving only segments and fractions of our purpose, which is to be unified. I pray for you and your followers that you might ask to return to the majority, regardless of your belief of who came after The Guardian, simply because Baha'u'llah would never want us separated for any means, especially those means created by our own self. Can you not see that unity triumphs separation of The Faith in every way?

With appreciation, love, and sincerity for the best in your life,

(signed) (a BWF believer)

Here is my response:

Dear _____,

I have no desire to convert or convince you of anything because I am secure in my knowledge of the Revelation of Bahá'u'lláh, and it makes no difference to me whether or not you agree with me. I respond because I see your letter as a sincere inquiry and therefore I will reply sincerely.

It saddens me too to see that there is an organization of Bahá'ís "that is outside of the original safeguard of the Bahá'í Faith." But have you ever stopped to ask or to investigate which one of the organizations that calls itself Bahá'í is the original? Do you simply assume that the organization you belong to is the correct one without investigating? Why do you believe this is a matter of "small obscurities"? Isn't it the most important question to ask BEFORE you accept an authority is from where does this authority flow? Not a small obscurity at all.

You speak of the basic laws of our belief, but have you examined these laws independently or do you just do and believe as you are told? Is not the independent investigation of truth one of the

basic laws of our belief? Has your investigation been independent or have you just mindlessly accepted what you are told? Do you fear investigating the truth of this question or is your faith so deep that you have no fear at all about what I believe?

`Abdu'l-Bahá, from Star of the West, vol 11, p. 243:

"**Whosoever utters a word you must ask: 'Where is the authority of the Center of the Covenant? Show it.' Without this you must not listen to him. If an angel comes down from heaven and has no authority from the Center of the Covenant, you must require his authority. Otherwise the vineyard will become withered and dry. This is the reality.**"

`Abdu'l-Bahá is saying do not mindlessly accept the authority of anyone, even an angel from heaven, but it is necessary to question it at first before you follow: Where is the authority? Did He say to follow the majority or did He say to question whether the one who claims authority has received it from the appointed Center?

You say that unity is the central teaching of the Faith, but have you ever considered what are the Faith's teachings on how that unity will be achieved? Is it from mindless conformity with the majority opinion or from filing a lawsuit against those you disagree?

In the Will and Testament, `Abdu'l-Bahá answers the question of how unity will be achieved in the Bahá'í Faith:

"**The mighty stronghold shall remain impregnable and safe through obedience to him who is the Guardian of the Cause of God. It is incumbent upon the members of the House of Justice, upon all the Aghsan, the Afnan, the Hands of the Cause of God to show their obedience, submissiveness and subordination unto the Guardian of the Cause of God, to turn unto him and be lowly before him. He that opposeth him hath opposed the True One, will make a breach in the Cause of God, will subvert His Word and will become a manifestation of the Center of Sedition. Beware, beware, lest the days after the ascension (of Bahá'u'lláh) be repeated when the Center of Sedition waxed haughty and rebellious and with Divine Unity for his excuse deprived himself and perturbed and poisoned others.**"

He is saying do not use "Divine Unity" for an excuse to oppose the Guardian. Everyone must obey the Guardian and that is how unity will be achieved. He specifically names the Hands and the Universal House of Justice and says they must be obedient and submissive to the Guardian. Have you investigated whether or not your organization is in compliance with this injunction? Do you think this is a matter of obscurities? Really?

You wrote:

"**To create boundaries in a religion that loves humanity and which see's [Sic] no boundaries amongst itself is allowing human interpretation to wrench the purpose of our belief's from us, leaving only segments and fractions of our purpose, which is to be unified.**"

I agree with you! So why has your organization embarked on a campaign to silence me? Why does it shun me and my family and file court cases against my Faith? They did not tell you about that, did they?

For information about the court case, go here:

http://www.truebahai.com/court_case.html

Here is an essay I wrote explaining the court case your NSA of the USA filed against us: http://www.truebahai.com/2011/04/personal-reflections.html

It sounds to me like YOU are the ones creating boundaries!

I truly hope that you awaken to the Truth of this matter and that you do not take for granted what you believe and sit there complacent in following those who usurped the authority of the Faith and who are bent upon destroying the Faith. You see, covenant breaking really is a spiritual disease and it is readily apparent that your organization already caught it. The only way to heal from this disease is to OPEN UP YOUR MIND AND YOUR HEART TO THE TRUTH.

Jeffrey

Posted at 07:50 AM | Permalink

True Bahá'í

What goes around comes around: use of the Greatest Name effectively banned in Malaysia

In November, 2006, the heterodox Baha'is, those presently headquartered in Wilmette , Illinois, brought a legal action seeking to prevent the Orthodox Baha'is from using the Greatest Name, among other things. The Greatest Name is "Allah-u-Abha" (God is All-Glorious) and its variants, and is considered one of the most sacred names and symbols of the Baha'i Faith. After years of battle in the United States District Court and an appeal before the Seventh Circuit Court of Appeals, the Orthodox Baha'is finally prevailed in 2011.

Nearly 10 years since the Wilmette NSA took its legal action, there is another similar legal problem arising in Malaysia and this time it is the Malayasian government outlawing the use of "Allah" by anyone who is not a Muslim.

This effectively outlaws the use of the Greatest Name by Baha'is in Malaysia.

It is unfortunate that, in their zeal and fanaticism to try to prevent the Orthodox Baha'is from using the Greatest Name, they did not see that this very same zeal and fanaticism would soon be turned against them in the same way. Perhaps now the Baha'is will see the folly of their attempts to coerce religious faith against others. We can only pray that the fog of ignorance and prejudice might lift from their eyes.

http://www.bbc.co.uk/news/world-asia-24516181

http://www.thesundaily.my/news/930463

Jeffrey

Posted at 09:16 PM | Permalink

True Bahá'í

What goes around comes around: use of the Greatest Name effectively banned in Malaysia

In November, 2006, the heterodox Baha'is, those presently headquartered in Wilmette , Illinois, brought a legal action seeking to prevent the Orthodox Baha'is from using the Greatest Name, among other things. The Greatest Name is "Allah-u-Abha" (God is All-Glorious) and... Read more →

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True Bahá'í

A Message from the Guardian to the Bahá'ís of the World: A Warning Call!

A warning call to obey "The Summons of the Lord of Hosts"

by Nosrat'u'llah Bahremand

It was brought to my attention that the illegitimate organization which is headquartered in Haifa and which undeservedly calls itself "the Universal House of Justice", has recently organized a Web-page and claims that it is the "Official website of the Bahá'í Faith"!

They should have honestly clarified that they meant a version of the Baha'i Faith modified and manipulated by Ruhiyyih Khanum and those former Hands of the Cause who followed her; a faith which repudiates the "Center of the Cause" and does not adhere to the sacred provisions of the Will and Testament of Abdu'l-Baha, a faith that is based on imitation, herd instinct and mind control, and by scare and hate-mongering rhetoric; a version of faith which is compatible with the ill wishes of "The Center of Sedition, the Prime Mover of mischief, Mirza Muhammad Alí,", by "interpolating and falsifying the words and verses of the Sacred Text," and consequently they "inflicted a grievous loss upon the true Faith of God," by ignoring writings of the first Guardian of the Cause of God, especially his Proclamation of 9 January 1951 the only Proclamation during his own life; and opposing the descendant Guardians of the Cause of God.

The bogus organization pretends to be real; to be the same Universal House of Justice revealed in the Kitáb-i-Aqdas and the Will and Testament of Abdu'l Baha, and as mentioned throughout the writings of Shoghi Effendi. They are trying to say that their organization has originated from the Most Holy Book, the Kitáb-i-Aqdas, when in reality this organization has been rooted in the violation of the Covenant by Ruhiyyih Khanum and the former Hands of the Cause who followed her.

They have written:

"In 1951, Shoghi Effendi appointed a number of individuals to an International Bahá'í Council, a forerunner to the Universal House of Justice. In 1961, this appointed Council was reformed as a body elected by all the National and Regional Assemblies then established in the world.

"After Shoghi Effendi's sudden passing in 1957, his work was faithfully carried on by the group of distinguished Bahá'ís he had appointed as Hands of the Cause of God. These individuals arranged for the first election of the Universal House of Justice."

The International Baha'i Council, so contemptuously mentioned in their writing, was truly an august body, the formation of which was announced by Shoghi Effendi, the first Guardian of the Cause of God, in his proclamation of January 9, 1951, the only proclamation of his lifetime to the Baha'i World. Rebellious Hands of the Cause did not have any authority to "reform" the IBC, which by that term they meant the termination of the Embryo IBC.

Go to full article

Posted at 01:36 PM | Permalink

Reblog (0)

True Bahá'í

The independent investigation of truth is violated by authoritarian leadership

A fundamental principle of the Baha'i Revelation is the independent investigation of truth. The gist of this principle is for each person to refuse to accept what others say about truth. This is a do-it-yourself project. It is not acceptable for other people to tell us what to believe:

> ...every individual member of humankind is exhorted and commanded to set aside superstitious beliefs, traditions and blind imitation of ancestral forms in religion and investigate reality for himself. Inasmuch as the fundamental reality is one, all religions and nations of the world will become one through investigation of reality. (Abdu'l-Baha, *The Promulgation of Universal Peace,* p. 433)

Take note that oneness of all religions and nations is to come from each individual investigating reality for himself/herself. Unity does not come from uniformity of thought or authoritarian rule.

The spiritual basis of this is that truth is one. If everyone investigated properly, they would arrive at the same result.

> The foundation of the divine religions is reality; were there no reality, there would be no religions. Abraham heralded reality. Moses promulgated reality. Christ established reality. Muḥammad was the Messenger of reality. The Báb was the door of reality. Bahá'u'lláh was the splendor of reality. Reality is one; it does not admit multiplicity or division. Reality is as the sun, which shines forth from different dawning points; it is as the light, which has illumined many lanterns.
>
> Therefore, if the religions investigate reality and seek the essential truth of their own foundations, they will agree and no difference will be found. But inasmuch as religions are submerged in dogmatic imitations, forsaking the original foundations, and as imitations differ widely, therefore, the religions are divergent and antagonistic. These imitations may be likened to clouds which obscure the sunrise; but reality is the sun. If the clouds disperse, the Sun of Reality shines upon all, and no difference of vision will exist. The religions will then agree, for fundamentally they are the same. The subject is one, but predicates are many. (Abdu'l-Baha, *The Promulgation of Universal Peace,* p. 126)

The Baha'i world is overshadowed by the false Baha'is. They have rejected the guidance of the Guardians. Because their entire organization is based upon falsehood, and not reality, they have actively suppressed the independent investigation of truth. They falsely say that once you have found the truth of the Baha'i Faith, you must drop the independent investigation and blindly follow everything we say. They ignore the fact that the very idea of blindly following was rejected by Abdu'l-Baha. He urged us all to follow our own power of reason instead of blindly following.

> Furthermore, know ye that God has created in man the power of reason, whereby man is enabled to investigate reality. God has not intended man to imitate blindly his fathers and ancestors. He has endowed him with mind, or the faculty of reasoning, by the exercise of which he is to investigate and discover the truth, and that which he finds real and true he must accept. `Abdu'l-Baha, The Promulgation of Universal Peace, p. 291)

Yes, free and independent thinking, and not blindly following the "UHJ" is the teaching of the true Faith. The authoritarian leaders of the false Baha'is attempt to enforce unity by controlling what the members are allowed to do, to say, and to believe. They use coercion to enforce their authority and they refuse to allow any questioning or discussion of the legitimacy of their authority. They fear any unauthorized discussion.

But those false Baha'is who blindly follow their "UHJ" question the true Baha'is by suggesting we are hypocrites because obedience to the living Guardian cannot be reconciled with independent thinking. What they fail to understand is that obedience in the true Baha'i Faith is not blind. It is based upon reality. The most independently thinking Baha'is anywhere are the true Baha'is. Yet they obey the Guardian because each of them, from moment to moment, independently and freely accept the Guardian, without any coercion whatsoever. The false Baha'is cannot handle the truth.

Posted at 09:54 AM | Permalink

Reblog (0)

True Bahá'í

The Guardian responds to changes to Badi calendar made by bogus UHJ

I am responding to your question about the Baha'i Calendar and the activities of the bogus UHJ, who are intending to make changes in the implementation of the Badi calendar.

As the friends are well aware, wherever in the Writings of Baha'u'llah, Abdu'l Baha and the Guardians there is a mention of the Universal House of Justice, it is the true and real UHJ with the Guardian of the Cause of God as its Sacred Head, not a manmade fake and false one.

During the last 57 years, the bogus UHJ, following their creators, the violating former Hands of the Cause, did not only disobey the Commands of Abdu'l Baha, but violated and misrepresented His Will and Testament and the Directives of Shoghi Effendi. They have also transgressed against the Aqdas and violated this most Holy Book and altered its evident meaning in some parts by their unauthorized and erroneous interpretations.

During these years they committed multiple acts of wrongdoing and misconduct, each of which needs to be discussed separately.

The Baha'i Calendar (Badi) is a solar calendar. A solar year consists of 365.242199 days (i.e. 365 days, 5 hours, and 49 minutes).

The Gregorian calendar, which now is used internationally, is also a solar calendar based on a 365-day common year divided into 12 months of irregular lengths. Eleven of the months have either 30 or 31 days, while the second month, February, has only 28 days during the common year. Nearly every four years is a Leap Year, when one extra, or intercalary day, is added on February 29th.

According to the Badi calendar, a Baha'i year consists of nineteen months with each month having nineteen days, and the addition of four days in an ordinary year and five days in a leap year (intercalary days).

Go to full article

https://docs.google.com/document/d/10a2X4L3whPUtvwiojtklIAePJoqirMa_1dLcMLGNgz0/edit?usp=sharing

Posted at 01:31 PM | Permalink

Reblog (0)

True Bahá'í

Hatred is not of God

All of us, whether Muslim or Baha'i, and whatever religious organization to which we belong, are the children of the same God. If we are loving to one another, despite our differences, we are living as servants of God. If we show hate to one another, this is simply satanic. Hatred is not of God and we must put this behind us.

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Posted at 08:22 AM | Permalink

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True Bahá'í

The Baha'is in Iran on the receiving end of karma

I truly believe in the concept of "karma." As a Baha'i, I know that reincarnation is false. However, I also know that God's creation was built on the foundation of Justice, despite all appearances; therefore everyone eventually will reap what... Read more →

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True Bahá'í

The Baha'is in Iran on the receiving end of karma

I truly believe in the concept of "karma." As a Baha'i, I know that reincarnation is false. However, I also know that God's creation was built on the foundation of Justice, despite all appearances; therefore everyone eventually will reap what he or she sows.

> O YE PEOPLES OF THE WORLD! Know, verily, that an unforeseen calamity followeth you, and grievous retribution awaiteth you. Think not that which ye have committed hath been effaced in My sight. By My beauty! All your doings hath My pen graven with open characters upon tablets of chrysolite. #63 Persian; *The Hidden Words of Bahá'u'lláh*

The true Baha'is (the Orthodox Baha'i Faith), including the Guardian himself, were taken to federal court in Chicago, Illinois in November, 2006 by the National Spiritual Assembly of the Baha'is of the United States. The litigation, in which the true Baha'is fought for their right to use the word "Baha'i" to identify themselves, lasted until March 29, 2011 when the appellate court opinion upholding the victory of the true Baha'is was made final. From our point of view, it was a court case in which we were fighting for our very survival for nearly five years.

I recall the meetings and communications with the Guardian and the National Council of the Orthodox Baha'is in the United States when it was discussed what we would do if the NSA won the case and there was an order preventing us from calling ourselves Baha'i. To defy such an order would have resulted in contempt of court. Not only would that implicate the principle that we should obey the government, but on the other hand to be ordered not to call yourself a Baha'i is akin to a demand for a recantation of our Faith, which we must not obey regardless of the consequences. If we were to be forced to disobey the Court order, we would face fines and penalties, including a potential jail sentence. I remember the words of Joel B. Marangella, the third Guardian, who was outrageously hauled into Court, saying that he was willing to put all of his resources on the line and to face whatever penalty he must face, in order to fight for the true Faith of God.

Fortunately, by the grace of God, the court action came out in our favor and the NSA was completely defeated. It was a costly trial and appeal in the United States federal court. This was an evil aggression perpetrated by fanatical Baha'i leadership who truly believed they were in the right by attempting to silence the true Baha'is under penalty of federal law. This fanatical attempt to injure us, however, was pure evil, and those who perpetrated it (which is all of the heterodox Baha'is who support their fanatical organization) must suffer retribution. The wrongdoer will receive justice in due time.

Since that time, the Baha'is in Iran have suffered an increasing persecution at the hands of the authorities in Iran. These Baha'is often publicly express dismay over the outrageous actions of the government imprisoning people and banning them from education, all simply because they are Baha'is. But it is clear to me that they had it coming to them.

Make no mistake. The fanatical Islamic authorities of the government of Iran are completely wrong in the outrageous actions they are taking against the Baha'is of Iran. They are the evildoers in this, and they will most certainly reap what they sow as well. There is no excuse for their behavior and all people should condemn their actions. But the fact remains that the Baha'is in Iran are on the receiving end of exactly the same fanatical evil that was dished out against the true Baha'is by the NSA.

> O SON OF SPIRIT! Know thou of a truth: He that biddeth men be just and himself committeth iniquity is not of Me, even though he bear My name. #28 Arabic; *The Hidden Words of Bahá'u'lláh*

Posted at 09:43 AM | Permalink

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True Bahá'í

Links to true Baha'i podcasts

The true Baha'is now have online podcasts and classes.

Salt Lake City Firesides and Deepenings

Video and Audio Podcasts

Podbean

Itunes Podcasts

Stitcher Podcasts

Posted at 07:32 PM | Permalink

Reblog (0)

True Bahá'í

True Bahá'ís follow the true Badí calendar

If anyone needed evidence that the "UHJ" that now sits in Haifa, Israel, is a false entity without legitimate authority, just look at what they have done to the Badí calendar. They have brazenly abandoned the guidance of the first Guardian about the calendar and have adopted falsehood as their standard.

In 2014, their so-called "Universal House of Justice" selected Tehran as the location to which the date of the vernal equinox is to be fixed, thereby "unlocking" the Badí calendar from the Gregorian calendar. Incredibly, this false "UHJ" decided that the birthdays of the Báb and Bahá'u'lláh will be celebrated on "the first and the second day following the occurrence of the eighth new moon after Naw-Rúz" (using astronomical tables) and fixed the dates of the Bahá'í Holy Days in the Bahá'í calendar, standardizing dates for Bahá'ís worldwide effective at sunset on March 20, 2015. The Birth of the Bab and the Birth of Baha'u'llah this year will be celebrated by the false Bahá'ís on November 13th and 14th respectively, changing it from October 20th and November 12th.

As our living Guardian notes in his response to this scheme, this action goes directly against the express guidance given by Shoghi Effendi. True Bahá'ís follow the guidance of Shoghi Effendi. False Bahá'ís do not.

The true Bahá'ís, those who follow the guidance of the Guardians, continue to follow the Badí calendar as directed by the first Guardian:

Holy Days (unless otherwise noted, observed beginning at sundown on the evening before):

March 21 - Naw-Rúz Bahá'í New Year (festive)
April 21 - First Day of the Ridván Festival (festive) 3pm on 4/21
April 29 - Ninth Day of the Ridván Festival (festive)
May 2 - Twelfth Day of the Ridván Festival (festive)
May 23 - Declaration of the Báb (festive) 2 hours after sunset on 5/22
May 29 - Ascension of Bahá'u'lláh (solemn)
July 9 - Martyrdom of the Báb (solemn) noon on 7/9
October 20 - Birth of the Báb (festive)
November 12 - Birth of Bahá'u'lláh (festive)
November 26 - Day of the Covenant (work not suspended)
November 28 - Ascension of 'Abdu'l-Bahá (work not suspended)

Nineteen Day Feast (observed beginning at sundown on the evening before):

1. Bahá - Splendour - 21 March
2. Jalál - Glory - 9 April
3. Jamál - Beauty - 28 April
4. 'Azamat - Grandeur - 17 May
5. Núr - Light - 5 June
6. Rahmat - Mercy - 24 June

7. Kalimát - Words - 13 July
8. Kamál - Perfection - 1 August
9. Asmá' - Names - 20 August
10. 'Izzat - Might - 8 September
11. Mashíyyat - Will - 27 September
12. 'Ilm - Knowledge - 16 October
13. Qudrat - Power - 4 November
14. Qawl - Speech - 23 November
15. Masá'il - Questions - 12 December
16. Sharaf - Honour - 31 December
17. Sultán - Sovereignty - 19 January
18. Mulk - Dominion - 7 February
Ayyám-i-Há February 26-March 1
19. 'Alá - Loftiness - 2 March - Nineteen Day Fast

As time passes, it becomes more and more clear and obvious how false are the Bahá'ís under the organization of the false "UHJ" and how the Orthodox Bahá'ís are following the true Cause of God.

Posted at 09:44 AM | Permalink

Reblog (0)

True Bahá'í

Response to Sen McGlinn's "...a body of learned Baha'is"

Before I became a true Baha'i in 1997, I was a "Baha'i in good standing" (the "BIGS") for 17 years, so I know that Sen McGlinn's article "...a body of learned Baha'is," reveals the open secret in the BIGS community... Read more →

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True Bahá'í

Response to Sen McGlinn's "...a body of learned Baha'is"

Before I became a true Baha'i in 1997, I was a "Baha'i in good standing" (the "BIGS") for 17 years, so I know that Sen McGlinn's article "...a body of learned Baha'is," reveals the open secret in the BIGS community that the "UHJ" with no Guardian has proven itself to certainly not be infallible in many things and many ways. The rank and file Baha'is could not understand how their supposedly infallible leadership (that must be free of criticism and questioning), could be so wrong.

The article is focused on one of many problems associated to the so-called "UHJ." The entire article expresses angst over what can be done to remedy this problem of a fallible UHJ whose understanding of the Writings is evolving, for example it explains that:

> "The 'problem' for the Bahais, is that it is clear from doctrine and practical observation that the Universal House of Justice, the head of the Bahai community, does not always understand the Bahai scriptures correctly. If there was a guarantee that it would always be correct, the Guardianship would have been unnecessary. The Bahais could simply have elected a house of justice, after the death of Abdu'l-Baha. But the understanding of the Universal House of Justice evolves through interaction with the community, and it may at a particular point be incomplete and even incorrect.

It seems to me that the BIGS are finally coming to terms with the fact that the "UHJ" they have is a man-made fallible elected body, in sharp contrast to the words of Abdu'l-Baha and Shoghi Effendi about the divine Institutions under the infallible care of Baha'u'llah. Having erroneously abandoned the vision of the Will and Testament of Abdu'l-Baha in which the Guardian is the living head of the Universal House of Justice, they seek a remedy for this.

> "And now, concerning the House of Justice which God hath ordained as the source of all good and freed from all error, it must be elected by universal suffrage, that is, by the believers. Its members must be manifestations of the fear of God and daysprings of knowledge and understanding, must be steadfast in God's faith and the well-wishers of all mankind. By this House is meant the Universal House of Justice, that is, in all countries a secondary House of Justice must be instituted, and these secondary Houses of Justice must elect the members of the Universal one. Unto this body all things must be referred. It enacteth all ordinances and regulations that are not to be found in the explicit Holy Text. By this body all the difficult problems are to be resolved and the Guardian of the Cause of God is its sacred head and the distinguished member for life of that body. Should he not attend in person its deliberations, he must appoint one to represent him. Should any of the members commit a sin, injurious to the common weal, the Guardian of the Cause of God hath at his own discretion the right to expel him, whereupon the people must elect another one in his stead." (Abdu'l-Baha, *The Will and Testament,* p. 14)

According to the Will and Testament of Abdu'l Baha; a true and real Universal House of Justice must be a body that combines being "elected by universal suffrage" and having a "sacred head and

the distinguished member for life of that body," that is "the Guardian of the Cause of God" which Shoghi Effendi said was indispensable:

> "Without such an institution the integrity of the Faith would be imperiled, and the stability of the entire fabric would be gravely endangered. Its prestige would suffer, the means required to enable it to take a long, an uninterrupted view over a series of generations would be completely lacking, and the necessary guidance to define the sphere of the legislative action of its elected representatives would be totally withdrawn." (Shoghi Effendi, *World Order of Baha'u'llah*)

Note that the guidance to define the sphere of legislative action is deemed necessary and without it the integrity of the Faith is imperiled, But McGlinn ignores this and focuses instead on this paragraph of the *World Order of Baha'u'llah* to justify his assertion that the authority of the UHJ is free of the Guardian's control:

> "Though the Guardian of the Faith has been made the permanent head of so august a body he can never, even temporarily, assume the right of exclusive legislation. He cannot override the decision of the majority of his fellow-members, but is bound to insist upon a reconsideration by them of any enactment he conscientiously believes to conflict with the meaning and to depart from the spirit of Bahá'u'lláh's revealed utterances. He interprets what has been specifically revealed, and cannot legislate except in his capacity as member of the Universal House of Justice. He is debarred from laying down independently the constitution that must govern the organized activities of his fellow-members, and from exercising his influence in a manner that would encroach upon the liberty of those whose sacred right is to elect the body of his collaborators." (Shoghi Effendi *WOB*)

McGlinn twists the point made by Shoghi Effendi, that the Guardian is not a dictator and has no right to overturn the legislation of the UHJ. He ignores the fact that if the Guardian tells the members of the UHJ that their legislation contradicts his interpretation of the Writings, then the members of the UHJ must obey and accept the Guardian's interpretation.

When the Guardian is present in the meetings there will not be a "conflict with the meaning" and it will not be possible "to depart from the spirit of Bahá'u'lláh's revealed utterance" because they will receive "the necessary guidance to define the sphere of the legislative action." But perhaps when the Guardian is not present and has appointed "one to represent him" then it may be necessary that he "insist upon a reconsideration by them of any enactment he conscientiously believes to conflict with the meaning and to depart from the spirit of Bahá'u'lláh's revealed utterance."

From the *Will and Testament of Abdu'l-Baha* (emphasis added):

> "The sacred and youthful branch, the Guardian of the Cause of God, as well as the Universal House of Justice to be universally elected and established, are both under the care and protection of the Abhá Beauty, under the shelter and unerring guidance of the Exalted One (may my life be offered up for them both). Whatsoever they decide is of God. Whoso obeyeth him not, neither obeyeth them, hath not obeyed God; whoso rebelleth against him and against them hath rebelled against God; whoso opposeth him

hath opposed God; whoso contendeth with them hath contended with God; whoso disputeth with him hath disputed with God; whoso denieth him hath denied God; whoso disbelieveth in him hath disbelieved in God; whoso deviateth, separateth himself and turneth aside from him hath in truth deviated, separated himself and turned aside from God. May the wrath, the fierce indignation, the vengeance of God rest upon him! **T he mighty stronghold shall remain impregnable and safe through obedience to him who is the Guardian of the Cause of God. It is incumbent upon the members of the House of Justice, upon all the Aghsán, the Afnán, the Hands of the Cause of God to show their obedience, submissiveness and subordination unto the Guardian of the Cause of God, to turn unto him and be lowly before him. He that opposeth him hath opposed the True One, will make a breach in the Cause of God, will subvert His Word and will become a manifestation of the Center of Sedition.** Beware, beware, lest the days after the ascension (of Bahá'u'lláh) be repeated when the Center of Sedition waxed haughty and rebellious and with Divine Unity for his excuse deprived himself and perturbed and poisoned others. No doubt every vainglorious one that purposeth dissension and discord will not openly declare his evil purposes, nay rather, even as impure gold, will he seize upon divers measures and various pretexts that he may separate the gathering of the people of Bahá."

In any event, McGlinn seeks to come up with a solution to the problem of a fallible UHJ, that perhaps the UHJ needs to find expert advisors to fill them in on the meaning of the Writings and other things they need to know, McGlinn notes that Baha'u'llah calls upon people to turn to "the learned ones in Baha" but then agonizes over what that might mean, but it is clear that this is something beyond mere secular scholars and experts.

He then quotes Shoghi Effendi to define the learned as the Hands of the Cause of God, and others who have an eminent position in the teaching work. They have no authority other than their persuasive knowledge and integrity, not power. Of course the UHJ should consult with the learned, but this certainly does not solve the problem.

McGlinn hints at "the general opinion of the mass of the believers," as being an aid to remedy the UHJ's fallibility, that he will discuss in the future apparently, Of course, the opinion of the mass of believers is certainly in play, since this must inevitably be indirectly reflected in the election of the UHJ by the representatives of the Baha'is.

The Baha'i Administrative Order is intended for a future society in which the mass of the believers will be much more spiritually advanced than we are today, because the effect of a Baha'i system on society will enrich and uplift the entire mass of the believers. It is precisely because a society of spiritually advanced souls having intuitive guidance from a life of prayer, meditation, and service in a spiritually advanced society, there will inevitably arise disputes of interpretation and understanding (since there will always be differences of advancement between individuals). The Guardianship is a beacon of light for such a society since there is an authorized Interpreter to settle disputes between spiritually advanced souls.

The problem for McGlinn and the BIGS is that they have denied the Guardian, and therefore they are deprived of the divine guidance they need.

The question is why are McGlinn and the BIGS trying so hard to find a man-made solution to solve the problem of the incompetence and illegitimacy of their “UHJ”? Why not simply return to the sacred provisions of the Will and Testament of Abdu’l Baha, and turn to the living Guardian of the Cause of God?

> “We have a fixed time for you, O peoples. If ye fail, at the appointed hour, to turn towards God, He, verily, will lay violent hold on you, and will cause grievous afflictions to assail you from every direction. How severe, indeed, is the chastisement with which your Lord will then chastise you."(Gleanings From the Writings of Bahá’u’lláh, p. 214)

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True Bahá'í

“DESTROY THIS TEMPLE, AND IN THREE DAYS I WILL RAISE IT UP”

by Stephen Rhodes

"All praise to Him Who, by the Shield of His Covenant, hath guarded the Temple of His Cause from the darts of doubtfulness, Who by the Hosts of His Testament hath preserved the Sanctuary of His Most Beneficent Law and protected His Straight and Luminous Path." (‘Abdu'l-Bahá)

Jesus said: "Destroy this temple, and in three days I will raise it up." (John 2:19) Christians interpret this to mean that the body of Christ is the temple, and that Christ rose on the third day, Easter. However, this biblical quotation also applies to this day. The temple is the house of God, and the divine administrative order established by Bahá'u'lláh and `Abdu'l-Bahá is the true temple of our Faith. ‘Abdu'l-Bahá was its divine architect, and Shoghi Effendi was the "zeal" who put the foundational structure in place throughout the Bahá'í world.

Following the death of Shoghi Effendi, the Persian Hands, along with Rúhíyyih Khánum, destroyed that temple when they met in a secret conclave in Haifa, and, after much prayerful deliberation, decided that there would be no more Guardians. This conclusion came out in a document called the *Chicago Manifesto*, written by the American National Spiritual Assembly in cahoots with the American Hands. This document went on to explain that the reason the Guardianship was to end was this: “GOD CHANGED HIS MIND.” (Oh, really?) This became the cornerstone of the new structure Rúhíyyih Khánum and Persian Hands erected in place of the divine edifice defined in the *Will and Testament of `Abdu'l-Bahá*. They eagerly continued on their newly chosen path, despite the fact that Mason Remey, himself a Hand of the Cause,--one whom `Abdu'l-Bahá had called “my dear son” (Stars of the West v. 10, p. 144) -- repeatedly prodded them to continue to look for the Guardian.

The Hands of the Cause explained that they had looked for a physical will and testament by Shoghi Effendi, which they state that they never found. They thought that a future Guardian would have to be appointed in a will and testament because Shoghi Effendi had been appointed that way in the *Will and Testament of ‘Abdu'l-Bahá*. However, if they had looked with a diligent eye at the *Will and Testament* itself, they could have discovered the fact that the successive line of Guardians was to be appointed by each Guardian in turn during his lifetime, not in a will and testament to be read after his death. They also mistakenly believed that the appointed successor would have to be his eldest son, and, since Shoghi Effendi had no children, they further erroneously concluded that the Guardianship had to be ended. In truth, the *Will and Testament of ‘Abdu'l-Bahá* states that the living Guardian may choose "another branch," one other than his firstborn son. ‘Abdu'l-Bahá explains that a branch is another male believer. “Now Muhammed was the root, and Ali the branch, like Moses and Joshua.” (*Some Answered Questions* p.57) Neither Ali nor Joshua was a lineal descendant of Muhammed and Moses. The emphasis is on spiritual relationships in the writings.

The real will of Shoghi Effendi was his *Dispensation of Bahá'u'lláh*, which he called his "spiritual will." In this book, Shoghi Effendi referenced his establishment of the International Bahá'í Council, which he explained was the embryonic Universal House of Justice, and, further, that he named Charles Mason Remey as its President. The International Bahá'í Council was never activated during the life of Shoghi Effendi, which seemed strange at the time, because its formation in 1951 was hailed in Shoghi Effendi's one and only proclamation to the Bahá'í World in his ministry as the most significant event in the history of the Faith "in the last thirty years" (since 1921, at the passing of `Abdu'l-Bahá when His *Will and Testament* was read, naming Shoghi Effendi as the first of what was to be an unending succession of living Guardians.) The International Bahá'í Council was never activated, but it had served its purpose. The next Guardian had been appointed! True, it was done in a way that was inconspicuous to all at the time, for reasons that may never be completely understood. Nevertheless, Mason Remey, as head of the embryonic Universal House of Justice, thus became Guardian upon the death of Shoghi Effendi.

Rúhíyyih Khánum and the Persian Hands of the Cause, destroyed the Temple, the divine administrative order of Bahá'u'lláh, when they decided that the Guardianship had ended, and that they would take over leadership of the Faith and wean the Bahá'ís off of their understanding that a living Guardian was necessary. Bahá'ís, up until that time, knew that the only proper head of the Bahá'í Faith is to be a living Guardian. The *Will and Testament* established the Guardian as the sole member of the executive branch of the Faith, as well as making him a sitting member of the Universal House of Justice, the supreme legislative branch, when it would properly come into existence. Shoghi Effendi explained that the Universal House of Justice was to evolve from the International Bahá'í Council to the Bahá'í World Court, and finally to the Universal House of Justice. The Hands, who had now taken over the Faith, didn't follow his directions.

Well, of course, one evil thing leads to another. Next, the Hands at that time, 1957, took over the executive branch of the Faith and began replacing that divinely-inspired administrative order with their own, man-made structure, thus forming, an oligarchy--rule by an elite few. (The *Will and Testament* of *`Abdu'l-Bahá* defines the role of the Hands of the Cause as being individual members who are to serve the Guardian under his directives.) The Hands were not even to meet as a separate body and make independent decisions, let alone, run the Faith. Shoghi Effendi wrote that the Bahá'í Faith was never to become an oligarchy. Rather, it was always to be that unique, divinely-inspired structure of Baha'u'llah and `Abdu'l-Bahá. *The Will and Testament of `Abdu'l-Bahá* is the original sacred document that lays out the structure, and defines the duties, powers, and limitations of power of the separate, administrative institutions of the Bahá'í Faith. Only the Guardian has supreme executive powers, according to that sacred text. However, the Hands, at that time, went about making changes; penciling in their preferences and deleting things from sacred texts and books in order to conceal from future generations the fact that they had replaced the divine administrative order with their own man-made substitute. Later, in 1963, they formed their own--so called--Universal House of Justice without a living Guardian (since they had none,) as an "esteemed member for life of that body." (One must ask, "who is sitting in the Guardian's chair on their headless UHJ?" That must be a pretty hot seat for someone.) It is now clear that they had, indeed, destroyed the temple.

Back to the Biblical quote that finishes with, "...and in three days I will rebuild it." One day of creation is as 1000 years of the Lord, (Peter 3:8) but a day of prophecy is as a year. This is the

formula used by `Abdu'l-Bahá when explaining the prophecies of Daniel in *Some Answered Questions*. If we apply this formula to our present day, the temple was destroyed in 1957, and three days later would be three years later, 1960. This is when Mason Remey sent out his Proclamation to the Baha'i world, telling them that he was, in fact, the Guardian, and then went on to explain in detail how he had become Guardian in compliance with Bahá'í scripture. Shoghi Effendi had indeed fulfilled his 'incumbent duty' to appoint his successor during his lifetime. Briefly, Mason Remey's appointment as head (President) of the embryonic Universal House of Justice (the International Baha'i Council) is synonymous with the Guardian-in-waiting, which automatically made him Guardian upon the death of Shoghi Effendi.

Most of the Bahá'í world, led by the influence of Rúhíyyih Khánum and the Hands of the Cause at that time, rejected Mason Remey's claim (with the notable exception of the French National Assembly, headed by Joel B. Marangella as its chairperson, the person who was to become the Third Guardian when Mason Remey, in advanced age, turned over the affairs of the Faith to him, notifying him in writing that he was to tell the followers of the Bahá'í Faith under the living Guardian that he, Joel Marangella, was now the Guardian.) The rejection of Mason Remey by Rúhíyyih Khánum and the Hands of the Cause, with no scriptural justification on their part, shows them to be the real Covenant breakers. (Actually, according to the Will and Testament of `Abdu'l-Bahá, only a Guardian can name someone a "Covenant breaker.") Their out-of-hand rejection of Mason Remey marks the beginning of the great violation, the real source of division where they completely fell away from the Covenant.

A covenant is a binding agreement between two parties. There are duties and responsibilities on both sides. In the Covenant of God, He is to provide guidance and protection to mankind, which is always given through a chosen individual--the Great Manifestations of God in the Greater Covenant, and, in the Lesser Covenant, the Covenant of Baha'u'llah, by `Abdu'l-Bahá--followed, as He explains in His *Will and Testament*, by the Guardians. This unbroken chain of living Guardians is the head of the divinely-inspired administrative order, which is the channel through which the Holy Spirit flows from God out to mankind. With this continual guidance from the Guardians, the pure spirit of the Faith is also preserved. The establishment of the Guardianship in the Faith by `Abdu'l-Bahá signaled the fulfillment of the biblical prophecy, "the day that shall not be followed by night." In this day, there is an unbroken chain of divine guidance to mankind, beginning with Baha'u'llah, continuing with `Abdu'l-Bahá, and on to the succession of living Guardians. The administrative order of the Faith, designed and explained by `Abdu'l-Bahá in His *Will and Testament*, is the vehicle for God to provide mankind with His guidance and protection. Mankind, on his part, is responsible for recognizing and obeying the chosen individual, be it the Manifestation of God in His lifetime, or He and His rightful successors thereafter. Today, when one recognizes the living Guardian and obeys his directives, one is obeying the directives of Baha'u'llah and His Covenant.

Ruhiyyih Khanum was to be the 'liaison', whose duty it was to assist in transferring spiritual life from Shoghi Effendi to the nascent Guardian, Mason Remey. Instead she rejected him and called those who accepted his legitimate claim Covenant breakers. Interestingly, Rúhíyyih Khánum once wrote that the Guardian was the hub of the wheel: throw out the Guardian and you have to throw out the whole thing.

Whose Covenant, one might ask, are those devoted souls who follow the true Guardian and the true administrative order breaking? Is it not the height of irony that the followers of the original, authentic, and complete Bahá'í Faith are labeled Covenant breakers, the cause of disunity, and members of a 'splinter group' to boot? Who is it that actually splintered away from the true Covenant of Bahá'u'lláh? And does not `Abdu'l-Bahá warn in His *Will and Testament* that Covenant breakers will use divine unity as their excuse for themselves breaking the Covenant?

The Temple of Bahá'u'lláh was destroyed in 1957 by the real Covenant breakers, and was rebuilt in three days, (three years later, in 1960) by Mason Remey, the real living Guardian, when he sent out his proclamation re-establishing the true administrative order on its intended foundation in accordance with the *Will and Testament of `Abdu'l-Bahá*.

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True Bahá'í

“DESTROY THIS TEMPLE, AND IN THREE DAYS I WILL RAISE IT UP”

by Stephen Rhodes "All praise to Him Who, by the Shield of His Covenant, hath guarded the Temple of His Cause from the darts of doubtfulness, Who by the Hosts of His Testament hath preserved the Sanctuary of His Most... Read more →

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True Bahá'í

The Word ‘Bahá'í’ MEANS Something!

By Stephen Rhodes The Guardianship was preserved by Shoghi Effendi when he appointed Mason Remey as President (Head) of the International Bahá'í Council, (the embryonic Universal House of Justice,) in 1951. The full meaning of the establishment of that Council… Read more →

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True Bahá'í

The Word ‘Bahá'í’ MEANS Something!

By Stephen Rhodes

The Guardianship was preserved by Shoghi Effendi when he appointed Mason Remey as President (Head) of the International Bahá'í Council, (the embryonic Universal House of Justice,) in 1951. The full meaning of the establishment of that Council and the appointment of Mason Remey as its President did not become fully revealed until 1960 when it was shown to the Bahá'í world in the Proclamation of Mason Remey. Shoghi Effendi, who diligently fulfilled his every duty, did not overlook his “incumbent duty” to appoint “within his own lifetime” his successor (that duty having been assigned to every guardian by the Will and Testament of `Abdu'l-Bahá.) The fact that the majority of the Bahá'í world turned against Mason Remey is their negligence, not his. That Mason Remey stood alone during the earliest part of his ministry is not a judgement against him, but against those who failed to independently investigate the legitimacy of his claim and join him in carrying forward the original, unadulterated Bahá'í Faith. The Guardianship was preserved by Shoghi Effendi, and it has continued, uninterrupted in the Orthodox Bahá'í Faith (the true Bahá'í Faith.)

The word ‘Bahá'í’ *means* something. While it literally translates as ‘glory’, Shoghi Effendi gives us the following standard as a minimum requirement for adopting the name ‘Bahá'í’:

> “Full recognition of the station of the Forerunner (the Báb), the Author (Bahá'u'lláh), and `Abdu'l-Bahá the True Exemplar of the Bahá'í Cause: Unreserved acceptance of, and submission to, whatsoever has been revealed by their Pen; loyal and steadfast adherence to every clause of `Abdu'l-Bahá’s sacred Will…” (By-laws of the Declaration of Trust, Article II and Shoghi Effendi’s Bahá'í Administration, p.81)

Immediately after the death of Shoghi Effendi in 1957, Rúhíyyih Khánum, and those who followed her lead, interpolated the sacred word found in the Will and Testament of `Abdu'l-Bahá and other Bahá'í writings--even going so far as to say, “GOD CHANGED HIS MIND.” They not only perverted the word, but they violated the trust under which the temples, the writings, and the name itself were originally dedicated.

Now there is no going back for them. What is required is that every individual in his independent investigation of truth look deeply into the original Bahá'í Writings and not to simply accept the sweeping accusations that the false Bahá'í leadership makes against the Orthodox Bahá'í Faith. We, the Orthodox Bahá'ís, are accused of “causing division,” of being “covenant-breakers,” and of being an insignificant “splinter group.” However, if one looks with a dispassionate eye at the truth of what took place and investigates the actual history in light of what is revealed in the original writings of

Bahá'u'lláh,`Abdu'l-Bahá, and Shoghi Effendi, one will see who adheres to the Covenant of Bahá'u'lláh, whose claims are legitimate, and who is really breaking the Covenant.

The word 'Bahá'í' has scriptural meaning, and it is not necessarily what the largest number of people claiming allegiance to that name say it means. It means following the *entire teachings* of Bahá'u'lláh, including the authority invested in `Abdu'l-Bahá, and His establishment of the institution of the Guardianship with its promise of a continuing line of living Guardians. The original, unadulterated, and true Bahá'í Faith continues, along with that Guardianship, in the Orthodox Bahá'í Faith.

Go to the Orthodox Bahá'í website to see what really happened: www.orthodoxbahai.com

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True Bahá'í

A Dying Bahá'í Summarizes the Bahá'í View on the Afterlife

ʻAbdu'l-Bahá says dying is like a journey:

> "How does one look forward to the goal of any journey? With hope and with expectation. It is even so with the end of this earthly journey. In the next world, man will find himself freed from many of the disabilities under which he now suffers. Those who have passed on through death, have a sphere of their own. It is not removed from ours; their work, the work of the Kingdom, is ours; but it is sanctified from what we call 'time and place.' Time with us is measured by the sun. When there is no more sunrise, and no more sunset, that kind of time does not exist for man. Those who have ascended have different attributes from those who are still on earth, yet there is no real separation." (*'Abdu'l-Bahá in London,* pp. 95-97).

I am struck by the fact that I will apparently not be receiving rest or repose. I will be working in the Abhá Kingdom, but with no time and place. The workday seems too long. After all, the job of humanity is endless:

> "As the perfections of humanity are endless, man can also make progress in perfections after leaving this world" (`Abdu'l-Bahá, *Some Answered Questions*, p. 237)

There are three aspects to Reality: 1) the Divine Reality beyond human comprehension; 2) this world of physical reality; and 3) the realm of the Abhá Kingdom, an intermediary world that is totally concealed, yet is a real spiritual existence or world of spiritual reality.

> "The intermediary world of spiritual reality is often defined as the world of 'Command; namely the abode of the creative Divine Word commanding creation... it can be described as the Abhā Kingdom, the kingdom of the most Glorious Name. This is the abode of the souls after death where they meet each other, and enjoy the presence of the Manifestations of God" *Dea th and Dying in the Bahá'í Faith*, by Professor Moshe Sharon, Chair in Bahá'í Studies, The Hebrew University of Jerusalem).

To recapitulate, I am trying to understand a huge paradox on my hands; somehow there is no time and place, no bodies, but I am on a journey to it (as we all are) and will live in and work in it and "there" meet others including the Manifestations of God.

Bahá'u'lláh said all realms of existence, both the physical and spiritual, are God's creation. Bahá'u'lláh further asserted the Abhá Kingdom is necessary for the existence of creation and for the appearance of divinity in the world of being. This is the realm

of the divine attributes or "Names" of God, which reveal themselves completely in the Manifestations and are displayed in creation according to every thing's capacity.

It is surprising and refreshing that Bahá'í departs from Judaism, Christianity and Islam on the ideas of reward and punishment awaiting me as the outcome of my actions in this earthly life. All ideas of the joy of Paradise and the fire of Hell are completely absent from the Bahá'í Revelation except as a metaphorical attempt to describe nearness to God or remoteness from God in both this life and in the Abhá Kingdom. Therefore, death is a "messenger of joy…." (Bahá'u'lláh, *The Hidden Words of Bahá'u'lláh*, Arabic #32) It is like a bird's cage being broken so that the bird (soul) finds freedom (*See* `Abdu'l-Bahá, *Some Answered Questions*, p. 228).

In the Bahá'í view, physical life is not a preparation for spiritual existence, but it is a single continuum between the two poles of the physical and the spiritual; the two worlds are not separated from each other, but interwoven together. The only difference being that physical existence is bound by time while the Abhá Kingdom is eternal.

OldpicDeath does not bring a new body or new life; it is a continuation of this life. It is ONLY the soul ceasing to appear in a physical frame. The caterpillar sheds its earthbound body to transition to a beautiful creature of flight. The work my soul started here, the struggle of spiritual growth and cultivation, will continue on in the next life.

When my body dies, the real me will not. The real me is the soul, which is indestructible, which is the sum total of my personality. It's who I am. My soul ceases to shine its light on my body, so I must leave behind this flesh which has no identity. It never was me.

Just because my soul will live in the Abhá Kingdom does not mean I will have achieved angelic perfection. Heaven (close to God) for me will be the continuation of the good and pure actions I conducted here, and my hell (far from God) is the continuation of the immoral life that I conducted on earth. I will spare you the juicy details of my morality or lack thereof, and I can not even guess how an immoral life plays itself out in the spiritual world.

There is no true separation of the soul from the loved ones left behind even though to the earthly survivors it seems like a loss. In comparison to the eternity of the Abhá Kingdom my seeming separation from you will be momentary and we will all join together again in "no time at all".

In the meantime, it is clear from the Writings that there is something the living can do to help the departed. That is, to spiritually grow and cultivate:

- To pray and meditate with concentration;
- To reflect upon Scriptures;

- To fast; and (as `Abdu'l-Bahá abundantly demonstrated)
- to live a life of joyful selfless service, teaching, and kindness towards everyone.

Do those things in the name of the departed and you will help the departed souls who are no longer able to do these things for themselves.

Abdu'l-Bahá:

"'In prayer there is a mingling of station, a mingling of condition. Pray for them as they pray for you! When you do not know it, and are in a receptive attitude, they are able to make suggestions to you, if you are in difficulty. This sometimes happens in sleep but there is no phenomenal intercourse! That which seems like phenomenal intercourse has another explanation.' The questioner exclaimed; 'But I have heard a voice!' 'Abdu'l-Bahá said: 'Yes, that is possible; we hear voices clearly in dreams. It is not with the physical ear that you heard; the spirit of those that have passed on are freed from sense-life, and do not use physical means. It is not possible to put these great matters into human words; the language of man is the language of children, and man's explanation often leads astray.' "

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A Dying Bahá'í Summarizes the Bahá'í View on the Afterlife

‘Abdu’l-Bahá says dying is like a journey: “How does one look forward to the goal of any journey? With hope and with expectation. It is even so with the end of this earthly journey. In the next world, man will… Read more →

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`ABDU'L-BAHÁ FORETELLS
MASON REMEY'S
ACCESSION TO THE GUARDIANSHIP

A Tablet from `Abdu´l-Bahá, dated 3 May 1906, addressed to Mason Remey, included the following unique and highly significant statement whose momentous significance only became clear and its fulfilment realized more than a half-century later: (Star of the West, Vol V,No.19)

"Verily, I beseech God to make thee confirmed under all circumstances. Do not become despondent, neither be thou sad. **Ere long, thy Lord shall make thee a sign of guidance among mankind**"

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To what else but Mason Remey's future accession to the Guardianship of the Faith could such a statement refer? There is no record of `Abdu´l-Bahá making a similar statement to any other believer, a declaration that can be construed in no other light than `Abdu´l-Bahá's clear promise that Mason Remey would in the future become Guardian of the Cause of God.

Permit us to prove to you that Shoghi Effendi brought to fulfillment this promise of the Master and thereby faithfully assured the continuance of the Guardianship after his passing in complete conformity with the provisions of the Will and Testament of `Abdu´l-Bahá and inform you of the impelling reasons why, he had to obscure from the believers, the appointment of this successor "in his own life-time" as required by the terms of `Abdu´l-Bahá's Testament. Then, let us reveal to you how he veiled this appointment, even though openly made and announced, in such an ingenious way that the believers, upon his passing, some six years later erroneously expecting to find a testamentary document appointing a successor, and not finding one, tragically failed to perceive the manner in which he had. appointed his successor and came to the hasty conclusion that the Guardianship of the Faith had forever ended. Failing in this way to perceive the undeniable validity of Mason Remey's appointment and accession to the Guardianship, they accepted a man-made corrupted organization set up by their self-appointed and faithless leaders as a substitute for the divinely-conceived Administrative Order delineated in the sacred and immortal Testament of 'Abdu'l-Baha thus permanently precluding the establishment of the future World Order of Bahá'u'lláh in all of its perfection and glory.

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True Bahá'í

What goes around comes around: use of the Greatest Name effectively banned in Malaysia

In November, 2006, the heterodox Baha'is, those presently headquartered in Wilmette , Illinois, brought a legal action seeking to prevent the Orthodox Baha'is from using the Greatest Name, among other things. The Greatest Name is "Allah-u-Abha" (God is All-Glorious) and its variants, and is considered one of the most sacred names and symbols of the Baha'i Faith. After years of battle in the United States District Court and an appeal before the Seventh Circuit Court of Appeals, the Orthodox Baha'is finally prevailed in 2011.

Nearly 10 years since the Wilmette NSA took its legal action, there is another similar legal problem arising in Malaysia and this time it is the Malayasian government outlawing the use of "Allah" by anyone who is not a Muslim.

This effectively outlaws the use of the Greatest Name by Baha'is in Malaysia.

It is unfortunate that, in their zeal and fanaticism to try to prevent the Orthodox Baha'is from using the Greatest Name, they did not see that this very same zeal and fanaticism would soon be turned against them in the same way. Perhaps now the Baha'is will see the folly of their attempts to coerce religious faith against others. We can only pray that the fog of ignorance and prejudice might lift from their eyes.

http://www.bbc.co.uk/news/world-asia-24516181

http://www.thesundaily.my/news/930463

Jeffrey

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http://www.truebahai.com:80/centraldocs.html

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Central Documents:

Kitab-i-`Ahd (Book of Covenant) by Bahá'u'lláh

The Will and Testament of `Abdu´l-Bahá

The Dispensation of Bahá'u'lláh by Shoghi Effendi

Proclamation of Shoghi Effendi 9 January 1951

Proclamation of Mason Remey

Announcement to the Bahá'í World from the Third Guardian

The Tree of the Covenant by Joel B. Marangella, Third Guardian

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Contempt Motion by Wilmette NSA& Response by Orthodox Bahá'í Faith

Contempt Motion by Wilmette NSA
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The next hearing date is a status hearing on March 22, 2007 at 8:45AM before
the Honorable Amy J. St Eve in Courtroom 1241 in the
Everett McKinley Dirksen Federal Building, 219 South Dearborn Street, Chicago, Illinois.

Click Here for NSA Motion

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NEWS RELEASE

Wilmette Bahá'í Organization Threatens Minority Bahá'ís Through Court Action

The National Spiritual Assembly of the Bahá'ís of the United States (NSA), located in Wilmette, Illinois, has called upon the United States District Court for the Northern District of Illinois, Eastern Division to hold in contempt members of minority Bahá'í organizations (the Orthodox Bahá'í Faith and the Bahá'ís Under the Provisions of the Covenant--two separate and distinct entities) who, the NSA claims, are in violation of an injunction its predecessor obtained some 40 years ago against a rival Bahá'í body.

In legal documents provided to the court on December 6, 2006, the NSA claimed that members of the current minority Bahá'í groups are bound by the 1966 Judgment. While not providing any specifics with regard to how the minority bodies have harmed the majority body, the NSA contends that the websites of the smaller organizations are doing irreparable damage to the NSA.

The basic contention of the NSA is that the members of the minority groups are violating the NSA's alleged trademarks on the name "Bahá'í" and the religious symbol of the "Greatest Name", and it seeks from the court a ruling which would prohibit the minority members from using the alleged trademarks to the detriment of the NSA.

The NSA seeks to restrain both those individuals who at one time were even remotely associated with the enjoined rival Bahá'í body and any 'nonparty' members who have since developed different Bahá'í organizations.

Those members of the minority group who call themselves Orthodox Bahá'ís, to distinguish themselves from the members of the majority organization, state that the trademark by the Wilmette NSA on the "Greatest Name" is the equivalent of a Christian denomination trademarking the Cross and then saying that no other Christian congregation can use that symbol in their activities or in their contacts with others.

Additionally, Orthodox Bahá'ís maintain that the name "Bahá'í" is in the public domain and cannot be the exclusive property of one organization. They say that like the name "Christian" and "Muhammadan", which refer to followers of Christ and Muhammad respectively, the name "Bahá'í" refers to a follower of Bahá'u'lláh, who all Bahá'ís acknowledge as the latest Prophet from God.

For some 35 years the Orthodox Bahá'ís have been employing the name "Bahá'í" in their newspaper and magazine publicity and in the telephone Yellow Pages, and during that time the NSA has made no move to implement the provisions of the injunction that the majority organization is now using to seek contempt citations against members of the minority groups. Should the NSA be successful in its efforts to curtail their activities, Orthodox Bahá'ís contend that, for them, the First Amendment of the Constitution is no longer valid.

Motion by NSA:

NSA's Motion for Rule to Show Cause

Memorandum in Support of Motion

Exhibit List

Exhibit A - Judgment of 6-28-1966

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OBF's Response to Motion for Rule to Show Cause

Memorandum in Support of Response

Declaration Under Penalty of Perjury of Joel Bray Marangella

Declaration Under Penalty of Perjury of Jeffrey Alan Goldberg

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True Bahá'í

Court case

Contempt Motion by Wilmette NSA against Orthodox Bahá'í Faith:

Decision is final! NSA did not further appeal the Seventh Circuit Court of Appeals decision which affirmed trial court decision finding Orthodox Bahá'ís were not in contempt

All documents are in PDF format. If you cannot open the files, click here for free download of Acrobat Reader

[April 29, 2011] Personal Reflections on the United States NSA's Legal Attack Against the Guardian of the Bahá'í Faith

[Updated April 14, 2011]: The deadline for the NSA to file a petition for certorari with the United States Supreme Court was March 29th, but the NSA did not file anything with the Supreme Court. Therefore the decision of the Court of Appeals is final and this litigation, pending since November 2006, is now finally concluded.

[Updated December 30, 2010]: The Court of Appeals has denied the NSA's Petition for Rehearing on December 29, 2010. The deadline for filing a petition for certorari with the U.S. Supreme Court is 90 days. After that, the decision becomes final unless overturned by the Supreme Court.

[Updated December 9, 2010]: The Wilmette NSA has filed on December 7th with the Court of Appeals for the 7th Circuit a petition for rehearing asking the panel or the entire Court of Appeals to rehear the case. That petition is now pending.

Click here for Petition for Rehearing

[Updated December 5, 2010]): The Provisional National Bahá'í Council of the United States, the governing body over Orthodox Bahá'ís, issued the following statement today:

Orthodox Bahá'í Faith wins appeal before 7th Circuit Court of Appeals.

CHICAGO, IL-- After reviewing briefs and then hearing oral arguments on February 20, 2009, the Seventh Circuit Court of Appeals ruled, on November 23, 2010, to uphold the judgment previously handed down by the United States District Court. It was the ruling of the Honorable Amy J. St. Eve of April 23, 2008, after holding an evidentiary hearing January 7, 2008 in Chicago, Illinois, that the Orthodox Bahá'í Faith was found not guilty of contempt charges levied against it by the National Spiritual Assembly of the Bahá'ís of the United States (Wilmette NSA). The injunction that the Orthodox Bahá'í Faith was accused of violating would have prohibited it from using the name "Bahá'í", meaning a follower of Baha'u'llah (as the name Christian refers to one who follows Christ.)

In the ruling of the Seventh Circuit Court of Appeals, it found that the original judgment and ruling of Judge St. Eve to be sound and free of any legal error. It therefore upheld in its entirety the innocence of the Orthodox Bahá'í Faith in the contempt charges levied against it by the Wilmette NSA. Furthermore, the Appellate Court could not refute her written judgment in which she cited that key witnesses for the Orthodox Bahá'í Faith, Franklin D. Schlatter and Marilyn Meyer, gave "credible testimony" that the organization was not formed with the intention of violating the 1966 Judgment.

The Court of Appeals affirmed that the Orthodox Bahá'ís were not legally identified with the NSA under Mason Remey and therefore the Orthodox Bahá'í Faith is not bound by the 1966 Judgment. The original injunction was issued over forty years ago to that now-extinct rival body to the Wilmette NSA. In the judgment handed down by Judge St. Eve, she wrote: "[T]he chain of succession lacks a link."

"The Council is pleased that the Court of Appeals upheld the sound decision of Judge St. Eve. We the Orthodox Baha'is of the United States, as fellow believers in the Faith of Baha'u'llah, differ with the Wilmette NSA only in that we believe Shoghi Effendi did not fail in his duty to appoint a successor during his lifetime," said Jeffrey Goldberg, the Secretary of the Provisional National Bahá'í Council for the Orthodox Bahá'ís (PNBC).

The Wilmette NSA, a national branch of the world organization with over 6 million members, brought the legal action against the PNBC, whose membership, in contrast, numbers about 50 in the United States, many of whom are lifelong believers.

As a result of the Appellate Court upholding the original findings of Judge St Eve, assuming it becomes final, there is no legal impediment to the Orthodox Bahá'í Faith's use of the name "Bahá'í" in identifying itself and it may continue to teach its belief in the continuing Guardianship of the Faith of Baha'u'llah, a teaching in direct opposition to that taught by the NSA group. The Orthodox Baha'i Faith recognizes Joel B. Marangella as the rightful living Guardian of the Bahá'í Faith.

Also named in the case was the Bahá'í Publishers Under the Provision of the Covenant, a completely separate organization from either of the other parties. They too were originally found not guilty and this judgment was also upheld.

The complete opinion of the Court can be found on the internet:
http://www.truebahai.com/court_case.html

[Updated November 24, 2010]: The Court of Appeals for the Seventh Circuit issued its decision yesterday affirming Judge St. Eve's opinion that the Orthodox Bahá'ís were not legally identified with the NSA under Mason Remey and therefore the OBF is not bound by the 1966 Judgment.

The opinion is available from the Court here:

http://www.ca7.uscourts.gov/fdocs/docs.fwx?caseno=08-2306&submit=showdkt&yr=08&num=2306

Here is a breaking news article:

http://www.chicagobreakingnews.com/2010/11/judge-bahai-believers-can-call-themselves-bahai.html

[Updated 18 May 2009]: The action by the NSA finally gets the attention of the press. Click here for information about the Chicago Tribune's article about the action pending in the Court of Appeals for the Seventh Circuit in Chicago, Illinois. The appeal was brought by the National Spiritual Assembly of the Bahá'ís of the United States (NSA), located in Wilmette, Illinois, after it lost its contempt motion against members of the Orthodox Bahá'í Faith

[Revised 28 February 2009] The parties are awaiting the decision of the Court of Appeals for the Seventh Circuit in Chicago, Illinois in the appeal brought by the National Spiritual Assembly of the Bahá'ís of the United States (NSA), located in Wilmette, Illinois, after it lost its contempt motion against members of the Orthodox Bahá'í Faith and the Bahá'ís Under the Provisions of the Covenant, which are two separate and distinct entities.

The NSA had called upon the United States District Court for the Northern District of Illinois, Eastern Division to hold in contempt members of both minority Bahá'í organizations who, the NSA claimed, were in violation of an injunction its predecessor obtained some 40 years ago against a rival Bahá'í body (the NSA loyal to Mason Remey).

In legal documents provided to the court on December 6, 2006, the NSA claimed that members of the current minority Bahá'í groups, although not parties to the case brought against the NSA loyal to Mason Remey, nevertheless are bound by the 1966 Judgment. While not providing any specifics with regard to how the minority bodies have harmed the majority body, the NSA contended that the websites (including this one) of the smaller organizations were doing irreparable damage to the NSA.

The basic contention of the NSA was that the members of the minority groups were violating the NSA's alleged trademarks on the name "Bahá'í" and the religious symbol of the "Greatest Name", and it sought from the court a ruling which would prohibit the minority members from using the alleged trademarks to the detriment of the NSA.

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Additionally, Orthodox Bahá'ís maintain that the name "Bahá'í" is in the public domain and cannot be the exclusive property of one organization. They say that like the name "Christian" and "Muhammadan", which refer to followers of Christ and Muhammad respectively, the name "Bahá'í" refers to a follower of Bahá'u'lláh, who all Bahá'ís acknowledge as the latest Prophet from God.

For some 35 years the Orthodox Bahá'ís have been employing the name "Bahá'í" in their newspaper and magazine publicity and in the telephone Yellow Pages, and during that time the NSA has made no move to implement the provisions of the injunction that the majority organization is now using to seek contempt citations against members of the minority groups. Should the NSA be successful in its efforts to curtail their activities, Orthodox Bahá'ís contend that, for them, the First Amendment of the Constitution is no longer valid.

The NSA on 23 May 2008 filed an appeal to the United States Court of Appeals for the Chicago Trial January 7, 2008 005 Seventh Circuit of a ruling that the Orthodox Bahá'ís were not in contempt of a injunction entered in 1966 against the NSA loyal to Mason Remey."[T]he chain of successorship lacks a link," wrote the Honorable Amy J. St Eve, United States District Court Judge,in her Judgment in favor of the Orthodox Bahá'í Faith and the Bahá'í Publishers Under the Provisions of the Covenant. The Court ruled on 23 April 2008 after holding an evidentiary hearing on 7 January 2008 in Chicago, Illinois on the contempt motion brought by the NSA. In her decision, the Court stated that: "*the vast weight of the record (including credible testimony) reflects that there was a significant doctrinal rift on a critical tenet of each group's faith, and that the PNBC's membership varied materially from that of the NSA-UHG. The record further reflects a demonstrable lack of intent to violate the injunction, and that the PNBC was not created to avoid the effect of the injunction. Simply put, there is no substantial continuity between the NSA-UHG and the PNBC, and, as a result, Mr. Schlatter, Mr. Marangella, and the PNBC have not violated the injunction.*"

The appellate case had been fully briefed when the parties argued in Chicago Illinois on 20 February 2009 before a panel of Judges of the Court of Appeals: the Honorable Daniel A. Manion, the Honorable William J. Bauer, and the Honorable Diane S. Sykes.

Appearing on behalf of the Orthodox Bahá'ís was James McClymonds, a New York attorney who is the grandson of A.S. Petzoldt, the chairman of the NSA under the Hereditary Guardianship (under Mason Remey) and whose deposition was taken by the NSA in the original case. James was a small child when his grandfather expressed the wish that someone would one day come forward to overturn the outrageous judgment that the Wilmette NSA had obtained against Remey's NSA.

The appellate briefs and a recording of the oral argument held on 20 February 2009 are available on the web site of the Court of Appeals of the Seventh Circuit in Chicago Illinois:

Appellate Briefs: http://www.ca7.uscourts.gov/briefs.htm Enter the Year = "08" and the Case Number = "2306" Then click "List Cases", then click the Case Number for a listing of the briefs in PDF format.

Article on the Oral Argument with Transcribed Portion of NSA Argument

Click Here for Oral Argument Recording.

Trial Court Documents Chicago Trial January 7, 2008 003

Click here for courtroom art images of the hearing

Click Here for Judge's Opinion

Click Here for Judgment

NSA Testimony Reveals True Reasons for Court Action

Click Here for NSA Motion

Click Here for OBF Response

Click Here for the NSA's Reply to the OBF's Response

Click Here for the OBF's Sur-Reply to the NSA's Reply

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*Redacted Pursuant to Protective Order

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NSA's Post-Hearing Brief

OBF's Responsive Post-Hearing Brief

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KITÁB-I-'AHD
(Book of the Covenant)

Although the Realm of Glory hath none of the vanities of the world, yet within the treasury of trust and resignation We have bequeathed to Our heirs an excellent and priceless heritage. Earthly treasures We have not bequeathed, nor have We added such cares as they entail. By God! In earthly riches fear is hidden and peril is concealed. Consider ye and call to mind that which the All-Merciful hath revealed in the Qur'án: 'Woe betide every slanderer and defamer, him that layeth up riches and counteth them.'[1] Fleeting are the riches of the world; all that perisheth and changeth is not, and hath never been, worthy of attention, except to a recognized measure. [1 Qur'án 104:1-2.]

The aim of this Wronged One in sustaining woes and tribulations, in revealing the Holy Verses and in demonstrating proofs hath been naught but to quench the flame of hate and enmity, that the horizon of the hearts of men may be illumined with the light of concord and attain real peace and tranquillity. From the dawning-place of the divine Tablet the day-star of this utterance shineth resplendent, and it behoveth everyone to fix his gaze upon it: We exhort you, O peoples of the world, to observe that which will elevate your station. Hold fast to the fear of God and firmly adhere to what is right. Verily I say, the tongue is for mentioning what is good, defile it not with unseemly talk. God hath forgiven what is past. Henceforward everyone should utter that which is meet and seemly, and should refrain from slander, abuse and whatever causeth sadness in men. Lofty is the station of man! Not long ago this exalted Word streamed forth from the treasury of Our Pen of Glory: Great and blessed is this Day -- the Day in which all that lay latent in man hath been and will be made manifest. Lofty is the station of man, were he to hold fast to righteousness and truth and to remain firm and steadfast in the Cause. In the eyes of the All-Merciful a true man appeareth even as a firmament; its sun and moon are his sight and hearing, and his shining and resplendent character its stars. His is the loftiest station, and his influence educateth the world of being.

Every receptive soul who hath in this Day inhaled the fragrance of His garment and hath, with a pure heart, set his face towards the all-glorious Horizon is reckoned among the people of Bahá in the Crimson Book. Grasp ye, in My Name, the chalice of My loving-kindness, drink then your fill in My glorious and wondrous remembrance.

O ye that dwell on earth! The religion of God is for love and unity; make it not the cause of enmity or dissension. In the eyes of men of insight and the beholders of the Most Sublime Vision, whatsoever are the effective means for safeguarding and promoting the happiness and welfare of the children of men have already been revealed by the Pen of Glory. But the foolish ones of the earth, being nurtured in evil passions and desires, have remained heedless of the consummate wisdom of Him Who is, in truth, the All-Wise, while their words and deeds are prompted by idle fancies and vain imaginings.

O ye the loved ones and the trustees of God! Kings are the manifestations of the power, and the daysprings of the might and riches, of God. Pray ye on their behalf. He hath invested them with the rulership of the earth and hath singled out the hearts of men as His Own domain.

Conflict and contention are categorically forbidden in His Book. This is a decree of God in this Most Great Revelation. It is divinely preserved from annulment and is invested by Him with the splendour of His confirmation. Verily He is the All-Knowing, the All-Wise.

It is incumbent upon everyone to aid those daysprings of authority and sources of command who are adorned with the ornament of equity and justice. Blessed are the rulers and the learned among the people of Bahá. They are My trustees among My servants and the manifestations of My commandments amidst My people. Upon them rest My glory, My blessings and My grace which have pervaded the world of being. In this connection the utterances revealed in the Kitáb-i-Aqdas are such that from the horizon of their words the light of divine grace shineth luminous and resplendent.

O ye My Branches! A mighty force, a consummate power lieth concealed in the world of being. Fix your gaze upon it and upon its unifying influence, and not upon the differences which appear from it.

The Will of the divine Testator is this: It is incumbent upon the Aghsán, the Afnán and My Kindred to turn, one and all, their faces towards the Most Mighty Branch. Consider that which We have revealed in Our Most Holy Book: 'When the ocean of My presence hath ebbed and the Book of My Revelation is ended, turn your faces toward Him Whom God hath purposed, Who hath branched from this Ancient Root.' The object of this sacred verse is none other except the Most Mighty Branch [`Abdu´l-Bahá]. Thus have We graciously revealed unto you Our potent Will, and I am verily the Gracious, the All-Powerful. Verily God hath ordained the station of the Greater Branch [Muhammad Ali] to be beneath that of the Most Great Branch [`Abdu´l-Bahá]. He is in truth the Ordainer, the All-Wise. We have chosen 'the Greater' after 'the Most Great', as decreed by Him Who is the All-Knowing, the All-Informed.

It is enjoined upon everyone to manifest love towards the Aghsán, but God hath not granted them any right to the property of others.

O ye My Aghsán, My Afnán and My Kindred! We exhort you to fear God, to perform praiseworthy deeds and to do that which is meet and seemly and serveth to exalt your station. Verily I say, fear of God is the greatest commander that can render the Cause of God victorious, and the hosts which best befit this commander have ever been and are an upright character and pure and goodly deeds.

Say: O servants! Let not the means of order be made the cause of confusion and the instrument of union an occasion for discord. We fain would hope that the people of Bahá may be guided by the blessed words: 'Say: all things are of God.' This exalted utterance is like unto water for quenching the fire of hate and enmity which smouldereth within the hearts and breasts of men. By this single utterance contending peoples and kindreds will attain the light of true unity. Verily He speaketh the truth and leadeth the way. He is the All-Powerful, the Exalted, the Gracious.

It is incumbent upon everyone to show courtesy to, and have regard for the Aghsán, that thereby the Cause of God may be glorified and His Word exalted. This injunction hath time and again been mentioned and recorded in the Holy Writ. Well is it with him who is enabled to achieve that which the Ordainer, the Ancient of Days hath prescribed for him. Ye are bidden moreover to respect the

members of the Holy Household, the Afnán and the kindred. We further admonish you to serve all nations and to strive for the betterment of the world.

That which is conducive to the regeneration of the world and the salvation of the peoples and kindreds of the earth hath been sent down from the heaven of the utterance of Him Who is the Desire of the world. Give ye a hearing ear to the counsels of the Pen of Glory. Better is this for you than all that is on the earth. Unto this beareth witness My glorious and wondrous Book.

Bahá'u'lláh, Tablets of Bahá'u'lláh, pp. 217-225

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http://www.truebahai.com:80/docs/Master-foretells.html

A Tablet from `Abdu´l-Bahá, dated 3 May 1906, addressed to Mason Remey, included the following unique and highly significant statement whose momentous significance only became clear and its fulfilment realized more than a half-century later: (Star of the West, Vol V,No.19)

"Verily, I beseech God to make thee confirmed under all circumstances. Do not become despondent, neither be thou sad. **Ere long, thy Lord shall make thee a sign of guidance among mankind**"

To what else but Mason Remey's future accession to the Guardianship of the Faith could such a statement refer? There is no record of `Abdu´l-Bahá making a similar statement to any other believer, a declaration that can be construed in no other light than `Abdu´l-Bahá's clear promise that Mason Remey would in the future become Guardian of the Cause of God.

Permit us to prove to you that Shoghi Effendi brought to fulfillment this promise of the Master and thereby faithfully assured the continuance of the Guardianship after his passing in complete conformity with the provisions of the Will and Testament of `Abdu´l-Bahá and inform you of the impelling reasons why, he had to obscure from the believers, the appointment of this successor "in his own life-time" as required by the terms of `Abdu´l-Bahá's Testament. Then, let us reveal to you how he veiled this appointment, even though openly made and announced, in such an ingenious way that the believers, upon his passing, some six years later erroneously expecting to find a testamentary document appointing a successor, and not finding one, tragically failed to perceive the manner in which he had. appointed his successor and came to the hasty conclusion that the Guardianship of the Faith had forever ended. Failing in this way to perceive the undeniable validity of Mason Remey's appointment and accession to the Guardianship, they accepted a man-made corrupted organization set up by their self-appointed and faithless leaders as a substitute for the divinely-conceived Administrative Order delineated in the sacred and immortal Testament of 'Abdu'l-Baha thus permanently precluding the establishment of the future World Order of Bahá'u'lláh in all of its perfection and glory.

For information:

National Bahá'í Council

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http://www.truebahai.com:80/docs/abdul-baha-race-unity.html

all are human beings

God has created the world as one -- the boundaries are marked out by man. God has not divided the lands, but each man has his house and meadow; horses and dogs do not divide the fields into parts. That is why Baha'u'llah says: "Let not a man glory in that he loves his country, but that he loves his kind." All are of one family, one race; all are human beings. Differences as to the partition of lands should not be the cause of separation among the people.

One of the great reasons of separation is colour. Look how this prejudice has power in America, for instance. See how they hate one another! Animals do not quarrel because of their colour! Surely man who is so much higher in creation, should not be lower than the animals. Think over this. What ignorance exists! White doves do not quarrel with blue doves because of their colour, but white men fight with dark-coloured men. This racial prejudice is the worst of all.

The Old Testament says that God created man like unto His own image; in the Qur'an it says: "There is no difference in the Creation of God!" Think well, God has created all, cares for all, and all are under His protection. The policy of God is better than our policy. We are not as wise as God!

`Abdu´l-Bahá, `Abdu´l-Bahá in London, p. 55

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color is of the least importance

Today I am most happy, for I see here a gathering of the servants of God. I see the white and colored people together. In the estimation of God there is no distinction of color; all are one in the color and beauty of servitude to him. Color is not important; the heart is all-important. It matters not what the exterior may be if the heart be pure and white within. God does not behold differences of hue and complexion; He looks at the hearts. He whose morals and virtues are praiseworthy is preferred in the presence of God; he who is devoted to the Kingdom is most beloved. In the realm of genesis and creation the question of color is of least importance.

The mineral kingdom abounds with many-colored substances and compositions but we find no strife among them on that account. In the kingdom of the plant and vegetable, distinct and variegated hues exist but the fruit and flowers are not in conflict for that reason. Nay, rather, the very fact that there is difference and variety lends a charm to the garden. If all were of the same color the effect would be monotonous and depressing. When you enter a rose-garden the wealth of color and variety of floral forms spread before you a picture of wonder and beauty. The world of humanity is like a garden and the various races are the flowers which constitute its adornment and decoration. In the animal kingdom also we find variety of color. See how the doves differ in beauty yet they live together in perfect peace, and love each other. They do not make difference of color a cause of discord and strife. They view each other as the same species and kind. They know they are one in kind. Often a white dove soars aloft with a black one. Throughout the animal kingdom we do not find the creatures separated because of color. They recognize unity of species and oneness of kind. If we do not find color distinction drawn in a kingdom of lower intelligence and reason, how

can it be justified among human beings, especially when we know that all have come from the same source and belong to the same household? In origin and intention of creation mankind is one. Distinctions of race and color have arisen afterward.

Therefore today I am exceedingly glad that both white and colored people have gathered here and I hope the time will come when they shall live together in the utmost peace, unity and friendship. I wish to say one thing of importance to both in order that the white race may be just and kind to the colored and that the colored race may in turn be grateful and appreciative toward the white. The great proclamation of liberty and emancipation from slavery was made upon this continent. A long bloody war was fought by white men for the sake of colored people. These white men forfeited their possessions and sacrificed their lives by thousands in order that colored men might be freed from bondage. The colored population of the United States of America are possibly not fully informed of the wide-reaching effect of this freedom and emancipation upon their colored brethren in Asia and Africa where even more terrible conditions of slavery existed. Influenced and impelled by the example of the United States, the European powers proclaimed universal liberty to the colored race and slavery ceased to exist. This effort and accomplishment by the white nations should never be lost sight of. Both races should rejoice in gratitude, for the institution of liberty and equality here became the cause of liberating your fellow-beings elsewhere. The colored people of this country are especially fortunate, for, praise be to God! conditions here are so much higher than in the East and comparatively few differences exist in the possibility of equal attainments with the white race. May both develop toward the highest degree of equality and altruism. May you be drawn together in friendship and may extraordinary development make brotherhood a reality and truth. I pray in your behalf that there shall be no name other than that of humanity among you. For instance we say "a flock of doves," without mention or distinction as to white or black; we apply the name "horse," "deer," "gazelle" to other creatures, referring to species and not to their variance in color. It is my hope that through love and fellowship we may advance to such a degree of mutual recognition and estimate, that the oneness of the human world may be realized in each and all present in this meeting.

Therefore strive earnestly and put forth your greatest endeavor toward the accomplishment of this fellowship and the cementing of this bond of brotherhood between you. Such an attainment is not possible without will and effort on the part of each; from one, expressions of gratitude and appreciation; from the other kindliness and recognition of equality. Each one should endeavor to develop and assist the other toward mutual advancement. This is possible only by conjoining of effort and inclination. Love and unity will be fostered between you, thereby bringing about the oneness of mankind. For the accomplishment of unity between the colored and whites will be an assurance of the world's peace. Then racial prejudice, national prejudice, limited patriotism and religious bias will pass away and remain no longer. I am pleased to see you at this gathering, white and dark, and I praise God that I have had this opportunity of seeing you loving each other, for this is the means of the glory of humanity. This is the means of the good-pleasure of God and of eternal bliss in His kingdom. Therefore I pray in your behalf that you may attain to the fullest degree of love and that the day may come when all differences between you may disappear.

`Abdu´l-Bahá, Bahá'í World Faith, pp. 267-270 [note: the phrase "colored people" was in common use during the time of `Abdu´l-Bahá]

gather together these two races

You have written that there were several meetings of joy and happiness, one for white and another for colored people. Praise be to God! As both races are under the protection of the All-Knowing God, therefore the lamps of unity must be lighted in such a manner in these meetings that no distinction be perceived between the white and colored. Colors are phenomenal, but the realities of men are essence. When there exists unity of the essence what power has the phenomenal? When the light of reality is shining what power has the darkness of the unreal? If it be possible, gather together these two races, black and white, into one Assembly, and put such love into their hearts that they shall not only unite but even intermarry. Be sure that the result of this will abolish differences and disputes between black and white. Moreover, by the Will of God, may it be so. This is a great service to humanity.

`Abdu´l-Bahá, Bahá'í World Faith, p. 359 [note: the phrase "colored people" was in common use during the time of `Abdu´l-Bahá]

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is not all humanity one race?

Consider the creation of the infinite universe. This globe of ours is one of the smallest planets. Those stupendous bodies revolving in yonder immeasurable space, the infinite blue canopy of God, are many times greater than our small earth. To our eyes this globe appears spacious; yet when we look upon it with divine eyes, it is reduced to the tiniest atom. This small planet is not worthy of division. Is it not one home, one native land? Is not all humanity one race? Creationally there is no difference whatsoever between the peoples.

How short-sighted we would be should we try to divide a room into the eastern and western corners. The geographical division of this world is an exact parallel. Through our ignorance and lack of viewpoint we divide this common home, we divide the members of this family into various races, we divide religion into different sects and then with those suppositional division we wage war against one another; we shed one another's blood and we pillage one another's possessions. Is not this unpardonable ignorance? Is this not the height of injustice? Were we just and could we observe without prejudice we would realize that there are no fundamental differences. For the last six thousand years there have been wars and contentions between the various nations and in every age we have had some great culminating catastrophe.

`Abdu´l-Bahá, Divine Philosophy, p. 178

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prejudices have caused the world's sickness

All prejudices, whether of religion, race, politics or nation, must be renounced, for these prejudices have caused the world's sickness. It is a grave malady which, unless arrested, is capable of causing the destruction of the whole human race. Every ruinous war, with its terrible bloodshed and misery, has been caused by one or other of these prejudices.

The deplorable wars going on in these days are caused by the fanatical religious hatred of one people for another, or the prejudices of race or colour.

`Abdu´l-Bahá, Paris Talks, p. 146

God has not created men that they should destroy one another

Concerning the prejudice of race: it is an illusion, a superstition pure and simple! For God created us all of one race. There were no differences in the beginning, for we are all descendants of Adam. In the beginning, also, there were no limits and boundaries between the different lands; no part of the earth belonged more to one people than to another. In the sight of God there is no difference between the various races. Why should man invent such a prejudice? How can we uphold war caused by an illusion?

God has not created men that they should destroy one another. All races, tribes, sects and classes share equally in the Bounty of their Heavenly Father.

The only difference lies in the degree of faithfulness, of obedience to the laws of God. There are some who are as lighted torches, there are others who shine as stars in the sky of humanity. The lovers of mankind, these are the superior men, of whatever nation, creed, or colour they may be. For it is they to whom God will say these blessed words, 'Well done, My good and faithful servants'. In that day He will not ask, 'Are you English, French, or perhaps Persian? Do you come from the East, or from the West?'

The only division that is real is this: There are heavenly men and earthly men; self-sacrificing servants of humanity in the love of the Most High, bringing harmony and unity, teaching peace and goodwill to men. On the other hand there are those selfish men, haters of their brethren, in whose hearts prejudice has replaced loving kindness, and whose influence breeds discord and strife.

To which race or to which colour belong these two divisions of men, to the White, to the Yellow, to the Black, to the East or to the West, to the North or to the South? If these are God's divisions, why should we invent others? Political prejudice is equally mischievous, it is one of the greatest causes of bitter strife amongst the children of men. There are people who find pleasure in breeding discord, who constantly endeavour to goad their country into making war upon other nations -- and why? They think to advantage their own country to the detriment of all others. They send armies to harass and destroy the land, in order to become famous in the world, for the joy of conquest. That it may be said: 'Such a country has defeated another, and brought it under the yoke of their stronger, more superior rule'. This victory, bought at the price of much bloodshed, is not lasting! The conqueror shall one day be conquered; and the vanquished ones victorious! Remember the history of the past: did not France conquer Germany more than once -- then did not the German nation overcome France?

We learn also that France conquered England; then was the English nation victorious over France!

These glorious conquests are so ephemeral! Why attach so great importance to them and to their fame, as to be willing to shed the blood of the people for their attainment? Is any victory worth the inevitable train of evils consequent upon human slaughter, the grief and sorrow and ruin which must overwhelm so many homes of both nations? For it is not possible that one country alone should suffer.

Oh! why will man, the disobedient child of God, who should be an example of the power of the spiritual law, turn his face away from the Divine Teaching and put all his effort into destruction and war?

My hope is that in this enlightened century the Divine Light of love will shed its radiance over the whole world, seeking out the responsive heart's intelligence of every human being; that the light of the Sun of Truth will lead politicians to shake off all the claims of prejudice and superstition, and with freed minds to follow the Policy of God: for Divine Politics are mighty, man's politics are feeble! God has created all the world, and bestows His Divine Bounty upon every creature.

Are we not the servants of God? Shall we neglect to follow our Master's Example, and ignore His Commands?

`Abdu´l-Bahá, Paris Talks, pp. 148-150

Return to World Peace and Unity



http://www.truebahai.com:80/docs/abdul-baha-universal-peace.html

O ye esteemed ones who are pioneers among the well-wishers of the world of humanity!

The letters which ye sent during the war were not received, but a letter dated February 11th, 1916, has just come to hand, and immediately an answer is being written. Your intention deserves a thousand praises, because you are serving the world of humanity, and this is conducive to the happiness and welfare of all. This recent war has proved to the world and the people that war is destruction while universal peace is construction; war is death while peace is life; war is rapacity and bloodthirstiness while peace is beneficence and humaneness; war is an appurtenance of the world of nature while peace is of the foundation of the religion of God; war is darkness upon darkness while peace is heavenly light; war is the destroyer of the edifice of mankind while peace is the everlasting life of the world of humanity; war is like a devouring wolf while peace is like the angels of heaven; war is the struggle for existence while peace is mutual aid and co-operation among the peoples of the world and the cause of the good-pleasure of the True One in the heavenly realm.

There is not one soul whose conscience does not testify that in this day there is no more important matter in the world than that of universal peace. Every just one bears witness to this and adores that esteemed Assembly because its aim is that this darkness may be changed into light, this bloodthirstiness into kindness, this torment into bliss, this hardship into ease and this enmity and hatred into fellowship and love. Therefore, the effort of those esteemed souls is worthy of praise and commendation.

But the wise souls who are aware of the essential relationships emanating from the realities of things consider that one single matter cannot, by itself, influence the human reality as it ought and should, for until the minds of men become united, no important matter can be accomplished. At present universal peace is a matter of great importance, but unity of conscience is essential, so that the foundation of this matter may become secure, its establishment firm and its edifice strong.

Therefore Bahá'u'lláh, fifty years ago, expounded this question of universal peace at a time when He was confined in the fortress of 'Akká and was wronged and imprisoned. He wrote about this important matter of universal peace to all the great sovereigns of the world, and established it among His friends in the orient. The horizon of the east was in utter darkness, nations displayed the utmost hatred and enmity towards each other, religions thirsted for each other's blood, and it was darkness upon darkness. At such a time Bahá'u'lláh shone forth like the sun from the horizon of the east and illumined Persia with the lights of these teachings.

Among His teachings was the declaration of universal peace. People of different nations, religions and sects who followed Him came together to such an extent that remarkable gatherings were instituted consisting of the various nations and religions of the east. Every soul who entered these gatherings saw but one nation, one teaching, one pathway, one order, for the teachings of Bahá'u'lláh were not limited to the establishment of universal peace. They embraced many teachings which supplemented and supported that of universal peace.

Among these teachings was the independent investigation of reality so that the world of humanity may be saved from the darkness of imitation and attain to the truth; may tear off and cast away this ragged and outgrown garment of a thousand years ago and may put on the robe woven in the utmost purity and holiness in the loom of reality. As reality is one and cannot admit of multiplicity, therefore different opinions must ultimately become fused into one.

And among the teachings of Bahá'u'lláh is the oneness of the world of humanity; that all human beings are the sheep of God and He is the kind Shepherd. This Shepherd is kind to all the sheep, because He created them all, trained them, provided for them and protected them. There is no doubt that the Shepherd is kind to all the sheep and should there be among these sheep ignorant ones, they must be educated; if there be children, they must be trained until they reach maturity; if there be sick ones, they must be cured. There must be no hatred and enmity, for as by a kind physician these ignorant, sick ones should be treated.

And among the teachings of Bahá'u'lláh is that religion must be the cause of fellowship and love. If it becomes the cause of estrangement then it is not needed, for religion is like a remedy; if it aggravates the disease then it becomes unnecessary.

And among the teachings of Bahá'u'lláh is that religion must be in conformity with science and reason, so that it may influence the hearts of men. The foundation must be solid and must not consist of imitations.

And among the teachings of Bahá'u'lláh is that religious, racial, political, economic and patriotic prejudices destroy the edifice of humanity. As long as these prejudices prevail, the world of humanity will not have rest. For a period of 6,000 years history informs us about the world of humanity. During these 6,000 years the world of humanity has not been free from war, strife, murder and bloodthirstiness. In every period war has been waged in one country or another and that war was due to either religious prejudice, racial prejudice, political prejudice or patriotic prejudice. It has therefore been ascertained and proved that all prejudices are destructive of the human edifice. As long as these prejudices persist, the struggle for existence must remain dominant, and bloodthirstiness and rapacity continue. Therefore, even as was the case in the past, the world of humanity cannot be saved from the darkness of nature and cannot attain illumination except through the abandonment of prejudices and the acquisition of the morals of the Kingdom.

If this prejudice and enmity are on account of religion consider that religion should be the cause of fellowship, otherwise it is fruitless. And if this prejudice be the prejudice of nationality consider that all mankind are of one nation; all have sprung from the tree of Adam, and Adam is the root of the tree. That tree is one and all these nations are like branches, while the individuals of humanity are like leaves, blossoms and fruits thereof. Then the establishment of various nations and the consequent shedding of blood and destruction of the edifice of humanity result from human ignorance and selfish motives.

As to the patriotic prejudice, this is also due to absolute ignorance, for the surface of the earth is one native land. Every one can live in any spot on the terrestrial globe. Therefore all the world is man's birthplace. These boundaries and outlets have been devised by man. In the creation, such boundaries and outlets were not assigned. Europe is one continent, Asia is one continent, Africa is

one continent, Australia is one continent, but some of the souls, from personal motives and selfish interests, have divided each one of these continents and considered a certain part as their own country. God has set up no frontier between France and Germany; they are continuous. Yea, in the first centuries, selfish souls, for the promotion of their own interests, have assigned boundaries and outlets and have, day by day, attached more importance to these, until this led to intense enmity, bloodshed and rapacity in subsequent centuries. In the same way this will continue indefinitely, and if this conception of patriotism remains limited within a certain circle, it will be the primary cause of the world's destruction. No wise and just person will acknowledge these imaginary distinctions. Every limited area which we call our native country we regard as our motherland, whereas the terrestrial globe is the motherland of all, and not any restricted area. In short, for a few days we live on this earth and eventually we are buried in it, it is our eternal tomb. Is it worth while that we should engage in bloodshed and tear one another to pieces for this eternal tomb? Nay, far from it, neither is God pleased with such conduct nor would any sane man approve of it.

Consider! The blessed animals engage in no patriotic quarrels. They are in the utmost fellowship with one another and live together in harmony. For example, if a dove from the east and a dove from the west, a dove from the north and a dove from the south chance to arrive, at the same time, in one spot, they immediately associate in harmony. So is it with all the blessed animals and birds. But the ferocious animals, as soon as they meet, attack and fight with each other, tear each other to pieces and it is impossible for them to live peaceably together in one spot. They are all unsociable and fierce, savage and combative fighters.

Regarding the economic prejudice, it is apparent that whenever the ties between nations become strengthened and the exchange of commodities accelerated, and any economic principle is established in one country, it will ultimately affect the other countries and universal benefits will result. Then why this prejudice?

As to the political prejudice, the policy of God must be followed and it is indisputable that the policy of God is greater than human policy. We must follow the Divine policy and that applies alike to all individuals. He treats all individuals alike: no distinction is made, and that is the foundation of the Divine Religions.

And among the teachings of Bahá'u'lláh is the origination of one language that may be spread universally among the people. This teaching was revealed from the pen of Bahá'u'lláh in order that this universal language may eliminate misunderstandings from among mankind.

And among the teachings of Bahá'u'lláh is the equality of women and men. The world of humanity has two wings -- one is women and the other men. Not until both wings are equally developed can the bird fly. Should one wing remain weak, flight is impossible. Not until the world of women becomes equal to the world of men in the acquisition of virtues and perfections, can success and prosperity be attained as they ought to be.

And among the teachings of Bahá'u'lláh is voluntary sharing of one's property with others among mankind. This voluntary sharing is greater than equality, and consists in this, that man should not prefer himself to others, but rather should sacrifice his life and property for others. But this should not be introduced by coercion so that it becomes a law and man is compelled to follow it. Nay,

rather, man should voluntarily and of his own choice sacrifice his property and life for others, and spend willingly for the poor, just as is done in Persia among the Bahá'ís.

And among the teachings of Bahá'u'lláh is man's freedom, that through the ideal Power he should be free and emancipated from the captivity of the world of nature; for as long as man is captive to nature he is a ferocious animal, as the struggle for existence is one of the exigencies of the world of nature. This matter of the struggle for existence is the fountain-head of all calamities and is the supreme affliction.

And among the teachings of Bahá'u'lláh is that religion is a mighty bulwark. If the edifice of religion shakes and totters, commotion and chaos will ensue and the order of things will be utterly upset, for in the world of mankind there are two safeguards that protect man from wrongdoing. One is the law which punishes the criminal; but the law prevents only the manifest crime and not the concealed sin; whereas the ideal safeguard, namely, the religion of God, prevents both the manifest and the concealed crime, trains man, educates morals, compels the adoption of virtues and is the all-inclusive power which guarantees the felicity of the world of mankind. But by religion is meant that which is ascertained by investigation and not that which is based on mere imitation, the foundations of Divine Religions and not human imitations.

And among the teachings of Bahá'u'lláh is that although material civilization is one of the means for the progress of the world of mankind, yet until it becomes combined with Divine civilization, the desired result, which is the felicity of mankind, will not be attained. Consider! These battleships that reduce a city to ruins within the space of an hour are the result of material civilization; likewise the Krupp guns, the Mauser rifles, dynamite, submarines, torpedo boats, armed aircraft and bombers -- all these weapons of war are the malignant fruits of material civilization. Had material civilization been combined with Divine civilization, these fiery weapons would never have been invented. Nay, rather, human energy would have been wholly devoted to useful inventions and would have been concentrated on praiseworthy discoveries. Material civilization is like a lamp-glass. Divine civilization is the lamp itself and the glass without the light is dark. Material civilization is like the body. No matter how infinitely graceful, elegant and beautiful it may be, it is dead. Divine civilization is like the spirit, and the body gets its life from the spirit, otherwise it becomes a corpse. It has thus been made evident that the world of mankind is in need of the breaths of the Holy Spirit. Without the spirit the world of mankind is lifeless, and without this light the world of mankind is in utter darkness. For the world of nature is an animal world. Until man is born again from the world of nature, that is to say, becomes detached from the world of nature, he is essentially an animal, and it is the teachings of God which convert this animal into a human soul.

And among the teachings of Bahá'u'lláh is the promotion of education. Every child must be instructed in sciences as much as is necessary. If the parents are able to provide the expenses of this education, it is well, otherwise the community must provide the means for the teaching of that child.

And among the teachings of Bahá'u'lláh are justice and right. Until these are realized on the plane of existence, all things shall be in disorder and remain imperfect. The world of mankind is a world of oppression and cruelty, and a realm of aggression and error.

In fine, such teachings are numerous. These manifold principles, which constitute the greatest basis for the felicity of mankind and are of the bounties of the Merciful, must be added to the matter of universal peace and combined with it, so that results may accrue. Otherwise the realization of universal peace by itself in the world of mankind is difficult. As the teachings of Bahá'u'lláh are combined with universal peace, they are like a table provided with every kind of fresh and delicious food. Every soul can find, at that table of infinite bounty, that which he desires. If the question is restricted to universal peace alone, the remarkable results which are expected and desired will not be attained. The scope of universal peace must be such that all the communities and religions may find their highest wish realized in it. The teachings of Bahá'u'lláh are such that all the communities of the world, whether religious, political or ethical, ancient or modern, find in them the expression of their highest wish.

For example, the people of religions find, in the teachings of Bahá'u'lláh, the establishment of Universal Religion -- a religion that perfectly conforms with present conditions, which in reality effects the immediate cure of the incurable disease, which relieves every pain, and bestows the infallible antidote for every deadly poison. For if we wish to arrange and organize the world of mankind in accordance with the present religious imitations and thereby to establish the felicity of the world of mankind, it is impossible and impracticable -- for example, the enforcement of the laws of the Torah and also of the other religions in accordance with present imitations. But the essential basis of all the Divine Religions which pertains to the virtues of the world of mankind and is the foundation of the welfare of the world of man, is found in the teachings of Bahá'u'lláh in the most perfect presentation.

Similarly, with regard to the peoples who clamour for freedom: the moderate freedom which guarantees the welfare of the world of mankind and maintains and preserves the universal relationships, is found in its fullest power and extension in the teachings of Bahá'u'lláh.

So with regard to political parties: that which is the greatest policy directing the world of mankind, nay, rather, the Divine policy, is found in the teachings of Bahá'u'lláh.

Likewise with regard to the party of 'equality' which seeks the solution of the economic problems: until now all proposed solutions have proved impracticable except the economic proposals in the teachings of Bahá'u'lláh which are practicable and cause no distress to society.

So with the other parties: when ye look deeply into this matter, ye will discover that the highest aims of those parties are found in the teachings of Bahá'u'lláh. These teachings constitute the all-inclusive power among all men and are practicable. But there are some teachings of the past, such as those of the Torah, which cannot be carried out at the present day. It is the same with the other religions and the tenets of the various sects and the different parties.

For example, the question of universal peace, about which Bahá'u'lláh says that the Supreme Tribunal must be established: although the League of Nations has been brought into existence, yet it is incapable of establishing universal peace. But the Supreme Tribunal which Bahá'u'lláh has described will fulfil this sacred task with the utmost might and power. And His plan is this: that the national assemblies of each country and nation -- that is to say parliaments -- should elect two or three persons who are the choicest men of that nation, and are well informed concerning

international laws and the relations between governments and aware of the essential needs of the world of humanity in this day. The number of these representatives should be in proportion to the number of inhabitants of that country. The election of these souls who are chosen by the national assembly, that is, the parliament, must be confirmed by the upper house, the congress and the cabinet and also by the president or monarch so these persons may be the elected ones of all the nation and the government. From among these people the members of the Supreme Tribunal will be elected, and all mankind will thus have a share therein, for every one of these delegates is fully representative of his nation. When the Supreme Tribunal gives a ruling on any international question, either unanimously or by majority rule, there will no longer be any pretext for the plaintiff or ground of objection for the defendant. In case any of the governments or nations, in the execution of the irrefutable decision of the Supreme Tribunal, be negligent or dilatory, the rest of the nations will rise up against it, because all the governments and nations of the world are the supporters of this Supreme Tribunal. Consider what a firm foundation this is! But by a limited and restricted League the purpose will not be realized as it ought and should. This is the truth about the situation, which has been stated....

[Tablet dated December 17, 1919, published in Selections from the Writings of `Abdu´l-Bahá, pp. 296- 307]

Return to World Peace and Unity

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Bahá'u'lláh on the Origin of Conflict

Bahá'u'lláh on the Origin of Conflict

"Consider the visible sun; although it shineth with one radiance upon all things, and at the behest of the King of Manifestation bestoweth light on all creation, yet in each place it becometh manifest and sheddeth its bounty according to the potentialities of that place. For instance, in a mirror it reflecteth its own disk and shape, and this is due to the sensitivity of the mirror; in a crystal it maketh fire to appear, and in other things it showeth only the effect of its shining, but not its full disk. And yet, through that effect, by the command of the Creator, it traineth each thing according to the quality of that thing, as thou observest.

"In like manner, colors become visible in every object according to the nature of that object. For instance, in a yellow globe, the rays shine yellow; in a white the rays are white; and in a red, the red rays are manifest. Then these variations are from the object, not from the shining light. And if a place be shut away from the light, as by walls or a roof, it will be entirely bereft of the splendor of the light, nor will the sun shine thereon.

"Thus it is that certain invalid souls have confined the lands of knowledge within the wall of self and passion, and clouded them with ignorance and blindness, and have been veiled from the light of the mystic sun and the mysteries of the Eternal Beloved; they have strayed afar from the jewelled wisdom of the lucid Faith of the Lord of Messengers, have been shut out of the sanctuary of the All-Beauteous One....

"In sum, the differences in objects have now been made plain. Thus when the wayfarer gazeth only upon the place of appearance -- that is, when he seeth only the many-colored globes -- he beholdeth yellow and red and white; hence it is that conflict hath prevailed among the creatures, and a darksome dust from limited souls hath hid the world. And some do gaze upon the effulgence of the light; and some have drunk of the wine of oneness and these see nothing but the sun itself.

"Thus, for that they move on these three differing planes, the understanding and the words of the wayfarers have differed; and hence the sign of conflict doth continually appear on earth. For some there are who dwell upon the plane of oneness and speak of that world, and some inhabit the realms of limitation, and some the grades of self, while others are completely veiled. Thus do the ignorant people of the day, who have no portion of the radiance of Divine Beauty, make certain claims, and in every age and cycle inflict on the people of the sea of oneness what they themselves deserve. 'Should God punish men for their perverse doings, He would not leave on earth a moving thing! But to an appointed term doth He respite them....' Qur'án 16:63."

Bahá'u'lláh, The Seven Valleys, pp. 18-21

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Just Hungry for Love

by Silvana Campbell

God created us to
want love
need love
give and share love

When a soul is deprived of
The precious nutrient of love
They do things

So

Don t be surprised when
you find that
behind each mean word
or sarcastic remark
Is a soul
Just hungry for love

Don t be surprised when
you find that
behind each clenched fist
or each curse uttered
is a soul
starved of love

Don t be surprised when
you find that
behind each tear streaked cheek
or each scowling face is a soul
just longing for love

So next time
Don t look at
the bad language
or the black eye
or the hurtful angry word
that just crashed into your ear
and sliced your own soul

but learn to look behind all those things
at the malnourished, miserable,

poor little soul
just hungry for love

God gave us all
a want for love
a need for love
and most importantly
the ability to
Give Love

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http://www.truebahai.com:80/docs/intro_to_faith.htm

INTRODUCTION TO
ORTHODOX BAHÁ'Í FAITH

The Orthodox Bahá'í Faith is an independent world religion. The word "orthodox" is a temporary designation intended to distinguish the faithful Bahá'ís from those who have strayed from the teachings of Bahá'u'lláh (those whose organizations are presently headquartered in Wilmette, Illinois and Haifa, Israel). The word "orthodox" connotes the fact that we faithfully adhere to the original teachings of the Faith. For information about the difference between the Orthodox Bahá'í Faith and the sans-Guardian organization, click here.

The central teachings of the Faith are the oneness of God, religion and humanity. We believe that God's Religion is a continuous and progressive process of revelation and all of the great world religions come from God. Each religion carries the spiritual and social teachings in successive stages according to the capacity and needs of the people to whom it was revealed. Today, the Bahá'í Revelation teaches the spiritual and social principles needed by humanity for this Day.

We are striving to bring about world unity and peace, and to eliminate hatred and prejudices. The Bahá'í Teachings all revolve around this mission, and the institutions of the Orthodox Bahá'í Faith that are being established are all designed to institute a united world community, to promote concord and unity between the peoples of the world, and to establish a just peace and orderly progress in society.

We urge you to explore the teachings of the Orthodox Bahá'í Faith and to ask any questions you may have. Send your questions to *Email uses JavaScript to defend against SPAM.*
You must enable JavaScript to contact me.

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http://www.truebahai.com:80/docs/maxwell-guardianship.html

May Maxwell on the Guardianship:

(From a one-page document headed with the following: 'Words written by beloved May Maxwell which she permitted me to copy.. .A. B. Alexander')

Do we turn sufficiently, wholly and consciously to the irresistible might of the guardian?

Can we dare say that we administratively, collectively or individually tap the infinite resources concealed in the (mystery of the) guardianship?

Every one of us realizes that he singly and alone outweighs the world, that in the light of the Supreme Being he is more precious than the entire human race.

I believe that if the truth were known, every success in the Faith is in direct ratio to this "turning", this utter dependence on him, and every failure due to, etc.

Bahá'u'lláh hears and grants our prayers, it is promised us, but in this hour of supreme danger, the more firmly we grasp that mighty cord held in the grasp of the Almighty, a life-rope through the oncoming storms, the more shall we be moved by his all-swaying power and guided under his shadow, etc.

We in America still believe in size and numbers despite the revelations of science of the power of imponderable forces. Quantity, not quality, colours the mental consciousness of the West to a great degree.

Undoubtedly the chief comer-stone of the Will and Testament is the Guardianship, and the crux of this mighty institution, including the International House of Justice, once it is formed, lies in the one word, "turn". "Turn unto him." All things in the universe "turn". The invisible rays which form the atoms - the earth on its axis - its relation in the solar system - that system turns around another faster center, thus in the single word, "turn unto Shoghi Effendi," the law of the universe, the law of life has been established at the centre, the heart of the divine religion, the World Order of Bahá'u'lláh. Our entire life, inwardly and outwardly hinges on this "turning." . . .In the words of the Master, "concentrated in a Point of concentration"; in the words of Christ, "if the eye be single," it is a law. Likewise we shall turn in the future to the International House of Justice because the Guardian is its head. Through him that body elected from the human plane, the elect of the elect, through him they become overshadowed by that mighty power, through him alone they are linked with God.

We know that Bahá'u'lláh hears and grants our prayers within bounds perhaps of our finite faith and limitation, but the prayer of the Guardian is irresistible, all-moving, all-potent.

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http://www.truebahai.com:80/docs/openletter.html

An Open Letter to a Heterodox Believer:

Dear [Heterodox Bahá'í],

I'm writing this letter in order to express my concerns.

Not too long ago I was sharing the Faith with a close friend of mine whom happens to be a Sikh. I was so excited in having the chance to explain the beautiful Faith to her. We had talked about other faiths as well and how the Bahá'í Faith is prophesied in all the true faiths of the world. But most of the human race doesn't recognize this because they have deviated so far from the truth. Then she asked me a question that surprised me. She asked, "So how can you be sure that the Bahá'í Faith won't deviate from the truth?"

Recently, I have been studying the Will and Testament [of `Abdu´l-Bahá] with some friends. At the end of the session there are 14 questions listed. I was finding my answers to these questions when all of a sudden, it was like a light went on. Question #5, "How will 'the mighty stronghold' of the Cause 'remain impregnable and safe"? The answer, "The mighty stronghold shall remain impregnable and safe through the obedience to him who is the Guardian of the Cause of God."

What a wonderful answer. A Guardian on this earth to keep us from deviating from the truth. A Guardian to translate the Holy Writings. A true living Guardian to guide us to God's Kingdom. How great this would be.

However, the large body of Bahá'ís don't believe this to be true. So then how do the large body of Bahá'ís keep themselves from deviating from the truth?

I read on. After the questions it has some recommended reading. One of them is the Dispensation of Bahá'u'lláh. So I read it again, looking for an answer as to how Bahá'ís can be sure that they are staying true to the Faith.

Of course, it continuously talks about the importance of the Guardianship. One quote that stands out in regards to my question is "Without such an institution, (the Guardianship) the integrity of the faith would be endangered. It's prestige would suffer, the means required to take a long, uninterrupted view over a series of generations would be completely lacking, and the necessary guidance to define the sphere of legislative action of it's representatives would be totally withdrawn." Without the Guardian the integrity of the faith would be endangered. So how is the Faith, at this present time, being kept from becoming endangered if it's believed by most that there is no Guardian?

Later, I had asked one of the friends how Bahá'ís are supposed to keep themselves from deviating from the truth. He told me that the Bahá'ís, in order to remain true to the faith are to follow the Will and Testament of `Abdu´l-Bahá. Well let's have closer look.

"By this body (the Universal House of Justice) all difficult problems are to resolved and the Guardian of the Cause of God is its sacred head and distinguished member for life of that body." But if there is no Guardian, there is no sacred head. How can a body live without a head?

"The Hands of the Cause of God must elect from their own number nine persons that shall at all times be occupied in the important services in the work of the Guardian of the Cause of God." How can this instruction be fulfilled when soon there will be no more Hands of the Cause within the large body of Bahá'ís? And therefore, they can not continually "elect from their own number nine persons that shall at all times be occupied in the important services in the work of the Guardian of the Cause of God."

It is incumbent upon every one, "to show their obedience, submissiveness and subordination unto the Guardian of the Cause of God, to turn unto him and be lowly before him." Another instruction that is not being followed, because it's believed by the large body of Bahá'ís that there is no Guardian.

"This body of the Hands of the Cause of God is under the direction of the Guardian of the Cause of God. He must continually urge them to strive and endeavor to the utmost of their ability to diffuse the sweet savors of God, and to guide all the peoples of the world..." So, if it's believed by the large body of Bahá'ís, that there is no Guardian and soon no more Hands of the Cause who is going to guide all the peoples of the world?

These are just a few excerpts taken from the Will and Testament that already, aren't being followed. Again because it's believed by most that there is no Guardian.

But with a living Guardian the instructions in the Will and Testament could be completely followed. No question. How wonderful that would be.

What have I been told about the Will and Testament of `Abdu´l-Bahá? How important is it to the Bahá'í Faith? It's of the utmost importance. That it's as if the Words have come from Bahá'u'lláh himself. That together, the Will and Testament with the most Holy Book, "are inseparable parts of one complete unit." They are both Holy Writings that can not be changed or altered. Shoghi Effendi states, speaking of the Administrative Order, that no one shall, "misconceive its character, belittle its significance or misrepresent its purpose. The bedrock on which this Administrative Order is founded is God's immutable purpose for mankind in this day."

What I see happening right now with the large body of Bahá'ís is terrifying. Because from what I see, if the Will and Testament is supposed to keep everybody true to the faith and nobody is following it, they must be already deviating. This is one of the reasons why I believe it is so important to have a living Guardian on this earth today.

Isn't there any possibility that Shoghi Effendi chose his successor and he went unrecognized?

Damaris Campbell

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http://www.truebahai.com:80/docs/peaceplan.html

Bahá'í Peace Plan

The Bahá'í Faith teaches that peace is an inevitable stage in the development of humanity. It will come in two stages:

1) The Lesser Peace- which will be a political unification of the planet in which the nations of the earth will agree to cease all war and resolve boundary disputes and other disagreements with peaceful means (and if any country does wage war, all of the other countries would rise up to stop it). We can see the world moving towards the Lesser Peace right now.

2) The Most Great Peace-- a development in the future that will be characterized by the establishment of a world civilization and brotherhood. Bahá'ís believe their own administrative structure is the embryonic pattern for such a world order. Bahá'ís believe that the establishment of the Most Great Peace will be the fulfillment of ancient prophecies for the Kingdom of Heaven on earth.

From Shoghi Effendi's World Order of Bahá'u'lláh, describing the world commonwealth (pp. 203-204:

"The unity of the human race, as envisaged by Bahá'u'lláh, implies the establishment of a world commonwealth in which all nations, races, creeds and classes are closely and permanently united, and in which the autonomy of its state members and the personal freedom and initiative of the individuals that compose them are definitely and completely safeguarded. This commonwealth must, as far as we can visualize it, consist of a world legislature, whose members will, as the trustees of the whole of mankind, ultimately control the entire resources of all the component nations, and will enact such laws as shall be required to regulate the life, satisfy the needs and adjust the relationships of all races and peoples. A world executive, backed by an international Force, will carry out the decisions arrived at, and apply the laws enacted by, this world legislature, and will safeguard the organic unity of the whole commonwealth. A world tribunal will adjudicate and deliver its compulsory and final verdict in all and any disputes that may arise between the various elements constituting this universal system. A mechanism of world inter-communication will be devised, embracing the whole planet, freed from national hindrances and restrictions, and functioning with marvellous swiftness and perfect regularity. A world metropolis will act as the nerve center of a world civilization, the focus towards which the unifying forces of life will converge and from which its energizing influences will radiate. A world language will either be invented or chosen from among the existing languages and will be taught in the schools of all the federated nations as an auxiliary to their mother tongue. A world script, a world literature, a uniform and universal system of currency, of weights and measures, will simplify and facilitate intercourse and understanding among the nations and races of mankind. In such a world society, science and religion, the two most potent forces in human life, will be reconciled, will cooperate, and will harmoniously develop. The press will, under such a system, while giving full scope to the expression of the diversified views and convictions of mankind, cease to be mischievously manipulated by vested interests, whether private or public, and will be liberated from the influence of contending governments and peoples. The economic resources of

the world will be organized, its sources of raw materials will be tapped and fully utilized, its markets will be coordinated and developed, and the distribution of its products will be equitably regulated.

"National rivalries, hatreds, and intrigues will cease, and racial animosity and prejudice will be replaced by racial amity, understanding and cooperation. The causes of religious strife will be permanently removed, economic barriers and restrictions will be completely abolished, and the inordinate distinction between classes will be obliterated. Destitution on the one hand, and gross accumulation of ownership on the other, will disappear. The enormous energy dissipated and wasted on war, whether economic or political, will be consecrated to such ends as will extend the range of human inventions and technical development, to the increase of the productivity of mankind, to the extermination of disease, to the extension of scientific research, to the raising of the standard of physical health, to the sharpening and refinement of the human brain, to the exploitation of the unused and unsuspected resources of the planet, to the prolongation of human life, and to the furtherance of any other agency that can stimulate the intellectual, the moral, and spiritual life of the entire human race.

"A world federal system, ruling the whole earth and exercising unchallengeable authority over its unimaginably vast resources, blending and embodying the ideals of both the East and the West, liberated from the curse of war and its miseries, and bent on the exploitation of all the available sources of energy on the surface of the planet, a system in which Force is made the servant of Justice, whose life is sustained by its universal recognition of one God and by its allegiance to one common Revelation--such is the goal towards which humanity, impelled by the unifying forces of life, is moving."

Return to World Peace and Unity

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http://www.truebahai.com:80/docs/relevance.html

The Relevance of the Bahá'í Teachings in Today's World
by David Maxwell

In the apparent madness of today's world, there appears to be a need for "something" at times, in order that a sense of sanity may be found for the answers to some very vexing questions. The Bahá'í Teachings proclaim to be the message of God for this day, which should be the end of the discussion, but after 160 years on this Earth, with turmoil seeming to increase daily rather than decrease, we seem to have a paradox on our hands. Yet, the Bahá'ís gain a feeling of comfort from the promises of the Teachings.

While thinking of proofs for this subject, I could think of nothing that is happening in the world today that could not be solved, or could have been avoided in the first place, through the following of the precepts and guidance of the Bahá'í Teachings. I must emphasize that the Orthodox position must be assumed in order to make the above statement true. There must be a Guardian at the helm in order for the Faith to yield its intended efficacy. Yet, while we understand that the ignoring of God's plan for this day led to today's problems, we also possess the comfort of the powerful Prayers and assurances in the Writings of this Most Great Revelation.

The skeptic could argue that while the Faith has been on this Earth since the mid-nineteenth century, it has had little to no influence on bringing an out-of-control world to bay, as evidenced by two major world wars, countless world conflicts, famine and pestilence of untold magnitude, not to mention untold heartache to humanity. Thus, it has seemingly had little success in bringing the Kingdom of God on Earth, as foretold in the Holy books. But wait. Did not Bahá'u'lláh proclaim, while he remained a prisoner of unjust governments during most of His ministry, that mankind had a chance of experiencing the prophesied period of peace on Earth if but the rulers of the world would accept his Teachings and follow Him? We know the results of that. And as each succeeding generation has witnessed, the problems and suffering have increased such that many on this Earth can not find safety and peace even in their own homes.

Consider Bahá'u'lláh's statement "Anticipating the System which the irresistible power of His Law was destined to unfold in a later age, He writes: "The world's equilibrium hath been upset through the vibrating influence of this most great, this new World Order. Mankind's ordered life hath been revolutionized through the agency of this unique, this wondrous System--the like of which mortal eyes have never witnessed. The Hand of Omnipotence hath established His Revelation upon an unassailable, an enduring foundation. Storms of human strife are powerless to undermine its basis, nor will men's fanciful theories succeed in damaging its structure." -- Shoghi Effendi, The World Order of Bahá'u'lláh, p. 109

That quote seems to hold particular power for me, both in providing reasons for the world's troubles, and in proclaiming hope for the future. The world's equilibrium. What can be more important than the equilibrium of an entity? Without equilibrium there is no sense of balance, without balance there is at the very least considerable difficulty. And as each generation has witnessed, the problems have increased to the degree that there seems absolutely no solution for many of them. And why would God destine havoc upon the very creatures He loves? Bahá'ís know

that since God's call was not heeded by the rulers of the world many years ago, we were put on the path of "doing it the hard way." Mankind's choice; not His. Yet there remains a comfort..."nor will men's fanciful theories succeed in damaging its structure."

As children, most of us suffered hardships of some sort or another. But the world had a safeness, a saneness to depend upon. At least our world in the United States did. World War II, while murderously horrible to those directly involved, was certainly not the end of things for most of us. In fact, many of the modern medicines and conveniences we have today had their beginnings from that War; penicillin, the harnessing of atomic energy, the development of a network of highways, the development of jet aircraft to enable swift circumvention of the globe. Many of the Bahá'í principles found sanctuary as well, such as the intermarriage of the races.

All the while we continued to feel the safeness and saneness of our country, with a distant view of the hardships of others. And then that was taken from us when the Russians launched their Sputnik beyond the gravitational pull of the Earth in 1957. Now, we became vulnerable. And with the capture of Gary Powers and his U2 spy plane, we came to realize that our government at times withheld information from us, and was capable of the little white lie. Where had the good old days gone? A maturity we did not want was thrust upon us. Would these things have happened to us if the rulers of the world had followed the directives of Bahá'u'lláh and had been following the Bahá'í Teachings?

Then, the ultimate tragedy struck. When the Guardian Shoghi Effendi died in late 1957, the Hands of the Cause quickly tossed out the very essence of the Faith, the Institution of the Guardianship. This act lead additionally to the end of the Institution of the Hands, the re-writing of many passages in the Holy Books, and the illicit handling of the money contributions to the Faith. While the Hand's actions were not bad enough, even more unfortunate was the fact that the overwhelming majority of believers bought it lock, stock, and barrel. Yet there remained a comfort zone for those who continued to support the Institution of the Guardianship.

Later, during the Cuban missile crisis, Russia blinked first. A magnified acceleration of the ills of mankind was everywhere. The rampant use of recreational mind-altering drugs put parents in a dither, and numbed the senses of young people. Would that have happened if the Teachings had been widely followed? And then there was the sexual revolution. Its results have carried unresolved to this day, with increasing perversity. Fast forward. Abortion. What to do? The murder of those who support it. The murder of those who do not support it. And through the Aids virus, the murder of many others. Now we are faced with the consequences of cloning. Will a human clone have a soul? What about stem-cell research? Have to ask the Guardian. Unfortunately, the man on the street has to ask, "What do you mean, ask the Guardian? What Guardian are you talking about?" How do we solve Ebola or SARS? How about terrorism? Shall we solve that on our own, unaided by a Guardian presiding over the Universal House of Justice?

During my working years, I learned many lessons of the goodness of people, and of their treachery. I recall a particularly stressful period when the world-famous McKinsey Corporation came to call, and spent several months roaming around various departments of the company. We were told... "these guys are not efficiency experts, cooperate fully and truthfully with them to assist them in their research." Yeah. Right. When they eventually compiled and released their findings, we had to

enact their guidelines. The McKinsey folks, to no one's surprise, found we were overstaffed. That much of our staff was located in the field at various production units, some being hundreds of miles apart, was of no consequence. To cover all the bases we could transfer a half person to cover the defined half-day job at one location; the remaining half person would cover the half-day job at another location. Piece of cake. But over time we somehow managed to accomplish the guidelines. Then management was on our case about the reduced service levels we were providing.

Additionally, our vocabularies were enhanced, with buzzwords such as "rationalization of staff." We were puzzled; what did that mean? Quite simply it meant "reduction of staff." Then I read an article that helped me understand. In order to rebuild a company into a more efficient entity, you must first obliterate the old one. Are not all the old established institutions of the world being obliterated? Like it or not, we are all a part of it. Even the old order of the Bahá'í Faith is in the process of eventual obliteration. While we can take comfort that future generations will benefit from the faithful believers of this period, who hold steadfast to the Bahá'í Covenant, that does not mean it has been an easy path. But God is there with a comforting presence to provide all our needs.

And I cannot recount the continuous tumult we see around us every day of our twenty-first century lives. There is a crisis of the day, and if there isn't a genuine crisis, the news media will fabricate one. Today's scary headline is often never heard of again. We do not know what to believe or who to trust. All the while, our lives and those around us have been in constant change. Most of us hate change. Yet, did not Bahá'u'lláh, `Abdu´l-Bahá, and Shoghi Effendi tell us in their prolific writings, that the World's equilibrium had been upset, and that change of a magnitude never before seen would occur in this world, until the day that Bahá'u'lláh's message was fully instituted?

So here we are, over forty years after the Hands foisted the ultimate crisis on the world, disturbing the intended path of development of the Faith, to make conditions even worse in the world than they would have been had the Second and Third Guardians been recognized by the majority of the Faith. We have the illicit organization in Haifa ruling their flock with their very own man-made version of the Bahá'í Faith. How can the world expect to be any better off? It's a marvel that the world is still spinning, and that the problems are not worse than they are. Now, back to Bahá'u'lláh's quote: "The Hand of Omnipotence hath established His Revelation upon an unassailable, an enduring foundation. Storms of human strife are powerless to undermine its basis, nor will men's fanciful theories succeed in damaging its structure." We are assured of the eventual victory of the Bahá'í Faith. Can anything be more comforting than knowing that men's fanciful theories cannot succeed in damaging the intended path of the Faith?

I challenge anyone to refute that any of the ills of the world over the past 150 years could not have been mitigated through the intended efficacy of the true Bahá'í Teachings, as established by Bahá'u'lláh, taught by the Master `Abdu´l-Bahá, further defined through the pen of Shoghi Effendi, upheld by Mason Remey, and championed through the Guardianship of Joel B. Marangella. Name just one. Can't do it can you?

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http://www.truebahai.com:80/docs/sept11.html

Third Guardian's Message on September 11th Terrorist Attacks

The faithful believers have certainly been as shocked, stunned, saddened and dismayed by the recent unforeseen and heinous terrorist attacks on the World Trade Center and the Pentagon as their fellow-Americans and grieve along side them at the great loss of life incurred by so many innocent victims. Their hearts go out especially to those who have lost their loved ones in this terrible and unprecedented tragedy and they remember them in their prayers.

We, as Bahá'í's, have the assurance and the consolation from our Writings that those who have lost their lives in this tragic event have ascended to a greater world.

In the midst of this darkness that has fallen upon the world there are traces of some light. It is interesting that this view should also be expressed in a recent article that has appeared in one of the Australian newspapers which states that the Afghans have a proverb: "After every darkness there is light."

It has been gratifying to see the volume of material appearing in the press about the teachings of Islam as well as the numerous statements made by Muslim clerics and officials in interviews held on TV news programs emphasizing that the Qu'rán does not sanction terrorism and explaining the true position of Islam. In fact, a recent newspaper article appearing in the Australian press has devoted two full pages to a presentation of the facts concerning the teachings of Islam, including even a description of the difference between the Shí'ih Muslims and Sunni Muslims. The reader then comes to understand that the terrorists represent a fanatical fringe element who have perverted the teachings of Muhammad to justify their acts of terrorism.

No doubt, you have also seen on TV the pictures of the visit of the President of the United States to a Mosque (with a copy of the Qu'rán on the table in front of him) and have heard his statements in a public address in which he made the point that the war against the terrorists is not to be construed as one against Islam.

The increased understanding of Islam that has resulted from this discussion of Islam should facilitate our future teaching efforts and serve to make the inquirer more receptive to the Bahá'í teachings on the oneness of religion.

Another good thing that has come out of this tragic event is the increased cooperation that has been brought about between most of the governments of the world in an united and determined effort to eliminate terrorism from the world from whatever quarter.

Well nigh 140 years have elapsed since the Declaration of Bahá'u'lláh in the Garden of Ridván. Yet the great masses of the world continue to remain ignorant of His Revelation and have failed therefore to be faithful to the Greater Covenant while the believers have almost universally become violators of the Covenant Bahá'u'lláh. In the light of this sad situation we might well call to mind the dire warning issued by Bahá'u'lláh in which God reveals through Him the following: "We have a fixed time for you, O peoples. If ye fail, at the appointed hour, to turn towards God, He, verily, will

lay violent hold on you, and will cause grievous afflictions to assail you from every direction. How severe, indeed, is the chastisement with which your Lord will then chastise you!" (p.113, BWF)

With loving Abhá greetings to all,

Faithfully your brother in El Abhá,

Joel

Letter to National Council 10-1-01 from Joel B. Marangella, Third Guardian

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http://www.truebahai.com:80/docs/truefriend.html

What is True Friendship?
by Ross Campbell

Only a spiritually mature man or woman is able to consistently demonstrate true friendship to another man or woman.

Spiritual maturity means accomplishing the application in our lives of the Words of the Holy Messengers. Application means not merely learning their Words, but actually discovering how to make application of those Words in our daily lives. For example, one of those Holy Messengers, His Holiness the Lord Christ said: "There is more happiness in giving than in receiving."

A true friend seeks only good for the other person, and never betrays trust. A person who has the qualities of true friendship even shows kindness and friendship to persons who are his/her enemies, and those who act like enemies. For example, His Holiness the Lord Buddha on one occasion was sitting on some steps when a group of boys came by and commenced vigorously insulting Him and taunting Him, attempting to make Him angry. After some time, one of the boys, having observed that the insults were having no effect upon the Lord Buddha, Who remained sitting peacefully, silently, asked the Lord Buddha why He was not becoming angry with them. He responded by asking a question: "If someone offers a gift and the one to whom the gift is offered refuses the gift, then to whom does the gift belong?" The boy answered: "It continues to belong to the one offering the gift." The Lord Buddha said: " Likewise, I am refusing to accept your insults, therefore they remain yours."

He remained at peace and at the same time taught a lesson in Divine Wisdom to those who wished to make themselves His enemies.

There is very much to say about that true friendship and many true life examples from history to relate. Of course, our truest Friend is the Lord of this age in which we live (Bahá'u'lláh), Who commenced His Ministry in the year 1863, and left us many books full of Truth and Wisdom for us to examine. He is the most loyal Friend, the most trustworthy Friend. He suffered immensely during His Ministry of 40 years and many relatives and apparent friends betrayed Him. He teaches us the blessings of suffering and how our sufferings mature us spiritually and prepare us for the next world.

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TRUEBAHAI.com
The TRUTH about the Bahá'í Faith

The TRUTH about the Bahá'í Faith is that every letter and every word spoken or written by Bahá'u'lláh, `Abdu'l-Bahá, and Shoghi Effendi was, and still is, TRUE.

None of it has been abrogated.

Some followers of Bahá'u'lláh imagine that God changed His Mind.

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How absurd it is to believe that one of the central verities, the very TRUTH of the Bahá'í Revelation - that Divine Guidance flows to mankind from the Universal House of Justice AND the Guardian, its sacred head - has been abrogated.

If you want to be a TRUE Bahá'í, you must accept the Revelation of Bahá'u'lláh in its entirety.

The TRUE covenant-breakers are those who know the TRUTH about the Bahá'í Faith, but turn away from it anyway. The consequences are that the peoples of our sick world, filled with hatred, war, and misery, continue to suffer from their acute illness. The majority of the Bahá'í Faith's adherents have refused to offer up to the world the Covenant of Bahá'u'lláh, the prescription for what ails humanity as written by the Divine Physician.

It is time for those TRUE Bahá'ís remaining in the sans-Guardian organization to emerge from the lies and deception, and come forward to defend the Covenant of Bahá'u'lláh.

Only instant, exact, and complete obedience to the Guardian will suffice.

You are invited
to come under the loving shadow of the
Tree of the Covenant in obedience to
the living Guardian of the Cause of God,
Joel B. Marangella.

privacy

The Great Violation of the Covenant of Bahá'u'lláh

The central teaching of the Bahá'í religion is the Covenant of Bahá'u'lláh, because it is by firmness in the Covenant that the followers of Bahá'u'lláh will bring to fruition the central mission of the Manifestation of God for this Day: the unification of humanity through the establishment of the world Order of Bahá'u'lláh.

Bahá'u'lláh appointed his eldest son, `Abdu´l-Bahá, as the Center of His Covenant, in the tablet known as the Book of the Covenant:

> *When the ocean of My presence hath ebbed and the Book of My Revelation is ended, turn your faces toward Him Whom God hath purposed, Who hath branched from this Ancient Root. The object of this sacred verse is none other except the Most Mighty Branch (`Abdu´l-Bahá). Thus have we graciously revealed unto you our potent Will, and I am verily the Gracious, the All-Powerful.*

In that tablet, Bahá'u'lláh commanded His followers to turn towards His Successor, `Abdu´l-Bahá, and to obey Him, because to disobey `Abdu´l-Bahá is tantamount to disobedience to Bahá'u'lláh Himself:

> *Render thanks unto God, O people, for His appearance; for verily He is the most great Favor unto you, the most perfect bounty upon you; and through Him every mouldering bone is quickened. Whoso turneth towards Him hath turned towards God, and whoso turneth away from Him hath turned away from My Beauty, hath repudiated My Proof, and transgressed against Me.*

Although appointed as Bahá'u'lláh's successor, the Master (`Abdu´l-Bahá) never claimed the station of a Manifestation of God. In His Will and Testament, the Master specifically states:

> *His Holiness, the Exalted One (the Báb), is the Manifestation of the Unity and Oneness of God and the Forerunner of the Ancient Beauty. His Holiness the Abhá Beauty (may my life be a sacrifice for His steadfast friends) is the Supreme Manifestation of God and the Dayspring of His Most Divine Essence. All others are servants unto Him and do His bidding.*

As the Center of the Covenant, the Master led the Bahá'í world after the passing of His Father, and was instrumental in spreading the Cause to the West. In His many talks and letters, the Master authoritatively expounded upon the teachings of Bahá'u'lláh. Probably the most important aspect of His ministry, however, was His authorship of the Will and Testament, because in this momentous document the Master laid out the fundamental principles of the administrative Order

of Bahá'u'lláh and appointed His own successor to lead the Bahá'í world after His passing:

> *O my loving friends! After the passing away of this wronged one, it is incumbent upon the Aghsán (Branches), the Afnán (Twigs) of the Sacred Lote-Tree, the Hands (pillars) of the Cause of God and the loved ones of the Abhá Beauty to turn unto Shoghi Effendi-- the youthful branch branched from the two hallowed and sacred Lote-Trees and the fruit grown from the union of the two offshoots of the Tree of Holiness,-- as he is the sign of God, the chosen branch, the Guardian of the Cause of God, he unto whom all the Aghsán, the Afnán, the Hands of the Cause of God and His loved ones must turn. He is the Interpreter of the Word of God and after him will succeed the first-born of his lineal descendants.*

The Master appointed His grandson, Shoghi Effendi, as the first Guardian of the Cause and the sole Interpreter of the Word of God. Not only this, but He also provided for future succession by creating the office of the Guardian.

Shoghi Effendi wrote a number of books and letters to the Bahá'í world. These writings all are authoritative interpretations by the appointed Interpreter and Guardian. In what is perhaps Shoghi Effendi's most important writing, The Dispensation of Bahá'u'lláh, the Guardian explains the essential verities of the Bahá'í Faith. In that work, the Guardian expounds upon the importance and meaning of the Will and Testament:

> The creative energies released by the Law of Bahá'u'lláh, permeating and evolving within the mind of `Abdu´l-Bahá, have, by their very impact and close interaction, given birth to an Instrument which may be viewed as the Charter of the New World Order which is at once the glory and the promise of this most great Dispensation. The Will may thus be acclaimed as the inevitable offspring resulting from that mystic intercourse between Him Who communicated the generating influence of His divine Purpose and the One Who was its vehicle and chosen recipient. Being the Child of the Covenant-- the Heir of both the Originator and the Interpreter of the Law of God-- the Will and Testament of `Abdu´l-Bahá can no more be divorced from Him Who supplied the original and motivating impulse than from the One Who ultimately conceived it. Bahá'u'lláh's inscrutable purpose, we must ever bear in mind, has been so thoroughly infused into the conduct of `Abdu´l-Bahá, and their motives have been so closely wedded together, that the mere attempt to dissociate the teachings of the former from any system which the ideal Exemplar of those same teachings has established would amount to a repudiation of one of the most sacred and basic truths of the Faith.
>
> The Administrative Order, which ever since `Abdu´l-Bahá's ascension has evolved and is taking shape under our very eyes in no fewer than forty countries of the world, may be considered as the framework of the Will itself, the inviolable stronghold wherein this new-born child is being nurtured and developed. This Administrative Order, as it expands and consolidates itself, will no doubt manifest the potentialities and reveal the full implications of this momentous Document-- this most remarkable expression of the Will of One of the most remarkable Figures of the Dispensation of Bahá'u'lláh. It will, as its component parts, its organic institutions, begin to function with efficiency and vigor, assert its claim and

demonstrate its capacity to be regarded not only as the nucleus but the very pattern of the New World Order destined to embrace in the fullness of time the whole of mankind

In this passage, the Guardian explains that the Will and Testament is the Charter of Bahá'u'lláh's Order, and that it is the offspring of the mystical intercourse between Bahá'u'lláh and the Master. The Guardian explains that the Will and Testament reveals Bahá'u'lláh's purpose and sets forth the pattern of the Order of Bahá'u'lláh.

It should be clear to every faithful follower of Bahá'u'lláh that the Will and Testament cannot be violated or altered, because to do so would be a repudiation of the central truth of the Bahá'í Faith. A firm understanding of the provisions of the Will and Testament is of fundamental importance. The Master states, in His Will and Testament:

O ye beloved of the Lord! The greatest of all things is the protection of the True Faith of God, the preservation of His Law, the safeguarding of His Cause and service unto His Word. Ten thousand souls have shed streams of their sacred blood in this path, their precious lives they offered in sacrifice unto Him, hastened wrapt in holy ecstasy unto the glorious field of martyrdom, upraised the Standard of God's Faith and writ with their life-blood upon the Tablet of the world the verses of His Divine Unity. The sacred breast of His Holiness, the Exalted One (may my life be a sacrifice unto Him), was made a target to many a dart of woe, and in Mazindaran, the blessed feet of the Abhá Beauty (may my life be offered up for His loved ones) were so grievously scourged as to bleed and be sore wounded. His neck also was put into captive chains and His feet made fast in the stocks. In every hour, for a period of fifty years, a new trial and calamity befell Him and fresh afflictions and cares beset Him

The Will and Testament did not just appoint Shoghi Effendi as the Interpreter and Guardian of the Cause of God, but it also set forth fundamental principles and institutions of the administrative Order of Bahá'u'lláh. The unique mission of the followers of Bahá'u'lláh is to build the structure of this Order. If the Bahá'ís should fail to establish this System, then the sufferings and death of the Founders and the thousands of their followers would be for naught. History reveals that Shoghi Effendi recognized the importance of this mission as his ministry was almost exclusively devoted to the raising of the divine institutions of the Bahá'u'lláh's Order.

The central institutions of the Order are the Guardian and the Universal House of Justice. In His Will and Testament, the Master states:

The sacred and youthful branch, the Guardian of the Cause of God, as well as the Universal House of Justice to be universally elected and established, are both under the care and protection of the Abhá Beauty, under the shelter and unerring guidance of the Exalted One (may my life be offered up for them both). Whatsoever they decide is of God. Whoso obeyeth him not, neither obeyeth them, hath not obeyed God; whoso rebelleth against him and against them hath rebelled against God; whoso opposeth him hath opposed God; whoso contendeth with them hath contended with God; whoso disputeth with him hath disputed with God; whoso denieth him hath denied God; whoso disbelieveth in him hath disbelieved in God; whoso deviateth, separateth himself and turneth aside from him hath in truth

deviated, separated himself and turned aside from God. May the wrath, the fierce indignation, the vengeance of God rest upon him! The mighty stronghold shall remain impregnable and safe through obedience to him who is the Guardian of the Cause of God. It is incumbent upon the members of the House of Justice, upon all the Aghsán, the Afnán, the Hands of the Cause of God to show their obedience, submissiveness and subordination unto the Guardian of the Cause of God, to turn unto him and be lowly before him. He that opposeth him hath opposed the True One, will make a breach in the Cause of God, will subvert His Word and will become a manifestation of the Center of Sedition. Beware, beware, lest the days after the ascension (of Bahá'u'lláh) be repeated when the Center of Sedition waxed haughty and rebellious and with Divine Unity for his excuse deprived himself and perturbed and poisoned others. No doubt every vainglorious one that purposeth dissension and discord will not openly declare his evil purposes, nay rather, even as impure gold, will he seize upon divers measures and various pretexts that he may separate the gathering of the people of Baha. My object is to show that the Hands of the Cause of God must be ever watchful and so soon as they find anyone beginning to oppose and protest against the Guardian of the Cause of God, cast him out from the congregation of the people of Baha and in no wise accept any excuse from him. How often hath grievous error been disguised in the garb of truth, that it might sow the seeds of doubt in the hearts of men!

The Master's potent words of warning must not go unheeded. All are to obey the Guardian of the Cause of God. Anyone who opposes the Guardian will make a breach in the Cause of God. The Master says that no one may oppose the Guardian, not even the Hands, or the members of the House of Justice. We must be watchful because the enemies of the Covenant will not openly declare their purposes but rather will use pretexts and measures and "Divine Unity" as their excuse to rebel against the Covenant and subvert the Word of God.

Although the Guardianship is a central institution of the Cause, the Master also explained that the functions of the Universal House of Justice are equally vital:

And now, concerning the House of Justice which God hath ordained as the source of all good and freed from all error, it must be elected by universal suffrage, that is, by the believers. Its members must be manifestations of the fear of God and daysprings of knowledge and understanding, must be steadfast in God's faith and the well-wishers of all mankind. By this House is meant the Universal House of Justice, that is, in all countries a secondary House of Justice must be instituted, and these secondary Houses of Justice must elect the members of the Universal one. Unto this body all things must be referred. It enacteth all ordinances and regulations that are not to be found in the explicit Holy Text. By this body all the difficult problems are to be resolved and the Guardian of the Cause of God is its sacred head and the distinguished member for life of that body. Should he not attend in person its deliberations, he must appoint one to represent him. Should any of the members commit a sin, injurious to the common weal, the Guardian of the Cause of God hath at his own discretion the right to expel him, whereupon the people must elect another one in his stead. This House of Justice enacteth the laws and the government enforceth them. The legislative body must reinforce the executive, the executive must aid and assist the legislative body so that through the close union and harmony of these two forces, the foundation of fairness

and justice may become firm and strong, that all the regions of the world may become even as Paradise itself.

The Master explains how the twin institutions of the Guardianship and the Universal House of Justice are to work together. The Guardian is the appointed sacred head for life of the House of Justice. The other members of the Universal House of Justice are to be elected by the believers in a two-tiered manner: first the secondary (national) houses of justice are to be elected, and then the members of the secondary houses elect the members of the Universal House of Justice. The Guardian has the power to expel a member for cause, at his discretion. The Universal House of Justice is the legislative body.

Shoghi Effendi, in the Dispensation of Bahá'u'lláh, explains and clarifies how these twin institutions are to work together:

> It should be stated, at the very outset, in clear and unambiguous language, that these twin institutions of the Administrative Order of Bahá'u'lláh [the Guardianship and the Universal House of Justice] should be regarded as divine in origin, essential in their functions and complementary in their aim and purpose. Their common, their fundamental object is to insure the continuity of that divinely-appointed authority which flows from the Source of our Faith, to safeguard the unity of its followers and to maintain the integrity and flexibility of its teachings. Acting in conjunction with each other these two inseparable institutions administer its affairs, coordinate its activities, promote its interests, execute its laws and defend its subsidiary institutions. Severally, each operates within a clearly defined sphere of jurisdiction; each is equipped with its own attendant institutions--instruments designed for the effective discharge of its particular responsibilities and duties. Each exercises, within the limitations imposed upon it, its powers, its authority, its rights and prerogatives. These are neither contradictory, nor detract in the slightest degree from the position which each of these institutions occupies. Far from being incompatible or mutually destructive, they supplement each other's authority and functions, and are permanently and fundamentally united in their aims.
>
> Divorced from the institution of the Guardianship the World Order of Bahá'u'lláh would be mutilated and permanently deprived of that hereditary principle which, as `Abdu´l-Bahá has written, has been invariably upheld by the Law of God. "In all the Divine Dispensations," He states, in a Tablet addressed to a follower of the Faith in Persia, "the eldest son hath been given extraordinary distinctions. Even the station of prophethood hath been his birthright." Without such an institution the integrity of the Faith would be imperiled, and the stability of the entire fabric would be gravely endangered. Its prestige would suffer, the means required to enable it to take a long, an uninterrupted view over a series of generations would be completely lacking, and the necessary guidance to define the sphere of the legislative action of its elected representatives would be totally withdrawn.
>
> Severed from the no less essential institution of the Universal House of Justice this same System of the Will of `Abdu´l-Bahá would be paralyzed in its action and would be powerless to fill in those gaps which the Author of the Kitáb-i-Aqdas has deliberately left in the body of His legislative and administrative ordinances

Shoghi Effendi emphasizes the importance of both institutions operating together. Without the Guardian, the World Order of Bahá'u'lláh would be mutilated, it would be deprived of the hereditary principle, and the integrity and stability of the Faith would be in danger. The Faith's prestige would suffer, there would be no way for the Faith to take a long-term view over a series of generations, and there would be no way to define the legislative sphere of the Universal House of Justice.

Likewise, in the absence of the Universal House of Justice, there would be no way to legislate or to fill in the gaps of ordinances deliberately left by Bahá'u'lláh. The System inaugurated by Bahá'u'lláh would be paralyzed.

The two functions of these institutions are vital and necessary. The Order of Bahá'u'lláh cannot exist without both of these offices and it is important that these two functions remain within their own separate spheres. Shoghi Effendi states in the Dispensation of Bahá'u'lláh:

> [T]he Guardian of the Faith has been made the Interpreter of the Word and that the Universal House of Justice has been invested with the function of legislating on matters not expressly revealed in the teachings. The interpretation of the Guardian, functioning within his own sphere, is as authoritative and binding as the enactments of the International House of Justice, whose exclusive right and prerogative is to pronounce upon and deliver the final judgment on such laws and ordinances as Bahá'u'lláh has not expressly revealed. Neither can, nor will ever, infringe upon the sacred and prescribed domain of the other. Neither will seek to curtail the specific and undoubted authority with which both have been divinely invested.
>
> Though the Guardian of the Faith has been made the permanent head of so august a body he can never, even temporarily, assume the right of exclusive legislation. He cannot override the decision of the majority of his fellow-members, but is bound to insist upon a reconsideration by them of any enactment he conscientiously believes to conflict with the meaning and to depart from the spirit of Bahá'u'lláh's revealed utterances. He interprets what has been specifically revealed, and cannot legislate except in his capacity as member of the Universal House of Justice. He is debarred from laying down independently the constitution that must govern the organized activities of his fellow-members, and from exercising his influence in a manner that would encroach upon the liberty of those whose sacred right is to elect the body of his collaborators.

The Bahá'í world was plunged into turmoil upon the passing of Shoghi Effendi. The vast majority of believers expected the Guardian to leave a will in which he would have appointed his son as the next Guardian. What they failed to realize was that the Master said that the Guardian must appoint his successor "in his lifetime." The Master would not have said this if he intended for the Guardian to leave a will. The Master specifically had provided for a lifetime appointment and he even included a procedure whereby the Hands would acknowledge the validity of the appointment so that differences would not arise after the passing of the Guardian.

The Hands of the Cause of God were appointed by Shoghi Effendi pursuant to the Will and Testament. The institution of the Hands is the "learned" branch of the Order: individuals having

no authority but whose function is to teach and protect the Faith in service to the Guardian. Upon Shoghi Effendi's death, the Hands met in a secret conclave to determine whether the Guardian had left a will and appointed a successor. There is no explicit authority in the Will and Testament for the Hands to meet as a group or to make any determinations whatsoever. The Hands subsequently declared that the Guardian had left no will. The Hands proceeded to seize control over the Faith and exercise the powers of the Guardian. There is no authority anywhere in the Bahá'í Writings for the Hands to exercise control over the Faith. There is no authority anywhere in the Bahá'í Writings for any follower of Bahá'u'lláh to obey the Hands. Yet the vast majority of the believers did follow the Hands.

Most of the followers of Bahá'u'lláh, including the Hands, believed that the Guardian must be succeeded by the first-born of his lineal descendents. There is no question that the Will and Testament makes explicit reference to this. However, it is important to understand that the Master provided for appointment of the next Guardian. If not, the next Guardian would automatically be the first-born child. The Will and Testament sets forth the procedure whereby the guardianship is to be continued into the future:

> *O ye beloved of the Lord! It is incumbent upon the Guardian of the Cause of God to appoint in his own life-time him that shall become his successor, that differences may not arise after his passing. He that is appointed must manifest in himself detachment from all worldly things, must be the essence of purity, must show in himself the fear of God, knowledge, wisdom and learning. Thus, should the first-born of the Guardian of the Cause of God not manifest in himself the truth of the words:--"The child is the secret essence of its sire," that is, should he not inherit of the spiritual within him (the Guardian of the Cause of God) and his glorious lineage not be matched with a goodly character, then must he, (the Guardian of the Cause of God) choose another branch to succeed him*

In this passage, the Master provides for the Guardian to appoint his successor during his lifetime and states, that while it is clear that his eldest son is the preferred choice, the Guardian must ensure that the one appointed to the future office possess spiritual qualities, and knowledge, wisdom and learning. If not, the Guardian is to choose another "branch." In the Bahá'í Writings, there are numerous references to the "Branches" (meaning the male descendants of Bahá'u'lláh). In all such references to the Holy Family, including in the Will and Testament, the word "Branch" was translated into English with an upper case "B" (although in the original Persian language, there are no upper case or lower case letters). Shoghi Effendi translated the Will and Testament into English, and he chose to translate the word in the above passage with a lower case "b". This means that, although it is preferable for the Guardian to appoint his lineal descendants, the Master recognized that this might not be possible. This is especially so when one considers the history of the Holy Family in which almost all of the Family rebelled against the appointed Center. This means that the Guardian has the power and discretion, if necessary, to appoint some other person as the Guardian. It is interesting to note that if the Guardianship really had been limited to the male descendants of Baha u llah, then even Shoghi Effendi did not qualify since he was a maternal descendant of Baha u llah (having been born to Baha u llah s grand-daughter)

It is now historical fact that Shoghi Effendi had no children and that the other members of the Holy Family all had rebelled against the Guardian. Yet, it was "incumbent" upon Shoghi Effendi to

appoint his successor during his lifetime. Otherwise, Shoghi Effendi would have been in disobedience to a central requirement of the Will and Testament and also the twin institutions could not function in harmony as Shoghi Effendi had earlier explained how they must do so.

The Hands of the Cause of God controlled the affairs of the Bahá'í Faith from the passing of the Guardian in 1957 until the election of the "Universal House of Justice" in 1963. The Hands ultimately recognized that they had no right to exercise authority and therefore decided that the Bahá'í world must elect the "Universal House of Justice" even though they believed that there could be no Guardian as the head of this institution.

The question that must arise, however, is whether Shoghi Effendi did in fact appoint his successor during his lifetime? If he did not, then Shoghi Effendi disobeyed the Master's clear injunction that he must do so. The only way to conclusively answer this question is to review the letters and writings of Shoghi Effendi.

On January 9, 1951, Shoghi Effendi sent a cablegram to the Bahá'í world. The cablegram begins with the word "proclaim." This is the only message Shoghi Effendi sent to the Bahá'í world that he identified as a proclamation. The cablegram, which is published in Messages to the Bahá'í World, states in its entirety as follows:

> Proclaim National Assemblies of East and West weighty epoch-making decision of formation of first International Bahá'í Council, forerunner of supreme administrative institution destined to emerge in fullness of time within precincts beneath shadow of World Spiritual Center of Faith already established in twin cities of 'Akká and Haifa. Fulfillment of prophecies uttered by Founder of Faith and Center of His Covenant culminating in establishment of Jewish State, signalizing birth after lapse of two thousand years of an independent nation in the Holy Land, the swift unfoldment of historic undertaking associated with construction of superstructure of the Báb's Sepulcher on Mount Carmel, the present adequate maturity of nine vigorously functioning national administrative institutions throughout Bahá'í World, combine to induce me to arrive at this historic decision marking most significant milestone in evolution of Administrative Order of the Faith of Bahá'u'lláh in course of last thirty years. Nascent Institution now created is invested with threefold function: first, to forge link with authorities of newly emerged State; second, to assist me to discharge responsibilities involved in erection of mighty superstructure of the Báb's Holy Shrine; third, to conduct negotiations related to matters of personal status with civil authorities. To these will be added further functions in course of evolution of this first embryonic International Institution, marking its development into officially recognized Bahá'í Court, its transformation into duly elected body, its efflorescence into Universal House of Justice, and its final fruition through erection of manifold auxiliary institutions constituting the World Administrative Center destined to arise and function and remain permanently established in close neighborhood of Twin Holy Shrines. Hail with thankful, joyous heart at long last the constitution of International Council which history will acclaim as the greatest event shedding luster upon second epoch of Formative Age of Bahá'í Dispensation potentially unsurpassed by any enterprise undertaken since inception of Administrative Order of Faith on morrow of `Abdu´l-Bahá's Ascension, ranking second only to glorious immortal events

> associated with Ministries of the Three Central Figures of Faith in course of First Age of most glorious Dispensation of the five thousand century Bahá'í Cycle. Advise publicize announcement through Public Relations Committee.
>
> --Shoghi

Those familiar with the writings of Shoghi Effendi know that he wrote very deliberately. He rarely wasted any words, but chose his words carefully to communicate exactly what he meant to say.

Pay attention to the words of this cablegram. He proclaims the establishment of the Bahá'í International Bahá'í Council ("IBC") calling it a "weighty epoch-making decision" and an "historic decision marking most significant milestone in evolution of Administrative Order of the Faith of Bahá'u'lláh in course of last thirty years" (In other words, this is the most important thing to happen since Shoghi Effendi took office as the Guardian upon the passing of `Abdu´l-Bahá), He says that the IBC is the "forerunner of the supreme administrative institution," and a "nascent" and embryonic institution." He hails its formation with a "thankful" and "joyous heart" stating that "history will acclaim" its formation as "the greatest event shedding luster upon the second epoch of Formative Age of Bahá'í Dispensation potentially unsurpassed by any enterprise undertaken since the inception of Administrative Order." Shoghi Effendi goes on to say that its formation ranks "second only to glorious immortal events associated with Ministries" of the Báb, Bahá'u'lláh and `Abdu´l-Bahá!

Shoghi Effendi explains that the IBC is to evolve in four stages. The first stage was embryonic (at the time of the cablegram). Next, it was to evolve into an officially recognized world court. The third stage was its transformation into an elected body, and the final stage was its efflorescence into the Universal House of Justice. In other words, Shoghi Effendi had proclaimed the establishment of an embryonic Universal House of Justice.

In reading this proclamation, the central question that comes to mind is: what happened to this glorious institution? It is important for the proper understanding of this development to read the Guardian's later cables and to understand what happened to the IBC after its formation.

On March 2, 1951, Shoghi Effendi sent a cablegram announcing that (Charles) Mason Remey was its president and Amelia Collins was its vice-president. On April 25, 1951, the Guardian sent a cablegram that stated in part:

> Process of the unfoldment of the ever-advancing Administrative Order accelerated by the formation of the International Bahá'í Council designed to assist in the erection of the superstructure of the Báb's Sepulcher, cement ties uniting the budding World Administrative Center with the recently established state, and pave the way for the formation of the Bahá'í Court, essential prelude to the institution of the Universal House of Justice.

In this cable, the Guardian was explaining that the IBC was to establish ties with the new State of Israel so that it could become a recognized Bahá'í Court which he said was an "essential prelude" to the IBC transforming into the Universal House of Justice.

On December 24, 1951, the Guardian sent another cable in which he appointed the first contingent of the Hands of the Cause. He said that this step was being taken in conjunction with six other vital steps in establishing the institutions of the Will and Testament: 1) construction of superstructure of the Báb's Sepulcher; 2) "creation of International Bahá'í Council in precincts Holy Shrine, forerunner of International House of Justice, supreme legislative organ of nascent, divinely-conceived, world-encircling Bahá'í Administrative Order;" 3) acquisition, restoration and embellishment of historic sites associated with incarceration of Bahá'u'lláh and `Abdu´l-Bahá;. 4) initiation of formal negotiation with central municipal authorities of Israel to preserve neighborhood of Most Holy Tomb on outskirts of 'Akká, and to acquire properties in vicinity of Báb's Sepulcher for future sites of "auxiliary agencies revolving around twin institutions of Guardianship and House of Justice;" 5) preparation of design of future Mashriqu'l-Adhkar on Mount Carmel; and 6) convocation of four international conferences ("precursor final step summoning assemblage representative communities all sovereign states, chief dependencies, islands, entire planet"). Shoghi Effendi said the establishment of the Hands was made in conformity with provisions of the Master's Testament and that it paralleled formation of "International Council destined to culminate in emergence of Universal House of Justice."

On March 8, 1952, the Guardian sent the following cablegram:

> [Announcement of t]he enlargement of the International Bahá'í Council. Present membership now comprises: Amatu'l-Baha Ruhiyyih, chosen liaison between me and the Council. Hands of the Cause, Mason Remey, Amelia Collins, Ugo Giachery, Leroy Ioas, President, Vice-President, member at large, Secretary-General, respectively. Jessie Revell, Ethel Revell, Lotfullah Hakim, Treasurer, Western and Eastern assistant Secretaries. [The ninth member, Sylvia Ioas, was appointed by cablegram of May 4, 1955]

Once the members of the IBC and the Hands were appointed, Shoghi Effendi had completed his primary mission of building the institutions of the Order of Bahá'u'lláh. The next step was to undertake the spread of the Faith throughout the world, as set forth in the Master's Tablets of the Divine Plan, the initial stage of which was incorporated into the Guardians 10-year Crusade beginning in 1953.

Although the Guardian's spouse, Hand of the Cause Amatu'l-Bahá Rúhíyyih Khánum, was appointed to the IBC and was designated as the liaison between the IBC and the Guardian, it is important to recognize that the IBC never was activated by the Guardian. Although the members of this first embryonic International Institution were assigned specific tasks by the Guardian, the IBC never met as a group, made no decisions, and performed no tasks as the IBC.

Since the IBC was the embryonic form of the Universal House of Justice, it only follows that the Guardian would be the sacred head of this institution. However, Shoghi Effendi appointed Mason Remey as it president. It would have been impossible for Mason Remey and the IBC to conduct business separate and apart from Shoghi Effendi. Thus, it is clear that Shoghi Effendi intended this institution to remain in embryonic form until his own passing.

In his cablegram of May 4, 1953, the Guardian set forth his plan for the 10-year World Crusade. The Guardian stated:

> The International Bahá'í Council, comprising eight members, charged with assisting in the manifold activities attendant upon the rise of the World Administrative Center of the Faith, which must pave the way for the formation of a Bahá'í International Court and the eventual emergence of the Universal House of Justice, the supreme legislative body of the future Bahá'í Commonwealth, has been established, enlarged, and the functions of its members defined.....

He then announced twelve national plans as part of the 10-year crusade, one for each of the twelve existing national spiritual assemblies. Among the many goals of the Guardian's plan was "the transformation of the International Bahá'í Council into an international Bahá'í court" and "the establishment of six national Bahá'í Courts in the chief cities of the Islamic East."

Although Western believers are not familiar with the concept of religious courts, the Guardian had emphasized the importance of establishing Bahá'í courts that would be recognized by the governments of Eastern countries (which recognized the authority of other religious courts). The Guardian had planned by 1963 to have six of the National Spiritual Assemblies evolve into Bahá'í courts and to have the IBC transform into a world Bahá'í Court recognized by the State of Israel (and eventually by all of the nations of the world). Thus it can be seen that the national and local spiritual assemblies throughout the world, in the vision of Shoghi Effendi, would parallel the development of the IBC's evolution, passing through stages until they developed from recognized courts and then into local and national Houses of Justice.

Although many Bahá'ís in the world at the time were ignorant of the Guardian's plans and vision for the Order of Bahá'u'lláh, those closest to the Guardian (the Hands) were well aware of what Shoghi Effendi had done and what he intended.

After the passing of Shoghi Effendi in 1957 during the middle of the 10-year crusade, the Hands met in a secret conclave and seized control of the Faith. Although there is no provision or authority in the Will and Testament of `Abdu´l-Bahá (or anywhere else in the Writings) for the Hands to meet as a body, or to act as a collegial head of the Faith, the Hands proceeded to assume this role with only one of the Hands of the Cause objecting. The Hands simply declared themselves the head of the Faith. Hand of the Cause Mason Remey originally accepted the Hands usurpation of authority on the assurance of his fellow Hands that the IBC would be activated in order to take control of the Faith. However, as time passed, Mason Remey learned that his fellow Hands had decided to abandon the IBC and the Guardianship and instead to establish a "Universal House of Justice" without a Guardian as its head to be the central authority in the Faith.

Mason Remey quietly met with the Hands for several years to try to convince them that this was wrong. He told them that it was a violation of the Covenant for the Hands to usurp authority and control over the Faith, that they had no authority to decide on the issue of the Guardian's succession, and that they had no right or authority to destroy the nascent Universal House of Justice established by Shoghi Effendi himself and replace it with an institution of their own fashioning. He patiently explained to the Hands that the Will and Testament and the writings of Shoghi Effendi made it abundantly clear that there would be and must be a Guardian as the sacred

head of the Universal House of Justice. Without the Guardian, who would accept the Huquq'llah (which the Will and Testament says should be paid through the Guardian)? Without the Guardian, who would appoint the Hands of the Cause? Without the Guardian, who would define the legislative sphere of the Universal House of Justice and who would have the authority to expel its members? Without the Guardian, did not Shoghi Effendi warn us, would not the Faith be mutilated? Mason Remey came to realize that the Hands had already made up their minds and had a secret plan to establish the "House of Justice" and have it proclaim that no Guardian has been or could be appointed. The Hands already had decided that Shoghi Effendi could not have appointed a Guardian because he had no children.

The Hands made this unauthorized decision even though they knew that Shoghi Effendi had anticipated future Guardians. Even in the later years when Shoghi Effendi knew that he had no children, he had laid out plans for the building on Mount Carmel to house the office of the Guardian, and even less than 10 years before his death, he anticipated future Guardians. In a letter written on behalf of Shoghi Effendi to an individual believer, November 25, 1948 (published in Bahá'í News, No. 232, p. 8, June, 1950, and Lights of Guidance p. 231-232, it states:

> He feels that if...ponders more deeply about the fundamentals of Divine Revelation, she will come to understand the Guardianship. Once the mind and heart have grasped the fact that God guides men through a Mouthpiece, a human being, a Prophet, infallible and unerring, it is only a logical projection of this acceptance to also accept the station of `Abdu´l-Bahá and the Guardians. The Guardians are the evidence of the maturity of mankind in the sense that at long last men have progressed to the point of having one world management for human affairs. In the spiritual realm, they have also reached the point where God could leave, in human hands (i.e. the Guardians'), guided directly by the Báb and Bahá'u'lláh, as the Master states in His Will, the affairs of His Faith for this Dispensation. This is what is meant by 'this is the day which will not be followed by night'. In this Dispensation, divine guidance flows on to us in this world after the Prophet's ascension, through, first the Master, and then the Guardians. If a person can accept Bahá'u'lláh's function, it should not present any difficulty to them to also accept what He has ordained in a divinely guided individual in matters pertaining to the Faith.

In the Dispensation of Bahá'u'lláh, Shoghi Effendi also made clear references to future Guardians.

Finally in 1960, after exhausting every effort to convince the Hands not to create a headless "House of Justice" instead of the IBC, Mason Remey published a proclamation to the national spiritual assemblies of the Bahá'í world. He announced that, by virtue of his appointment as the head of the International Bahá'í Council (the embryonic Universal House of Justice), Shoghi Effendi had complied with the Master's requirement that he appoint his successor during his lifetime. Mason Remey announced that he was the Second Guardian of the Cause, appointed by Shoghi Effendi as the sacred head of the Universal House of Justice. Mason Remey denounced the plan of the Hands to establish their own headless version, he pronounced that the Hands were covenant-breakers, and called upon the followers of Bahá'u'lláh to accept the authority of the Guardian and the IBC.

The Hands expelled Mason Remey on the basis that he was a covenant-breaker. Of course, at the time of his so-called expulsion, the Hands were the self-appointed heads of the Faith and had no

authority whatsoever to expel him, nor was there any basis for them to insist that he follow them. As for the Bahá'í world, only the national spiritual assemblies of the world received Remey's proclamation but they refused to publish it to the faithful believers of the world. To this day, most Bahá'ís have never been given the opportunity to read or consider Mason Remey's proclamation.

Only the National Spiritual Assembly of France accepted Mason Remey as the Second Guardian. The Hands quickly acted to expel them and replace the French NSA, although there exists no authority whatsoever in the Bahá'í Writings for the Hands to take any administrative actions at all.

At the present time, the so-called "Universal House of Justice" sits on Mount Carmel, without a Guardian. The institution of the Guardianship has been abandoned by most of the Bahá'ís. The Universal House of Justice is the sole authority in the Faith. They accept the Huquq'llah instead of the Guardian. They have replaced the institution of the Hands with one of their own making, the Continental Board of Counselors. The IBC established by Shoghi Effendi, never transformed into a Bahá'í court as envisioned by the Guardian but instead has been simply abandoned and has ceased to exist. The administration now existing on Mount Carmel is a distorted image of the vision set forth in the Master's Will and Testament and the writings of Shoghi Effendi. Almost the entire Bahá'í world has rejected the Covenant, repudiated the Will and Testament, and ignored and rejected the Guardian. They have come out of the shade of the Tree of the Covenant and now vainly attempt to establish their own man-made government in place of God's Kingdom.

The Bahá'í world has expelled the only believers who were true and firm in the Covenant. The Bahá'í world itself is constituted of covenant-breakers, yet they have the audacity to shun the true believers and label them as covenant-breaker. When the veil is lifted from some believers' eyes and they begin to question this violation of the Hands, the Bahá'í world unceremoniously expels them from the ranks. To avoid these questions, the heterodox Bahá'í world is now undergoing a systematic revision of all of the Bahá'í Writings, whereby the Texts are altered by supposedly "new" translations.

The Bahá'í world is in darkness. Yet, the fortunes of the Bahá'í Faith have been very dark in the past. The process of succession from the Báb to Bahá'u'lláh, then to the Master, and to Shoghi Effendi, and thereafter, were all marked by intense antagonism and covenant-breaking by those closest to the Center of the Covenant. The passing of Shoghi Effendi was another test of the believer's firmness in the Covenant and the great majority of the believers failed miserably. Bahá'u'lláh, `Abdu´l-Bahá and Shoghi Effendi warned the Bahá'í world of great tests to come, of enemies from within and without who would seek to destroy the Faith. They warned us to be alert and vigilant and to remain firm in the Covenant.

From the Will and Testament:

> *And now, one of the greatest and most fundamental principles of the Cause of God is to shun and avoid entirely the Covenant-breakers, for they will utterly destroy the Cause of God, exterminate His Law and render of no account all efforts exerted in the past. O friends! It behooveth you to call to mind with tenderness the trials of His Holiness, the Exalted One, and show your fidelity to the Ever-Blest Beauty. The utmost endeavor must be exerted lest*

all these woes, trials and afflictions, all this pure and sacred blood that hath been shed so profusely in the Path of God, may prove to be in vain.

The Second Guardian, Mason Remey, appointed Joel Bray Marengella (who was the chair of the French NSA at the time of the Hand's violation, and who served as an Auxiliary Board Member of the Hands in Europe, under Dr Herman Grossman of Germany) as the Third Guardian of the Bahá'í Faith. Joel Bray Marengella is today the living Guardian of the Cause of God. Those Bahá'ís who have accepted the guardianship call themselves "Orthodox" Bahá'ís in order to distinguish themselves from the others.

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Orthodox Bahá'í Faith - FAQ

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http://www.truebahai.com:80/faq/declaration.html

ORTHODOX BAHA'I DECLARATION

I hereby declare my acceptance of the Bahá'í Faith and specifically affirm my belief in the following:

That the Bab was an independent Manifestation of God Who inaugurated the Bahá'í Era in 1844 and the Precursor of Bahá'u'lláh--"He Whom God will make manifest."

That Bahá'u'lláh, the Author of the Bahá'í Revelation, is the "Promise of All Ages," and the Supreme Manifestation.

That `Abdu'l-Bahá, the eldest Son of Bahá'u'lláh, is the appointed Center of His Covenant with the Bahá'ís, the sole Interpreter of His Holy Word, the perfect Exemplar of the Faith and the Author of a divinely-conceived Will and Testament whose immutable provisions constitute the Charter of the World Order of Bahá'u'lláh for as long as His Dispensation shall endure.

That Shoghi Effendi was the first Guardian of the Bahá'í Faith, appointed by `Abdu'l-Bahá in His Will and Testament, the designated Interpreter of the revealed Word of Bahá'u'lláh, the permanent and sacred head of the Universal House of Justice described in that Testament and the one towards whom all Bahá'ís were enjoined to show their obedience, submissiveness and subordination in matters of the Faith.

That Shoghi Effendi appointed his successor "in his own life-time" as he was enjoined to do by the provisions of `Abdu'l-Bahá's Will and Testament and Charles Mason Remey, the second Guardian of the Faith, acceded to the guardianship coincident with the passing of Shoghi Effendi.

That Joel Bray Marangella is the third and living Guardian of the Bahá'í Faith appointed by the second Guardian "in his own life-time" in accordance with the explicit instructions of the Will and Testament of `Abdu'l-Bahá and the one to whom all Bahá'ís faithful to the Covenant of Bahá'u'lláh and the Will and Testament of `Abdu'l-Bahá must turn as the "Center of the Cause."

Printed name

_____

Signature

_____

(date)_____

Address

_____

E-mail Address _____

Telephone # _____

Orthodox Bahá'í Faith - FAQ

Frequently Asked Questions on the Search for True Faith

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FAQ About Covenant Breakers

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What is a Covenant Breaker?

Do I Have to Shun Covenant Breakers?

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What is a Covenant Breaker?

The Bahá'í Writings teach that covenant breaking is a spiritual disease and the Writings are replete with warnings about the great harm that will come to the Cause unless Bahá'ís everywhere are vigilant about avoiding them.[FN1]

But exactly what is a covenant breaker, how does a Bahá'í become one, and what can we do to make sure that we do not fall under their influence?

For a full explanation of the Covenant of Bahá'u'lláh, read the article What does He want you to do as a community? For a complete discussion of how the Center of the Cause was rejected by most Bahá'ís, read the article on The Great Violation.

It is important to distinguish between persons whom have broken the Covenant and others whom have been merely misled away from the Covenant. A covenant breaker is a Baha'i who fully understands and grasps the significance of the Covenant and recognizes the Center of the Cause. However, a covenant breaker knowingly and purposefully betrays the Center of the Cause due to personal and selfish concerns or pursuits. This condition is born of an arrogance that leads the wayward Baha'i into believing that he or she has a better approach than what has been put forth by the Will of God. The covenant breaker believes that he or she knows better or has a compelling personal reason to reject and betray the Center of the Cause.[FN2]

A misled believer, on the other hand, does not have knowledge but comes under the influence of a covenant breaker and blindly accepts whatever he or she has to say. This is not covenant breaking. This condition arises from a shallowness of belief---a lack of faith. These misled and faithless believers must not be shunned. Instead they must be lovingly nurtured and deepened until their faith goes deeper.

Faithfulness to the Covenant should be understood as a spiritual process and journey. In order for a Bahá'í to properly take this journey, he or she must deepen in the Writings, become a sincere and

independent investigator of Truth, and become a True Seeker. [FN3] Bahá'u'lláh did not come to bring humanity another religion filled with "nice" people who profess their belief in God and try to live a moral and decent life. He came to establish the Kingdom of Heaven on earth. If one is to be a true Bahá'í, one must recognize and obey the Guardian. To do this, one must grow spiritually until there is the capacity to see and accept the Center of the Cause. It is not enough to remain on the surface of the Ocean of Bahá'u'lláh's Revelation. He requires a deeper understanding and acceptance of the Faith. The independent investigation of Truth is our spiritual obligation.

A True Seeker does not have pre-conceived notions of what he or she will accept. The True Seeker knows that Truth is. All else is error and has no meaning or existence. Thus, the True Seeker will go wherever the Truth may lead. When a deaf, dumb, and blind Bahá'í awakens, True Faith is born and the wayward Bahá'í awakens to the truths of the Covenant. In other words, a deepened Bahá'í is a Bahá'í that has recognized the living Guardian of the Faith and obeys him.

There is a community of deepened Bahá'ís who remain completely unkown to the larger group of "blind, deaf, and dumb" Bahá'ís (those who have no capacity for the truth of the Covenant). Only those believers who remain faithful to the Center of the Cause--- the living Guardian of the Cause--- can be said to be True Baha'is. They understand that God really meant everything uttered from the mouths of Bahá'u'lláh and `Abdu´l-Bahá. They accept that the Bahá'í Revelation is a blueprint for God's Plan for our society. This blueprint must be followed exactly. It is not acceptable to deviate at all from the Plan established by God Himself.

To be True Bahá'ís, it is required that we be fully prepared to render instant, exact, and complete obedience to the Center of the Cause. [FN4]

When we have become deepened in the Bahá'í Revelation, and we have sincere, unyielding and complete faith in the Truth, we no longer have anything to fear. We have no doubt about our position. There is nobody to convince or convert. We simply stand for the Truth with full knowledge that the Truth will prevail and will be victorious.

Covenant breakers and the misled shallow believers who follow them are not characterized by the peaceful and fearless traits of the True Bahá'ís. Because they have no Faith, they respond with fear and frustration, and the urgent desire to proselytize and convert others to their position. They have great fear that something will go wrong and that the Bahá'í Revelation will come to naught. Since they don't really accept the validity of the Bahá'í Revelation, they have doubts about it. They desire to make changes and to improve it. They want to substitute their own judgment for the Will of God. They attack and fear anybody who challenges their belief system because they are not so sure about it themselves. The more converts they can find, the better they feel that they are on the right course. If they can find leaders to guide them, they can let go of their fear and simply be a follower without question.

All Bahá'ís must come into the Light. It is time for Bahá'ís everywhere to begin their spiritual journey back to the shade of the Tree of the Covenant. Know that God is, and that all of His attributes, such as Love, Knowledge, and Glory, are the only things that really exist. All else is falsehood. Our job is to turn to Bahá'u'lláh, render instant, exact, and complete obedience to the Guardian, and allow God's attributes to shine within our souls.

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Do I Have to Shun Covenant Breakers?

The Writings are clear that covenant breaking is a spiritual disease and that we must avoid contact with them for our own spiritual health. [FN5] However, it is important to understand that only persons whom have been declared to be covenant-breakers by the living Guardian of the Cause are to be shunned. [FN6]

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Is The Material On This Site Covenant Breaking Material?

The Heterodox organization claims that it fears our materials are covenant breaking material and that you will catch a spiritual disease if you read them. In fact, our materials contain or are based upon the unadulterated Holy Writings of Bahá'u'lláh and '`Abdu´l-Bahá, and the statements of Shoghi Effendi. All of the statements and claims made by the Orthodox Bahá'í Faith are backed up by the Writings. How could that material be harmful at all?

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[FN1] "And now, one of the greatest and most fundamental principles of the Cause of God is to shun and avoid entirely the Covenant-breakers, for they will utterly destroy the Cause of God, exterminate His Law and render of no account all efforts exerted in the past. O friends! It behooveth you to call to mind with tenderness the trials of His Holiness, the Exalted One, and show your fidelity to the Ever-Blest Beauty. The utmost endeavor must be exerted lest all these woes, trials and afflictions, all this pure and sacred blood that hath been shed so profusely in the Path of God, may prove to be in vain." `Abdu´l-Bahá, Will and Testament p. 20

[FN2] "In all His Books and Tablets He [Bahá'u'lláh} has praised those who are firm in the Covenant and rebuked those who are not. He said, "Verily, shun those who are shaken in the Covenant. Verily, God is the Confirmer of the firm ones." In His prayers He has said, "O God! Render those who are firm in the Covenant blessed, and degrade those who are not. O God! Be the Protector of him who protecteth Him, and confirm him who confirms the Center of the Covenant." Many utterances are directed against the violators of the Covenant, the purpose being that no dissension should arise in the blessed Cause; that no one should say, "My opinion is this"; and that all may know Who is the authoritative expounder and whatsoever He says is correct. Bahá'u'lláh has not left any possible room for dissension. Naturally, there are some who are antagonistic, some who are followers of self-desire, others who hold to their own ideas and still others who wish to create dissension in the Cause. For example, Judas Iscariot was one of the disciples, yet he betrayed

Christ. Such a thing has happened in the past, but in this day the Blessed Perfection has declared, "This person is the expounder of My Book and all must turn to Him." The purpose is to ward off dissension and differences among His followers. Notwithstanding this safeguard and provision against disagreement, there are certain souls here in America and a few in Akka who have violated this explicit command." `Abdu´l-Bahá, Promulgation of Universal Peace, p. 382

[FN3] "O My brother! When a true seeker determineth to take the step of search in the path leading unto the knowledge of the Ancient of Days, he must, before all else, cleanse his heart, which is the seat of the revelation of the inner mysteries of God, from the obscuring dust of all acquired knowledge, and the allusions of the embodiments of satanic fancy. He must purge his breast, which is the sanctuary of the abiding love of the Beloved, of every defilement, and sanctify his soul from all that pertaineth to water and clay, from all shadowy and ephemeral attachments. He must so cleanse his heart that no remnant of either love or hate may linger therein, lest that love blindly incline him to error, or that hate repel him away from the truth. Even as thou dost witness in this Day how most of the people, because of such love and hate, are bereft of the immortal Face, have strayed far from the Embodiments of the Divine mysteries, and, shepherdless, are roaming through the wilderness of oblivion and error.

"That seeker must, at all times, put his trust in God, must renounce the peoples of the earth, must detach himself from the world of dust, and cleave unto Him Who is the Lord of Lords. He must never seek to exalt himself above any one, must wash away from the tablet of his heart every trace of pride and vain-glory, must cling unto patience and resignation, observe silence and refrain from idle talk. For the tongue is a smoldering fire, and excess of speech a deadly poison. Material fire consumeth the body, whereas the fire of the tongue devoureth both heart and soul. The force of the former lasteth but for a time, whilst the effects of the latter endureth a century.

"That seeker should, also, regard backbiting as grievous error, and keep himself aloof from its dominion, inasmuch as backbiting quencheth the light of the heart, and extinguisheth the life of the soul. He should be content with little, and be freed from all inordinate desire. He should treasure the companionship of them that have renounced the world, and regard avoidance of boastful and worldly people a precious benefit. At the dawn of every day he should commune with God, and, with all his soul, persevere in the quest of his Beloved. He should consume every wayward thought with the flame of His loving mention, and, with the swiftness of lightning, pass by all else save Him. He should succor the dispossessed, and never withhold his favor from the destitute. He should show kindness to animals, how much more unto his fellow-man, to him who is endowed with the power of utterance. He should not hesitate to offer up his life for his Beloved, nor allow the censure of the people to turn him away from the Truth. He should not wish for others that which he doth not wish for himself, nor promise that which he doth not fulfil. With all his heart he should avoid fellowship with evil-doers, and pray for the remission of their sins. He should forgive the sinful, and never despise his low estate, for none knoweth what his own end shall be. How often hath a sinner attained, at the hour of death, to the essence of faith, and, quaffing the immortal draught, hath taken his flight unto the Concourse on high! And how often hath a devout believer, at the hour of his soul's ascension, been so changed as to fall into the nethermost fire!

"Our purpose in revealing these convincing and weighty utterances is to impress upon the seeker

that he should regard all else beside God as transient, and count all things save Him, Who is the Object of all adoration, as utter nothingness.

"These are among the attributes of the exalted, and constitute the hall-mark of the spiritually-minded. They have already been mentioned in connection with the requirements of the wayfarers that tread the path of Positive Knowledge. When the detached wayfarer and sincere seeker hath fulfilled these essential conditions, then and only then can he be called a true seeker. Whensoever he hath fulfilled the conditions implied in the verse: "Whoso maketh efforts for Us," he shall enjoy the blessings conferred by the words: "In Our Ways shall We assuredly guide him."

"Only when the lamp of search, of earnest striving, of longing desire, of passionate devotion, of fervid love, of rapture, and ecstasy, is kindled within the seeker's heart, and the breeze of His loving-kindness is wafted upon his soul, will the darkness of error be dispelled, the mists of doubts and misgivings be dissipated, and the lights of knowledge and certitude envelop his being. At that hour will the Mystic Herald, bearing the joyful tidings of the Spirit, shine forth from the City of God resplendent as the morn, and, through the trumpet-blast of knowledge, will awaken the heart, the soul, and the spirit from the slumber of heedlessness. Then will the manifold favors and outpouring grace of the holy and everlasting Spirit confer such new life upon the seeker that he will find himself endowed with a new eye, a new ear, a new heart, and a new mind. He will contemplate the manifest signs of the universe, and will penetrate the hidden mysteries of the soul. Gazing with the eye of God, he will perceive within every atom a door that leadeth him to the stations of absolute certitude. He will discover in all things the mysteries of Divine Revelation, and the evidences of an everlasting Manifestation.

"I swear by God! Were he that treadeth the path of guidance and seeketh to scale the heights of righteousness to attain unto this glorious and exalted station, he would inhale, at a distance of a thousand leagues, the fragrance of God, and would perceive the resplendent morn of a Divine guidance rising above the Day Spring of all things. Each and every thing, however small, would be to him a revelation, leading him to his Beloved, the Object of his quest. So great shall be the discernment of this seeker that he will discriminate between truth and falsehood, even as he doth distinguish the sun from shadow. If in the uttermost corners of the East the sweet savors of God be wafted, he will assuredly recognize and inhale their fragrance, even though he be dwelling in the uttermost ends of the West. He will, likewise, clearly distinguish all the signs of God--His wondrous utterances, His great works, and mighty deeds--from the doings, the words and ways of men, even as the jeweler who knoweth the gem from the stone, or the man who distinguisheth the spring from autumn, and heat from cold. When the channel of the human soul is cleansed of all worldly and impeding attachments, it will unfailingly perceive the breath of the Beloved across immeasurable distances, and will, led by its perfume, attain and enter the City of Certitude.

"Therein he will discern the wonders of His ancient Wisdom, and will perceive all the hidden teachings from the rustling leaves of the Tree that flourisheth in that City. With both his inner and outer ear, he will hear from its dust the hymns of glory and praise ascending unto the Lord of Lords, and with his inner eye will he discover the mysteries of "return" and "revival."

"How unspeakably glorious are the signs, the tokens, the revelations, and splendors which He, Who

is the King of Names and Attributes, hath destined for that City! The attainment unto this City quencheth thirst without water, and kindleth the love of God without fire. Within every blade of grass are enshrined the mysteries of an inscrutable Wisdom, and upon every rose-bush a myriad nightingales pour out, in blissful rapture, their melody. Its wondrous tulips unfold the mystery of the undying Fire in the Burning Bush, and its sweet savors of holiness breathe the perfume of the Messianic Spirit. It bestoweth wealth without gold, and conferreth immortality without death. In each one of its leaves ineffable delights are treasured, and within every chamber unnumbered mysteries lie hidden.

"They that valiantly labor in quest of God, will, when once they have renounced all else but Him, be so attached and wedded unto that City, that a moment's separation from it would to them be unthinkable. They will hearken unto infallible proofs from the Hyacinth of that assembly, and will receive the surest testimonies from the beauty of its Rose, and the melody of its Nightingale. Once in about a thousand years shall this City be renewed and readorned....

"That City is none other than the Word of God revealed in every age and dispensation. In the days of Moses it was the Pentateuch; in the days of Jesus, the Gospel; in the days of Muhammad, the Messenger of God, the Qur'an; in this day, the Bayan; and in the Dispensation of Him Whom God will make manifest, His own Book--the Book unto which all the Books of former Dispensations must needs be referred, the Book that standeth amongst them all transcendent and supreme." Bahá'u'lláh, Gleanings, pp. 264-270

[FN4] "Any opinion expressed by the Center of the Covenant is correct, and there is no reason for disobedience by anyone. Be watchful, for perchance there may be violators (naqidin) of the Covenant among you. Do not listen to them. Read the Book of the Covenant. All have been commanded to obey the Covenant, and the first admonition is addressed to the sons of Bahá'u'lláh, the Branches: "You must turn to the appointed Center; He is the expounder of the Book."

"Should any soul so clearly violate and disobey this command, can he even say he is a Bahá'í? If anyone disobeys the explicit command of Christ, can he truthfully say he is a Christian?" `Abdu´l-Bahá, Promulgation of Universal Peace, p. 386

[FN5]"....Baha'u'llah and the Master in many places and very emphatically have told us to shun entirely all Covenant breakers as they are afflicted with what we might try and define as a contagious spiritual disease; they have also told us, however, to pray for them. These souls are not lost forever. In the Aqdas, Bahá'u'lláh says that God will forgive Mirza Yahya if he repents. It follows, therefore, that God will forgive any soul if he repents. Most of them don't want to repent, unfortunately. If the leaders can be forgiven it goes without saying that their followers can also be forgiven..." Shoghi Effendi, Directives from the Guardian, pp. 16-17

[FN6] "The Guardian, like the Master before him, has not considered it advisable to as yet permit any person or Assembly to put another person out of the Cause of God. There is a sharp distinction between depriving a believer of his voting rights, which is a severe disciplinary measure and not a spiritual sanction, and pronouncing a former believer to be a truly spiritually diseased soul, a soul in the condition the Master referred to when, in His last cable to America before His ascension, He

said: `He who sitteth with a leper catcheth leprosy.' The Guardian has, within the last few years, considered the National Assemblies strong enough to wield the instrument of sanction in the sense of depriving a Bahá'í of his voting rights. But no one but himself can pronounce a person to be in that diseased condition we call `Covenant Breaking' and no one but he can reinstate a Covenant Breaker. No National Assembly has been given this right and cannot therefore review the question or reinstate anyone..." Shoghi Effendi (on behalf of), Directives from the Guardian p. 16

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FAQ About the Living Guardian

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How do we Know Who is the Guardian?

Can I Read the Writings of the Third Guardian?

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How do we Know Who is the Living Guardian?

Ever since the Great Violation of the Covenant, it has been difficult for most seekers to sort out the truth about the Guardianship. [FN1} The search for the truth about the Guardianship is difficult, but not impossible. It requires the independent investigation of truth, and a patient and careful analysis of the Bahá'í Writings. In brief, Shoghi Effendi issued a proclamation on January 9, 1951 in which he created the Institution of the International Bahá'í Council. [FN2} Charles Mason Remey was subsequently named as the President of the IBC. Shoghi Effendi clearly proclaimed to the Bahá'í World that the IBC was the embryonic Universal House of Justice.

After the death of Shoghi Effendi, Mason Remey proclaimed to the Bahá'í World that he was the Second Guardian because Shoghi Effendi's appointment of Remey as the President of the embryonic IBC meant that, upon activation of the IBC at Shoghi's death, Mason automatically became the head of the Universal House of Justice. The Guardian and the head of the Universal House of Justice are synonymous. [FN3] Mason Remey publicly appointed Joel B. Marangella as the Third Guardian on September 21, 1964 by appointing him to be president of the Second International Bahá'í Council. Mason subsequently activated the Second IBC in October, 1965, whereupon Joel B. Marangella, as the head of the activated IBC acceded to the office of the Guardianship. [FN4} He was also appointed by a signed writing.

Joel B. Marangella is the living Guardian of the Cause.

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Can I Read the Writings of the Third Guardian?

The writings of the Third Guardian, Joel B. Marangella, are available on his web site at www.bahai-guardian.com. Also, printed materials are available from the National Bahá'í Council of the United States, PO Box 3201, Roswell, NM 88201

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[FN1] "What "oppression" is more grievous than that a soul seeking the truth, and wishing to attain unto the knowledge of God, should know not where to go for it and from whom to seek it? For opinions have sorely differed, and the ways unto the attainment of God have multiplied." Bahá'u'lláh, Kitab-i-Iqan (Book of Certitude), p. 31

[FN2} "Proclaim National Assemblies of East and West weighty epoch-making decision of formation of first International Bahá'í Council, forerunner of supreme administrative institution destined to emerge in fullness of time within precincts beneath shadow of World Spiritual Center of Faith already established in twin cities of Akka and Haifa. Fulfillment of prophecies uttered by Founder of Faith and Center of His Covenant culminating in establishment of Jewish State, signalizing birth after lapse of two thousand years of an independent nation in the Holy Land, the swift unfoldment of historic undertaking associated with construction of superstructure of the Bab's Sepulcher on Mount Carmel, the present adequate maturity of nine vigorously functioning national administrative institutions throughout Bahá'í World, combine to induce me to arrive at this historic decision marking most significant milestone in evolution of Administrative Order of the Faith of Bahá'u'lláh in course of last thirty years. Nascent Institution now created is invested with threefold function: first, to forge link with authorities of newly emerged State; second, to assist me to discharge responsibilities involved in erection of mighty superstructure of the Bab's Holy Shrine; third, to conduct negotiations related to matters of personal status with civil authorities. To these will be added further functions in course of evolution of this first embryonic International Institution, marking its development into officially recognized Bahá'í Court, its transformation into duly elected body, its efflorescence into Universal House of Justice, and its final fruition through erection of manifold auxiliary institutions constituting the World Administrative Center destined to arise and function and remain permanently established in close neighborhood of Twin Holy Shrines. Hail with thankful, joyous heart at long last the constitution of International Council which history will acclaim as the greatest event shedding luster upon second epoch of Formative Age of Bahá'í Dispensation potentially unsurpassed by any enterprise undertaken since inception of Administrative Order of Faith on morrow of `Abdu´l-Bahá's Ascension, ranking second only to glorious immortal events associated with Ministries of the Three Central Figures of Faith in course of First Age of most glorious Dispensation of the five thousand century Bahá'í Cycle. Advise publicize announcement through Public Relations Committee. --Shoghi" Shoghi Effendi, Messages to Bahá'í World, 1950-57, pp. 7-8

[FN3]"The First Guardian of the Faith left this world without giving me any orders or instructions whatsoever regarding the International Council. The Beloved Guardian gave me no authority to do anything about the Universal Council during his lifetime for while He was living He was the

Guardian of the Faith and as infallibility then was vested in him and in him only, my position was then only that of I myself holding a potential responsibility. But with the death of Shoghi Effendi, He no longer being the center upon earth of infallibility, I became the acting President of the International Council in my own right as President of this body, thus I came into active command of the council. Therefore I am now but assuming the powers that came to me automatically upon the death of Shoghi Effendi and that have been mine exclusively of all others upon earth since the death of the First Guardian of the Faith." Mason Remey, Proclamation of the Second Guardian, Ridván 117 B.E.

[FN4] "As time went on Mason Remey assigned increasing responsibilities to me in my capacity as President of the Council. A culmination was reached in the summer of 1965 when I visited him in Florence, Italy, and he instructed me to announce to the Bahá'í World the activation of the second International Bahá'í Council. He left the wording of this announcement to me. I recall wondering to myself at the time how I would word such an announcement as Mason Remey's Proclamation had made it very clear to all of us why Shoghi Effendi had never instructed him during his lifetime to activate the first International Bahá'í Council (created in 1951), for had he done so Mason Remey, as its President (i.e., the head of the Universal House of Justice), would have at that instant automatically become the second Guardian. Upon returning to France where I was residing at the time and reflecting further on how I should phrase the announcement activating the Council, I prepared the statement which appears in the Glad Tidings of October 1965 under the heading of "Council Assumes Task" . This statement was forwarded to Mason Remey for approval, although he had not asked me to do so. A review of this statement will show that I attempted to resolve my dilemma by using such phrases as: "the second International Bahá'í Council (the embryonic Universal House of Justice under the hereditary Guardianship) will not be convened at this time as a collectively functioning body" and "The President will assign responsibilities and tasks to individual members of the Council". However, recalling the circumstances surrounding the creation of the first International Bahá'í Council in 1951, it will be remembered that Shoghi Effendi, himself, had issued all instructions and assigned tasks to individual members of the Council. Therefore, Mason Remey, the embryonic Head of the embryonic Universal House of Justice, remained in this embryonic state destined only to emerge and come into active life as Guardian of the Faith upon the passing of Shoghi Effendi. My situation was different for it is now apparent that the procedure which I conceived and placed into effect with the aim of circumventing activation of the Council really did not accomplish this purpose at all. For the moment I assumed responsibility for directing members of the Council in the performance of their tasks the Council was actively functioning and activated under its President (its activation not necessarily being contingent upon a collective convocation of its members in a given place). The head of this functioning body could only be the Guardian of the Faith. Whether Mason Remey, himself, at the time, grasped the implications of his instructions to me to activate the Council is not known to me. If he did not, however, a subsequent announcement which he directed I prepare and release to the faithful Bahá'ís indicated that he had turned the affairs of the Faith over to me. In a letter under date of February 18, 1966, he stated: "I am turning the affairs of the Faith over to you as the President of the second Bahá'í International Council to handle this for me - you having the other members of the International Council to assist you" and further in this same letter "from now on I will leave you free to conduct the affairs of the Faith, I making suggestions when necessary". (Published in the

Glad Tidings of May 1966)." Joel B. Marangella, Proclamation of the Third Guardian, November 12, 1969

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FAQ About the Orthodox Baha'i Faith

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Why do you call it "Orthodox"?

How Can There Be More Than One Baha'i Faith?

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Where can I Learn More About the Orthodox Baha'i Faith?

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Why do you call it "Orthodox"?

The word "orthodox" means adhering to the accepted original or traditional and established faith. This is a temporary appellation used to distinguish the believers whom have accepted Mason Remey as the Second Guardian, and Joel B. Marangella as the Third Guardian, from those believers who believe that the Guardianship ended with the death of Shoghi Effendi. Orthodox Baha'is calls that group the "Heterodox" Baha'is to signify their departure from the original texts of the Baha'i Writings.

Return to Top **How Can There Be More Than One Baha'i Faith?**

Surely one of the central teachings of the Baha'i Writings is that it cannot be split into sects. It has been promised that there shall be only one Baha'i Faith. However, the Writings also are clear that unity in the Cause can be maintained ONLY by obedience to the GUARDIAN. From the Will and Testament of Abdu'l-Baha:

"The mighty stronghold shall remain impregnable and safe through obedience to him who is the Guardian of the Cause of God. It is incumbent upon the members of the House of Justice, upon all the Aghsan, the Afnan, the Hands of the Cause of God to show their obedience, submissiveness and subordination unto the Guardian of the Cause of God, to turn unto him and be lowly before him. He that opposeth him hath opposed the True One, will make a breach in the Cause of God, will subvert His Word and will become a manifestation of the Center of Sedition. Beware, beware, lest the days after the ascension (of Baha'u'llah) be repeated when the Center of Sedition waxed

haughty and rebellious and with Divine Unity for his excuse deprived himself and perturbed and poisoned others. No doubt every vainglorious one that purposeth dissension and discord will not openly declare his evil purposes, nay rather, even as impure gold, will he seize upon divers measures and various pretexts that he may separate the gathering of the people of Baha."

The horrible fact is that the vast majority of the Baha'is have turned against the Guardian and caused a division in the Faith. Our living Guardian has stated that the Great Violation will not stand, however, and that the Cause of Baha'u'llah is destined to triumph and that every clause of the Will and Testament of Abdu'l-Baha will come to pass. The Guardian has urged all of the misled believers in the Heterodox organization to flee that organization and to come under the loving shadow of the Tree of the Covenant.

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Why is the Orthodox Baha'i Faith focused upon the history of events surrounding Shoghi Effendi's death?

The Orthodox Baha'i Faith is not concerned about the historical past so much as it is concerned about the continuing violation of the Baha'i Covenant that began upon Shoghi Effendi's death. Without the Covenant and its central Institutions such as the Guardianship, then there is nothing left for the Baha'is to teach. The Guardianship IS the Baha'i Faith. Therefore, unless and until the Baha'i world faces up to the fact that the Covenant was violated after Shoghi Effendi's death, and that violation continues to this day, the Faith will not emerge triumphant. [FN1] We believe that the Cause of God belongs to Baha'u'llah, and we know that He will make it triumphant eventually. However, for this to be realized the Baha'is must obey the living Guardian, the Center of the Cause.

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Since the Orthodox Baha'i Faith has fewer members than the Heterodox Faith, why not just unite with the main group?

When it comes to faith, it is not important how many members there are. There are far more people who do not believe in Baha'u'llah than the few people who do believe. Does that mean that, for the sake of unity, all Baha'is should join the Christian churches? The issue is faith. The Orthodox Baha'is believe that, as Shoghi Effendi clearly stated, the Will and Testament of 'Abdu'l-Bahá is equated in its sacredness and immutability with Bahá'u'lláh's Most Holy Book-the Kitáb-i-Aqdas-and that these two Documents are "inseparable parts of one complete unit", that Abdu'l-Bahá's Will constitutes a part of the explicit Holy Text whose laws and provisions, including those applicable to the continuity of the Guardianship, are destined to remain inviolate, unchanged and applicable as long as the Dispensation of Bahá'u'lláh, itself, is to endure.[FN2] Thus, it is impossible for the Orthodox Baha'is to unite with the Heterodox. To do so, would be to turn away from and betray God Himself.

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Where can I Learn More About the Orthodox Baha'i Faith?

There are a number of web sites that contain complete information about the Orthodox Baha'i Faith. Go to these sites:

The Guardian's Web Site

The National Baha'i Council of the United States

The above sites have links to a variety of other sites maintained by the Institutions or believers of the Orthodox Baha'i Faith. If you would like printed material mailed to you, please write to:

The National Baha'i Council of the United States
PO Box 3201
Roswell, NM 88201

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[FN1] "The way of the Baha'i Faith is difficult. At all times one must be awake to its perils, and particularly so in times of crisis such as the one in which the Faith now finds itself, for, at this present time, the very existence and the future of the Faith upon earth hangs in the balance. Should the Guardianship of the Faith lapse and the line be allowed to break (as these violators are making every effort to accomplish), the line of Guardianship will be broken, infallibility will be lost to the Faith, and all hopes will be lost for the Kingdom of God upon Earth.

"Such a condition we must not allow to happen. Even though we be but a mere handful--a very small number of followers faithful to the Covenant and the Administration of the Guardianship--we, with all the world in violation against us, must stand together and support the Guardianship.

"We must stand in firmness for the Guardianship, that is, the Administration of our Faith. Not only must we do this for our own sakes and for the present existence of our Faith; but it must be done for the Faith in the ages to come, for if we fail now and allow the Guardianship to pass out of existence and this spiritual line of heritage to become extinct, future generations will have no Cause. All infallible divine guidance will be at an end.

"Therefore, Friends of the Baha'i Faith, arise and maintain the life center--the heart and soul of the Abha Kingdom upon earth that is the Guardianship--for only by our doing so will the Cause of El Abha be saved for this world. Even though all the rest of the world be against us, nothing can destroy the Cause so long as even a small few believers stand in support of the Guardian and the continued Guardianship of the Baha'i Faith." Mason Remey, Second Guardian's Second Encyclical Letter (1960)

[FN2] "Shoghi Effendi has further acclaimed this sacred and immortal Document 'as the inevitable offspring resulting from that mystic intercourse between Him Who communicated the generating influence of His divine Purpose (Baha u llah) and the One Who was its vehicle and chosen recipient' ('Abdu'l-Bahá) and has emphasized that this Will 'Being the Child of the Covenant the Heir of both the Originator and the Interpreter of the Law of God can no more be divorced from Him Who supplied the original and motivating impulse than from the One Who ultimately conceived it.' In the light of this significant statement we can understand the following comments of Shoghi Effendi concerning this momentous Document:

'For nothing short of the explicit directions of their Book, and the surprisingly emphatic language with which they have clothed the provisions of their Will, could possibly safeguard the Faith for which they have both so gloriously labored all their lives.' (underlinings have been added for emphasis)

Having gained the understanding that the Will and Testament of 'Abdu'l-Bahá as a result of its joint Authorship is the Child of the Covenant of Bahá'u'lláh, we are better prepared to understand the relationship of this sacred and divinely-conceived Document to the Aqdas Bahá'u'lláh's Most Holy Book. In explaining this relationship, Shoghi Effendi has stated that the Will and Testament of 'Abdu'l-Bahá 'confirms, supplements, and correlates the provisions of the Aqdas' and that as these two sacred Documents are complementary and 'mutually confirm one another' they are inseparable parts of one complete unit. An understanding of these two points (i.e. the joint Authorship of the Will and the fact that the Will and Aqdas are parts of one unit the 'explicit Holy Text') is critical to the realization of the falsity of the heretical doctrines espoused by the Heterodox Bahá'ís. For it is obvious that to change or annul any of the provisions of the Will and Testament of 'Abdu'l-Bahá or to declare that some of its provisions have become null and void, as, in fact, the Heterodox Bahá ís have claimed, is to nullify the provisions of the explicit Holy Text and the Purpose of Bahá'u'lláh, Himself. In declaring the sacred Text of 'Abdu'l-Bahá's Will to be co-equal in status with the Text of the Aqdas, Shoghi Effendi has made it clear that the faithful Bahá'ís can no more tamper with or alter the sacred provisions of 'Abdu'l-Bahá's Will than they can with the immutable laws of the Aqdas which every faithful Bahá'í believes will endure and remain inviolable as long as the Dispensation of Bahá'u'lláh endures (promised by Him to last at least a full thousand years). If one accepts the fallacious doctrine that certain provisions of the Will and Testament have become null and void some 36 years after the passing of 'Abdu'l Baha (i.e. with the passing of Shoghi Effendi), as claimed by the Heterodox Bahá'ís, the enquirer may justifiably ask how these Bahá'ís can uphold the immutability and indestructibility of the provisions and laws of the Aqdas and prevent them from suffering, as time goes on, a deformation as severe as that inflicted upon the Will and Testament of 'Abdu'l-Bahá at their hands." Joel B. Marangella, What is the Meaning of Loyalty to the Covenant of Baha u'llah and Who are the Present Day Covenant-Breakers?

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Heterodox Believers' Questions About Investigating the Claims of the Orthodox Bahá'í Faith

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Should I Tell My Bahá'í Friends That I am Studying the Orthodox Faith?

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How Do I Join the Orthodox Bahá'í Faith?

Do you have more questions? *Email uses JavaScript to defend against SPAM.*
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Should I Tell My Bahá'í Friends That I am Studying the Orthodox Faith?

Of course, that is entirely up to you. However, you should be aware that just as soon as the Heterodox organization finds out that you are reading Orthodox Bahá'í material, the organization will put pressure upon you to stop reading it and to affirm your faith in and obedience to the Heterodox organization. Don't make the mistake of believing that your Bahá'í friends will keep the matter confidential. They will not. They will notify an institution of the Heterodox organization. You will most likely receive a call from an Auxiliary Board Member who will question you. The ABM will act like he or she is looking out for your own "spiritual health." In fact, the ABM is gathering facts to determine whether or not you should be declared a covenant-breaker for "the good of the entire community." Don't believe you will have a fair hearing or that your "Universal House of Justice" will carefully deliberate about whether or not you are a covenant breaker. They won't. If the ABM does not like your answers, it is likely that your community will be informed that you have a spiritual disease and must be shunned. The ABM will contact your spouse and insist that he or she leave you, together with your kids, and if your family refuses to do so they will be shunned also. You may not have heard about it but this has happened a number of times to others just like you. It will happen to you also. Why do this to yourself? While you are reading the material and before you have made up your mind, the last thing you need is to have this kind of pressure used against you. It may force you to make a decision before you are ready. Why not just quietly read the materials and refrain from telling anybody until you are ready to make a decision?

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What Can I do About Being Shunned?

The shunning behavior exhibited by the Heterodox organization is a mind-control device in an attempt to keep the believers from independently investigating the truth. One must wonder what they are so afraid of? Do they have no faith in their position? Or are they aware that their position is wrong and don't want you to find out? Regardless of their reasons, if they found out you are investigating the Orthodox Faith or that you believe in it, you will be shunned. There is no way to avoid it. Many people have tried different strategies. The bottom line is that sooner or later, they will find out about you and you will be shunned. You must ask yourself whether or not it is worth it to pursue this matter further. Are you dedicated to the truth so much that you are willing to sacrifice all contact with your friends (and perhaps family)? If not, then it would be best for you to simply stop reading right now.

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Can I Stay in the Heterodox Organization Even Though I Have Declared as an Orthodox Bahá'í?

Again, that is entirely up to you. Some newly-declared believers have thought that if they quietly remained in the Heterodox organization, they might be able to gently guide their friends to the truth of the Orthodox Faith. It is certainly possible to do so. Some have been successful at this. Eventually, they are found out and shunned. This is a matter of individual conscience. You must ask yourself whether or not it is deceptive for you to continue in your role within the Heterodox organization even though your loyalty has shifted to the Guardian. After all, the Heterodox institutions are covenant breaking bodies.

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Do I Have to Shun My Heterodox Bahá'í Friends?

Generally, no. The Guardian has not declared the rank and file members of the Heterodox organization as covenant breakers. He recognizes them as misled believers and would welcome them back to the True Faith at any time. Therefore, you will not be asked to shun your friends within the Heterodox organization. [FN1] Of course, they will be asked to shun you. If they fail to shun you, they will most likely be expelled by the Heterodox organization.

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How Do I Join the Orthodox Bahá'í Faith?

It is important for you to be clear about what it means to declare your belief in the Orthodox Bahá'í Faith. When you sign the Orthodox declaration, you are affirming your belief that Shoghi Effendi was the First Guardian, that Charles Mason Remey was the Second Guardian, and that Joel B.

Marangella is the Third Guardian. You are encouraged to fully deepen in the Writings and make sure you understand the significance of your declaration of belief. If you are interested in becoming an Orthodox Bahá'í, please contact:

National Bahá'í Council
PO Box 3201
Roswell, NM 88201
505-622-1611
obfusa@rt66.com

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[FN1] "When a Soul errs and separates himself from the Faith, we should be particularly loving and kind to him in our thoughts and prayers, realizing that he is sick spiritually and is in need of our kindness. To attack and berate him and want to seem him chastised and punished for his lack of faith only makes the breech wider and more difficult to bridge. We should do all we can to bring him back into happy relations with ourselves and not treat him as an enemy but always as a friend. In other words, friendship added to friendship creates friendship--enmity added to enmity creates more enmity." Mason Remey, Correspondence to the N.S.A. Under the Hereditary Guardianship, December 5, 1965

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Newly-Declared Orthodox Believers' Questions

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I Have Declared My Belief in the Orthodox Bahá'í Faith, Now What Happens?

What Institutions Govern the Faith?

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I Have Declared My Belief in the Orthodox Bahá'í Faith, Now What Happens?

Be prepared to be warmly welcomed. If you have left the Heterodox organization to join the Orthodox Faith, you will find that the Orthodox Faith operates a bit differently from what you have been used to. It is much smaller and less formal. The friends are scattered about and many of them are isolated believers. Conditions exist the same as the early days of Shoghi Effendi's ministry. Many of the attitudes, practices, and approaches adopted by the Heterodox organization since the death of Shoghi Effendi are not followed. It will take some time to get accustomed to this new way. You will find in our community that there are older believers who were members of the Bahá'í Faith from before Shoghi Effendi's death as well as believers who have recently left the Heterodox organization. The best thing to do is to make contact with the other believers and ask as many questions as you would like. This group has nothing to hide or fear and no questions are off limits. You should read as much material as you can, especially the writings of the Guardian, so that you can quickly learn how your new community operates.

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What Institutions Govern the Faith?

The Institutions that exist in the Orthodox Bahá'í Faith are the ones that Shoghi Effendi wrote about in The Dispensation of Bahá'u'lláh. Of course, we have a living Guardian as the interpreter of the Writings and executive of the Faith and an embryonic Universal House of Justice, the third International Bahá'í Council, an active functioning body with the Guardian as its sacred head. To date, the third Guardian has appointed eight Hands of the Cause of God: Franklin D. Schlatter (1997), Marilyn K. Meyer (2004),Madelyne Byers (posthumous 2005), Nosrat u llah Bahremand (2006), Ross Campbell (2006), Jeffrey A, Goldberg (2006), David Maxwell (2006), and Y.H. Taylor

(2006). The Faith in the United States is governed by the National Bahá'í Council appointed by the Guardian as the national administrative body. Worldwide, there are national councils in several countries and a number of groups and a few local councils.

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What Meetings Do We Have and How Do We Communicate?

In the United States, the National Bahá'í Council hosts two national and one regional conferences each year. New believers are especially encouraged to attend in order to meet the friends and learn from the wealth of information presented by a number of long established and deepened Bahá'ís. You will find there is a warmth and unity not found in the Heterodox organization. In many respects, attending the conferences resembles a family reunion. In addition to our regular conferences, there is an international newsletter published by the Third International Bahá'í Council, the Harbinger of the New Day containing useful information and excerpts from correspondence with the Guardian and any new messages or writings from the Guardian. The Friends in Touch newsletter is another regular publication to keep all of the friends worldwide connected and informed about what is happening in the lives of the friends, and to share information and ideas. In addition, the United States and India National Councils publish materials from time to time and makes them available to the friends. Finally, many believers are active on the internet and frequently send email messages back and forth. There is also a private Google Group dedicated to communication between the members of the Faith, and many of the friends have web sites to teach the Cause.

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Do We Have Teaching Plans and Goals?

Unlike the Heterodox organization, at this time our numbers are too small to effectively prosecute ambitious teaching plans and goals. However, the Guardian from time to time has suggested a variety of teaching campaigns directed primarily at awakening the misled believers in the Heterodox organization. Many individual Bahá'ís have their own teaching efforts, on the internet and by way of teaching firesides in their local communities. As for goals, considering the fact that the vast majority of believers have turned away from the Guardianship and that only a few faithful believers have kept the True Faith alive over the past 40 years, many of us consider it to be a major accomplishment for the Orthodox Bahá'í Faith to remain thriving and growing to this day.

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I Have a Question for the Guardian, May I Write to Him?

All faithful believers are free to correspond with the Guardian through the National Bahá'í Council. In addition, at this time the Guardian allows individual believers to write to him through the mail or by email. Now that you have found the source of divine guidance on this earth, you should feel free to ask the Guardian about any question or problem that may arise.

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Frequently Asked Questions

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General Links:

What is an Orthodox Bahá'í?

The Twelve Principles of the Orthodox Bahá'í Faith

Words to Live By

THE BAHÁ'Í FAITH: A Summary of its Aims, Teachings and History by Joel B. Marangella, Third Guardian

Orthodox Bahá'í Faith: A Capsule View

Introduction to Orthodox Bahá'í Faith

Personal Experiences of Orthodox Bahá'ís Upon Leaving the Heterodox Organization -- Their Concerns and Suggested Courses of Action

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http://www.truebahai.com:80/great-vio-links.html

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THE TREE OF THE COVENANT OF BAHÁ'U' LLÁH by Joel B. Marangella, Third Guardian of the Bahá'í Faith

THE COVENANT From Bahá'u'lláh to The Year 2000

The Lamentation of Shoghi Effendi by Joel B. Marangella, Third Guardian of the Bahá'í Faith

Shoghi Effendi, First Guardian

Third Guardian's Message to sans-Guardian UHJ (re Tablet of the Holy Mariner)

The Erring Hands on Trial: A Play by Jeffrey Goldberg

The Great Violation of the Covenant by "Sharaf"

Questions for the Current Haifa Administration over the Heterodox Bahá'ís of the Earth, Which Administration is Acting Under the Appellation "Universal House of Justice" by Ross Campbell

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Hand of the Cause of God Franklin Schlatter

Some Writings of Franklin Schlatter:

The Messages of Frank Schlatter to alt.religion.bahai

My Experience in Becoming an Orthodox Bahá'í

Warning: This Religious Faith Now Contains Heresy

The Real

Hand of the Cause of God Franklin Schlatter, who now lives in Roswell, New Mexico, was originally from Peoria, Illinois. He became acquainted with the teachings of Bahá'u'lláh while he was in the army and stationed in Germany in the late 50 s. On his return to the states he became a Bahá'í in 1959. Subsequent to the 1960 proclamation of Charles Mason Remey, identifying himself as the second Guardian of the Faith on the basis of his appointment by his predecessor to the presidency of the embryonic Universal House of Justice, Schlatter joined the small band of Bahá'ís who followed the second Guardian.

In 1963, he was elected to the national assembly that was formed under Mason Remey and in the next three years served as that body s recording and corresponding secretary. In later years, after Joel B. Marangella became the third Guardian of the Faith, Schlatter was elected as secretary of the Mother Bahá'í Council of the United States, a local council that was first formed in 1978 and given provisional national administrative responsibilities, pending the development of the Orthodox Faith in this country.

Schlatter, who has worked in close harmony with the third Guardian, was identified by Marangella as a Knight of the Cause in 1978, and then, in April of 1997 he was named as the first Hand of the Cause since the first Guardian of the Faith, Shoghi Effendi, had appointed twenty-seven Hands to serve under him. Only the Guardian of the Faith can appoint Hands, whose basic duties are to assist the Guardian of the Faith and to work for the spread of the teachings of Bahá'u'lláh, the Prophet-Founder of the Bahá'í Faith.

Heresy Within the Bahá'í Faith Today

The Overlooked Importance of Pilgrim's Notes

privacy

http://www.truebahai.com:80/hoc/attendant.html

Attendant Institutions
by Hand of the Cause Franklin Schlatter

Of the Universal House of Justice and the Guardianship, Shoghi Effendi wrote on page 148 of "The World Order of Bahá'u'lláh" that *"each is equipped with its own attendant institutions--instruments designed for the effective discharge of its particular responsibilities and duties. Each exercises, within the limitations imposed upon it, its powers, its authority, its rights and prerogatives."* Additionally, he stated that *"Far from being incompatible or mutually destructive, they supplement each other's authority and functions, and are permanently and fundamentally united in their aims."*

It seems clear to me that in the organization that is now minus a living Guardian that the *"attendant institutions"* referred to by Shoghi Effendi no longer exist in the manner that the beloved Guardian described. Certainly, without the Guardianship in that organization, the concept of the UHJ and the Guardianship (with their attendant institutions) being able to *"supplement each other's authority and functions"* is no longer valid.

How do members of the sans-living Guardian organization square their operation with what Shoghi Effendi wrote on page 148 of WOB?

The *"attendant institutions"* for the Guardianship (at least as provided in the writings of `Abdu'l-Bahá and Shoghi Effendi) include the Hands of the Faith. Additionally, Shoghi Effendi called for Auxiliary Board members to be appointed by the Hands. In the sans-living Guardian organization, those attendant institutions are no longer under the Guardianship; they are under the sans-Guardian UHJ.

The attendant institutions for the Universal House of Justice --in its efflorescence and *"final fruition"* -- according to Shoghi Effendi's January 9, 1951 message to the National Assemblies of the East and West will be *"manifold auxiliary institutions constituting the World Administrative Center destined to arise and function and remain permanently established in [the] close neighborhood of [the] Twin Holy Shrines."*

If those *"manifold auxiliary institutions"* are not spelled out in the writings, and if it is the Guardian of the Faith who provides *"the necessary guidance to define the sphere of the legislative action of its elected representatives"* (p. 148 of WOB), then minus the Guardian that 'necessary guidance' is withdrawn and the wrong attendant institutions could well be put into place.

Obviously, neither `Abdu'l-Bahá nor Shoghi Effendi pictured the successors to the Hands (the Continental Board of Counselors) to be an auxiliary institution of the UHJ.

Sincerely,

Frank Schlatter
April 2002

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Hand of the Cause of God Franklin Schlatter, who now lives in Roswell, New Mexico, was originally from Peoria, Illinois. He became acquainted with the teachings of Bahá'u'lláh while he was in the army and stationed in Germany in the late 50 s. On his return to the states he became a Bahá'í in 1959. Subsequent to the 1960 proclamation of Charles Mason Remey, identifying himself as the second Guardian of the Faith on the basis of his appointment by his predecessor to the presidency of the embryonic Universal House of Justice, Schlatter joined the small band of Bahá'ís who followed the second Guardian.

In 1963, he was elected to the national assembly that was formed under Mason Remey and in the next three years served as that body s recording and corresponding secretary. In later years, after Joel B. Marangella became the third Guardian of the Faith, Schlatter was elected as secretary of the Mother Bahá'í Council of the United States, a local council that was first formed in 1978 and given provisional national administrative responsibilities, pending the development of the Orthodox Faith in this country.

Schlatter, who has worked in close harmony with the third Guardian, was identified by Marangella as a Knight of the Cause in 1978, and then, in April of 1997 he was named as the first Hand of the Cause since the first Guardian of the Faith, Shoghi Effendi, had appointed twenty-seven Hands to serve under him. Only the Guardian of the Faith can appoint Hands, whose basic duties are to assist the Guardian of the Faith and to work for the spread of the teachings of Bahá'u'lláh, the Prophet-Founder of the Bahá'í Faith.

Some Writings of Franklin Schlatter:

Attendant Institutions

The Interpretative Domain and a Prayer of Bahá'u'lláh

The Messages of Frank Schlatter to alt.religion.bahai

My Experience in Becoming an Orthodox Bahá'í

Warning: This Religious Faith Now Contains Heresy

The Real Heresy Within the Bahá'í Faith Today

The Overlooked Importance of Pilgrim's Notes

The Wrongful Pattern Of the Sans-Guardian Bahá'ís

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http://www.truebahai.com:80/hoc/interp-domain.html

The Interpretive Domain and a Prayer of Bahá'u'lláh
by Hand of the Cause Franklin Schlatter

A letter written on behalf of Shoghi Effendi to the NSA of Canada on June 4, 1957, stated: *"The Will and Testament of Bahá'u'lláh and The Will and Testament of the Master clearly and explicitly indicate that the Interpreter of The Word was the Center of the Covenant and now is the Guardian. There are no other Interpreters whatsoever and no individual may interpret. This is strictly forbidden."*

The sans-Guardian Universal House of Justice reaffirmed that position on August 22, 1977, when, in a letter written on its behalf, it was stated: *"It must always be remembered that authoritative interpretation of the Teachings was, after `Abdu'l-Bahá, the exclusive right of the Guardian, and fell within the 'sacred and prescribed domain' of the Guardianship, and therefore the Universal House of Justice cannot and will not infringe upon that domain."*

Yet, interestingly enough, in the UHJ's 7 December 1969 letter devoted to the Guardianship and the UHJ, the sans-Guardian body propounded an interpretation about a passage in the Aqdas which purportedly envisaged the possibility of *"a break in the line of Guardians"* -- an interpretation that has become an accepted understanding for the members of the majority organization of Bahá'ís, as is the case with other interpretations being made by the UHJ.

Since the majority of Bahá'ís apparently now accept the UHJ's intrusion into the sacred and prescribed domain of the Guardianship, it would be appropriate, I think, for believers who are now without a living Guardian to ask the UHJ for its interpretation of Bahá'u'lláh's prayer XXXVI in the volume "Prayers and Meditations."

That prayer reads as follows:

"Lauded be Thy name, O my God! I am so carried away by the breezes blowing from Thy presence that I have forgotten my self and all that I possess. This is but a sign of the wonders of Thy grace and bountiful favors vouchsafed unto me. I give praise to Thee, O my God, that Thou hast chosen me out of all Thy creatures, and made me to be the Day-Spring of Thy strength and the Manifestation of Thy might, and empowered me to reveal such of Thy signs and such tokens of Thy majesty and power as none, whether in Thy heaven or on Thy earth, can produce.

"I beseech Thee, O my Lord, by Thy most effulgent Name, to acquaint my people with the things Thou didst destine for them. Do Thou, then, preserve them within the stronghold of Thy guardianship and the tabernacle of Thine unerring protection, lest through them may appear what will divide Thy servants. Assemble them, O my Lord, on the shores of this Ocean, every drop of which proclaimeth Thee to be God, besides Whom there is none other God, the All-Glorious, the All-Wise.

"Uncover before them, O my Lord, the majesty of Thy Cause, lest they be led to doubt Thy sovereignty and the power of Thy might. I swear by Thy glory, O Thou Who art the Beloved of the worlds! Had they been aware of Thy power they would of a certainty have refused to utter what Thou didst not ordain for them in the heaven of Thy will.

"Inspire them, O my Lord, with a sense of their own powerlessness before Him Who is the Manifestation of Thy Self, and teach them to recognize the poverty of their own nature in the face of the manifold tokens of Thy self-sufficiency and riches, that they may gather together round Thy Cause, and cling to the hem of Thy mercy, and cleave to the cord of the good-pleasure of Thy will.

"Thou art the Lord of the worlds, and of all those who show mercy, art the Most Merciful."

****

I think the sans-Guardian UHJ should be asked such questions as these:

1) Would the sans-Guardian UHJ maintain that the Bahá'í Administrative Order (including both a living Guardian and the Universal House of Justice) can rightfully be included in those "things" to which Bahá'u'lláh refers when he calls upon God *"to acquaint my people with the things Thou didst destine for them"*?

2) Is the guardianship in this prayer the same guardianship as the sans-Guardian UHJ referred to in its 1969 letter when it spoke of the possibility of a break in the line of Guardians? If not, what is the sans-Guardian UHJ's interpretation of the word "guardianship" in this prayer?

3) Is there an authoritative interpretation that is to be given regarding Bahá'u'lláh's intent when He wrote the words *"preserve them within the stronghold of Thy guardianship"*? That is, did either `Abdu'l-Bahá or Shoghi Effendi provide an interpretation for this prayer?

4) In their 1969 interpretation, the sans-Guardian UHJ said that there are *"clear indications"* in the writings that the Guardianship might end. Would the sans-Guardian UHJ agree that there are *"clear indications"* that Bahá'u'lláh's use of the words *"preserve them within the stronghold of Thy guardianship"* is akin to `Abdu'l-Bahá's statement in His Will and Testament that *"The mighty stronghold shall remain impregnable and safe through obedience to him who is the guardian of the Cause of God"*?

5) When Bahá'u'lláh writes *"lest through them may appear what will divide Thy servants,"* is He implying that a sans-Guardian UHJ is necessary to maintain unity or that without the guardianship there may be division? Or is there some other implication to be drawn from His words?

6) In the passage *"Uncover before them, O my Lord, the majesty of Thy Cause, lest they be led to doubt Thy sovereignty and the power of Thy might"*, to whom is Bahá'u'lláh referring when He speaks of those who may lose sight of the majesty of God's Cause and thus be *"led to doubt"* God's sovereignty and His power? Is the reference to those who think God changed His mind about the continuing Guardianship, or is the reference to those who abide by all the clauses in Bahá'u'lláh's and `Abdu'l-Bahá's sacred Will and Testament?

7) To whom is Bahá'u'lláh referring in the passage *"Had they been aware of Thy power they would of a certainty have refused to utter what Thou didst not ordain for them in the heaven of Thy will"*? Is the reference to those who, in conformity with `Abdu'l-Bahá's and Shoghi Effendi's views of the Guardianship, continue to follow a living Guardian, or is the reference to the Hands of the Faith and their sans-Guardian UHJ -- the Hands having taken command of the Cause without authorization from the writings?

8) What is it that has been uttered which God *"didst not ordain for them in the heaven of Thy will?"* Is it that there must be a living Guardian, or is it that, in the absence of a living Guardian, the Hands had to assume the direction of the Cause and to pass that power on to a sans-Guardian UHJ?

9)Because the believers under the sans-Guardian UHJ, despite the absence of a living Guardian, feel that they have everything they need to develop the World Commonwealth of Bahá'u'lláh--have they truly been inspired *"with a sense of their own powerlessness"*? Or are they so enamored with the power that their sans-Guardian organization evinces that they fail to recognize their powerlessness and thus continue to maintain that their Hand-made, sans-Guardian organization is Bahá'u'lláh's divinely-inspired matrix for the New World Order?

For those of us who are not followers of the sans-Guardian UHJ, it is obvious that a Universal House of Justice actually has no business attempting to answer such questions. And if neither `Abdu'l-Bahá nor Shoghi Effendi provided an authoritative interpretation of the prayer in question, then, certainly, those who follow the sans-Guardian UHJ can have no clear resolution to its meaning. Without doubt, over the next eight and a half or nine centuries or more, the sans-Guardian organization is destined to face many statements within the writings of the Faith for which there can be no clear interpretation, and, as `Abdu'l-Bahá pointed out in His writings, without the appointed interpreter there will be grounds for any number of schisms.

Sincerely,

Frank Schlatter

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True Bahá'í

Welcome to True Bahá'í!

Let those who meet you know, without your proclaiming the fact, that you are indeed a Bahá'í.

Put into practice the Teaching of Bahá'u'lláh, that of kindness to all nations. Do not be content with showing friendship in words alone, let your heart burn with loving kindness for all who may cross your path. `Abdu'l-Bahá, Paris Talks, pp. 15-16

(Updated January 15, 2014 / 16 Sharaf 170 B.E.)

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USA National (Orthodox) Bahá'í Council: www.orthodoxbahai.com
Web Sites of Interest: www.truebahai.com/internet

Featured:

What goes around comes around: use of the Greatest Name effectively banned in Malaysia. In November, 2006, the heterodox Baha'is, those presently headquartered in Wilmette , Illinois, brought a legal action seeking to prevent the Orthodox Baha'is from using the Greatest Name, among other things. The Greatest Name is "Allah-u-Abha" (God is All-Glorious) and its variants, and is considered one of the most sacred names and symbols of the Baha'i Faith. After years of battle in the United States District Court and an appeal... READ MORE

Nosrat'u'llah Bahremand takes office as fourth Guardian as Orthodox Baha'is grieve loss of Joel Bray Marangella

[September 8, 2013] The Orthodox Baha'is have recently announced the passing of the third Guardian, Joel Bray Marangella, on September 1, 2013. Prior to his death, the third Guardian appointed his successor, Nosrat'u'llah Bahremand, in accordance

with the requirements of the Will and Testament of 'Abdu'l-Baha. The appointment takes immediate effect upon the death of the Guardian.

Personal Reflections on the United States NSA's Legal Attack Against the Guardian of the Bahá'í Faith

[April 29, 2011]: Imagine my dismay when, on November 26, 2006, I

Chicago_trial_january_7_2008_005_2

received a copy of the "Motion for Rule to Show Cause" filed by the National Spiritual Assembly of the Bahá'ís of the United States against the Guardian, Joel B. Marangella, Hand of the Cause Franklin Schlatter, and the Provisional National Bahá'í Council ("PNBC"), the governing body of the Orthodox Bahá'ís in the United States. READ MORE

CLICK HERE FOR MORE INFORMATION ABOUT THE COURT CASE

* * *

Statement by PNBC of the United States on Persecution of Baha'is in Iran.

Statement by the National Bahá'í Council for the Orthodox Bahá'ís of the United States Concerning the Persecution of Bahá'ís in Iran:

On behalf of the Orthodox Bahá'ís of the United States, we wish to express our dismay at the... READ MORE

* * *

A Brief Review of the Claims of Neal Chase to the Guardianship of the Bahá'í Faith.

In this article, I will discuss the claim to the Guardianship by Neal Chase of the group known as Bahá'ís Under the Provisions of the Covenant ("BUPC).

The BUPC believe that the Guardian must be an Aghsán (that is a son of Bahá'u'lláh). While they recognize that there were no bloodline Aghsán available to serve as the Guardian, they claim that the Guardianship now passes by adoption by the present Guardian of his successor. The BUPC do not insist upon a formal legal adoption for their purposes, but instead rely upon some objective manifestation of intent to adopt such as the passing of relics, i.e. a medallion, hair or blood, or other indication of intention. READ MORE

* * *

Commentary on the Short Healing Prayer

The above prayer, known by Bahá'ís as the "Short Healing Prayer" is a mystical gem containing deep secrets for the healing of ourselves and of our fellow brothers and sisters everywhere.

If you wish to heal yourself or others, you should memorize this beautiful prayer, meditate over its meaning, and recite it ceaselessly. It contains within its short phrases the healing of all the ills of men and women in our society. It is a great gift from God. READ MORE

OBF Telephonic Firesides on the 9th of every month

All persons are invited to attend telephonic firesides for discussion of the Orthodox Bahá'í Faith. Click here for more information: http://truebahaifiresides.blogspot.com/

* * *

Joel-B-Marangella **What do Orthodox Bahá'ís believe?**

1) We believe just the same as all Bahá'ís believed before 1957 that the Covenant of Bahá'u'lláh requires obedience to the Guardian of the Cause of God. We believe the present Guardian is Joel B. Marangella.

2) Orthodox Bahá'ís have all of the Institutions of the Cause of God as set forth in the Will and Testament of `Abdu'l-Bahá, including the Hands of the Cause of God, and an international body with the Guardian at its head, the International Bahá'í Council which is destined in time to become the Universal House of Justice.

3) The Orthodox Baha'is, being under the shade of the Tree of Covenant are divinely guided and blessed. The "table of heaven is prepared" for them, "the angels of heaven" are their "assistants and helpers", and "the life of the Holy Spirit is breathing upon" them (from `Abdu'l-Bahá, Promulgation of Universal Peace, p. 214.

The Guardian's web page is at www.bahai-guardian.com.

* * *

There is one God; Abdulbahacloseup
mankind is one;

the foundations of religion are one.
Let us worship Him,
and give praise for all His great Prophets
and Messengers who have manifested
His brightness and glory."

('Abdu'l-Bahá in London, p. 19)

from

The Twelve Principles of the Orthodox Baha'i Faith

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Sites of Interest to Orthodox Bahá'ís

The Guardian's web page:
http://www.bahai-guardian.com/

International Bahá'í Council of the Orthodox Bahá'ís
http://www.bahaisorthodox.com/ibc/

The Hands of the Cause of God
http://handsofthecause.us/

National (Orthodox) Bahá'í Council of India
http://www.bahaisorthodox.com/

National (Orthodox) Bahá'í Council of the United States
http://www.orthodoxbahai.com/

Local Bahá'í Council of Bangalore
http://www.bahaisorthodox.com/bangalore/index.html

Local Bahá'í Council of Chennai
http://www.bahaisorthodox.com/chennai/index.html

Local Bahá'í Council of Delhi
http://obcdelhi.bravehost.com/

Local Bahá'í Council of Kolkatta
http://kolkatta.white.prohosting.com/

Orthodox Bahá'ís of the Greater Salt Lake City Area
http://home.comcast.net/~performancepoet/Welcome.html

Orthodox Bahá'ís of Roswell
http://www.rt66.com/~OBFUSA/RNM/RB_HOME.HTM

Orthodox Bahá'ís of Iran (Persian)
http://www.iranbahai1.blogfa.com/

To be a True Bahá'í (Persian) (Nosrat's)
http://bahai-bahai.blogspot.com/

Orthodox Bahá'ís of Germany (German)
http://www.orthodoxbahai.de

Facebook
http://www.facebook.com/group.php?gid=19223191376

True Bahá'í Blog & Links (Jeffrey's)
http://www.truebahai.com

Bahá'í Blog - India
http://mybahaifaith.blogspot.com/

YouTube Video Channel (Jeffrey's)
http://www.youtube.com/orthodoxbahai

True Bahá'í Telephonic Firesides **http://truebahaifiresides.blogspot.com/**

Karen Jo Herman's Page
http://www.rt66.com/%7Ekjherman/5Bahai.htm

Ian's Unofficial Website of the Orthodox Bahá'í Faith
http://home.comcast.net/~performancepoet/

NSA vs. PNBC Court Case
http://www.truebahai.com/court_case.html

Mera Baha'i Dharm (Blog in Hindi)
http://www.humbahai.blogspot.com/

Discussion Boards:

Talk Religion Bahá'í
http://groups.google.com/group/talk.religion.bahai/topics?hl=en

Talking Orthodox Bahá'í
http://groups.google.com/group/talking-obf?hl=en&lnk=li

Soc Religion Bahá'í
http://groups.google.com/group/soc.religion.bahai/topics?hl=en&lnk=li

Beliefnet Bahá'í Discussion Board
http://community.beliefnet.com/forums/forumdisplay.php?f=259

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This is a listing of web sites sponsored by the official Institutions of the Orthodox Bahá'í Faith, including the Guardian's home page and the web sites for the National Bahá'í Councils of the United States and of India.

Introductory & General Teachings
The basic principles and teachings of the Orthodox Bahá'í Faith can be found on these web sites.

World Peace and Unity
The Bahá'í Faith was revealed to bring peace and racial harmony to the world. Here are links to articles that set forth the Bahá'í "peace plan."

Spiritual Teachings
These links bring together articles about the mystical and spiritual teachings, including Divine Love, the Divine philosophy, Bahá'u'lláh's mystical books, The Hidden Words and the Seven Valleys, life after death, prayer, and the Tablet of the Holy Mariner.

Frequently Asked Questions
Click here to get the answers to the Frequently Asked Questions about the Orthodox Bahá'í Faith and submit your own questions!

Central Documents
Here are the links to the basic and most fundamental of the Bahá'í Writings, including the Book of the Covenant, the Will and Testament of `Abdu'l-Bahá, and Shoghi Effendi's masterpiece, The Dispensation of Bahá'u'lláh, which explains the fundamental verities of the Bahá'í Faith.

The Living Guardianship
This collection of web sites introduces the reader to the Living Guardianship through the writings of Shoghi Effendi, Mason Remey, Joel B. Marangella, and others.

The Great Violation
This is a listing of web links to articles about the Great Violation, whereby most of the Bahá'ís of the world tragically broke the Covenant of Bahá'u'lláh.

[The Writings of Charles Mason Remey]
Here is a listing of the writings of Mason Remey that are available on the web.

[The Writings of Joel B. Marangella]
A listing of the writings of the current Guardian of the Cause, Joel B. Marangella, that are available on the web.

[Hand of the Cause of God]
Here is the place to find out about Frank Schlatter, the first Hand of the Cause of God to be appointed since the death of Shoghi Effendi, and read some of his writings. (The Third Guardian also has since appointed the following faithful believers to the ranks of the Hands: Marilyn Meyer, Madeline Byers (posthumous), Nosrat u llah Bahremand, Ross Campbell, Jeffrey Goldberg, David Maxwell, and Y.H. Taylor.

[Personal Web Pages]
Not officially sponsored by the Faith, individual Bahá'ís and Bahá'í groups have placed a wealth of information on the web.

[The Great Catastrophe]
Read what the Guardians have to say about the coming world catastrophe and how we might prepare for it.

[Miscellaneous Links]
There is a wealth of information on the web about the Orthodox Bahá'í Faith, but not everything can be classified into neat categories. This is the place to read the rest of it all!

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The Living Guardianship:

SHOGHI EFFENDI FORETELLS AN ACTIVE ROLE FOR THE INTERNATIONAL BAHÁ Í COUNCIL by Joel B. Marangella, Third Guardian

Shoghi Effendi, First Guardian

The Tree of the Covenant by Joel B. Marangella, Third Guardian

Letter to a Heterodox Believer by Damaris Campbell

Chronology of the Guardianship

57 STATEMENTS OF FACT RELATED TO THE CONTINUING GUARDIANSHIP by Hand of the Cause of God Franklin D. Schlatter

May Maxwell on the Guardianship

`Abdu´l-Bahá's Tablets to Mason Remey

Mason Remey, Second Guardian

`Abdu´l-Bahá foretold Mason Remey's Accession to Guardianship

Faith and Belief

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MAY MAXWELL ON THE GUARDIANSHIP

(From a one-page document headed with the following: 'Words written by beloved May Maxwell which she permitted me to copy.. .A. B. Alexander')

Do we turn sufficiently, wholly and consciously to the irresistible might of the guardian?

Can we dare say that we administratively, collectively or individually tap the infinite resources concealed in the (mystery of the) guardianship?

Every one of us realizes that he singly and alone outweighs the world, that in the light of the Supreme Being he is more precious than the entire human race.

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I believe that if the truth were known, every success in the Faith is in direct ratio to this "turning", this utter dependence on him, and every failure due to, etc.

Bahá'u'lláh hears and grants our prayers, it is promised us, but in this hour of supreme danger, the more firmly we grasp that mighty cord held in the grasp of the Almighty, a life-rope through the oncoming storms, the more shall we be moved by his all-swaying power and guided under his shadow, etc.

We in America still believe in size and numbers despite the revelations of science of the power of imponderable forces. Quantity, not quality, colours the mental consciousness of the West to a great degree.

Undoubtedly the chief comer-stone of the Will and Testament is the Guardianship, and the crux of this mighty institution, including the International House of Justice, once it is formed, lies in the one word, "turn". "Turn unto him." All things in the universe "turn". The invisible rays which form the atoms - the earth on its axis - its relation in the solar system - that system turns around another faster center, thus in the single word, "turn unto Shoghi Effendi," the law of the universe, the law of life has been established at the centre, the heart of the divine religion, the World Order of Bahá'u'lláh. Our entire life, inwardly and outwardly hinges on this "turning." . . .In the words of the Master, "concentrated in a Point of concentration"; in the words of Christ, "if the eye be single," it is a law. Likewise we shall turn in the future to the International House of Justice because the Guardian is its head. Through him that body elected from the human plane, the elect of the elect, through him they become overshadowed by that mighty power, through him alone they are linked with God.

We know that Bahá'u'lláh hears and grants our prayers within bounds perhaps of our finite faith and limitation, but the prayer of the Guardian is irresistible, all-moving, all-potent.

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Miscellaneous Links

Just Hungry for Love, a profound poem about God's love, written by a 13-year old Orthodox Bahá í.

The Relevance of the Bahá'í Teachings in Today's World, by David Maxwell Written and presented to the latest International Orthodox Bahá'í Conference, David Maxwell's essay takes a look at the ills of the world today and how much of these problems would have been mitigated if only the world, including the Bahá í world, had embraced the true teachings of Bahá u lláh.

What is True Friendship? by Ross Campbell
Asserting that only spiritually mature individuals can accomplish true friendship, Canadian Bahá'í Ross Campbell tells us what friendship is all about in this, our most popular web article so far this year.

Some Reflections on Obedience by Madeline Byers

EXTRACTS FROM THE DAILY OBSERVATIONS OF THE BAHÁ'Í FAITH MADE TO THE HANDS OF THE FAITH IN THE HOLY LAND BY MASON REMEY, Second Guardian

Hand of the Cause of God Franklin Schlatter

Third Guardian's Message on September 11th Attacks

Wilmette NSA's Court Action Against the Orthodox Bahá'ís
FOR IMMEDIATE RELEASE NEWS RELEASE **Wilmette Bahá'í Organization Threatens Minority Bahá'ís Through Court Action.** The National Spiritual Assembly of the Bahá'ís of the United States (NSA), located in Wilmette, Illinois, has called upon the United States District Court for the Northern District of Illinois, Eastern Division to hold in contempt members of minority Bahá'í organizations (the Orthodox Bahá'í Faith and the ... Read More

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Just Hungry for Love, a profound poem about God's love, written by a 13-year old Orthodox Bahá'í.

The Relevance of the Bahá'í Teachings in Today's World, by David Maxwell. Written and presented to a past international Orthodox Bahá'í Conference, David Maxwell's essay takes a look at the ills of the world today and how much of these problems would have been mitigated if only the world, including the Bahá'í world, had embraced the true teachings of Bahá'u'lláh.

What is True Friendship? by Ross Campbell
Asserting that only spiritually mature individuals can accomplish true friendship, Canadian Bahá'í Ross Campbell tells us what friendship is all about in this, our most popular web article so far this year.

Being an Orthodox Bahá'í.It's not easy being an Orthodox Bahá'í. I should know. I've been one most of my life. Being an Orthodox Bahá'í means being at odds with the world. It means never fitting in, never belonging. It means losing friends from the time you're a child. It means losing lovers and loved ones and family members. It means being turned away at churches and shunned by church communities. It means being... READ MORE

An Open Letter to a Heterodox Baha'i by Damaris Campbell
I'm writing this letter in order to express my concerns. Not too long ago I was sharing the Faith with a close friend of mine whom happens to be a Sikh. I was so excited in having the chance to explain the beautiful Faith to her. We had talked about other faiths as well and how the Bahá'í Faith is prophesied
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Roswell Bahá'í Community. The web site of the Roswell, New Mexico community.

Canadian Bahá'í Community. The web page for the Orthodox Bahá'ís in Canada.

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National Bahá'í Council - USA This is the official web site of the National Bahá'í Council of the United States, the governing national body of the Orthodox Baha'is living in the United States. Here you will find an excellent collection of articles addressing the position of the Orthodox Bahá'ís on the Covenant and the Living Guardianship. You will also find articles carefully refuting the positions taken by the sans-Guardian organization.

National Bahá'í Council of India The official web site of the National Bahá'í Council for India.

Orthodox Bahá'í Council of Delhi The web site for the local council for Delhi.

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The Hands of the Cause of God This is the new blog site of the Hands of the Cause of God appointed by Joel B. Marangella.

National Bahá'í Council - USA This is the official web site of the National (Orthodox) Bahá'í Council of the United States, the governing national body of the Orthodox Baha'is living in the United States. Here you will find an excellent collection of articles addressing the position of the Orthodox Bahá'ís on the Covenant and the Living Guardianship. You will also find articles carefully refuting the positions taken by the sans-Guardian organization.

National Bahá'í Council of India and Orthodox Baha'i Faith in India. The official web sites of the National (Orthodox) Bahá'í Council for India.

Orthodox Baha'i Blog site from India

The web site for the local councils in India:
Local Baha'i Council of the Orthodox Baha'is of Bangalore
Local Baha'i Council of the Orthodox Baha'is of Chennai
Local Baha'i Council of the Orthodox Baha'is of Delhi
Local Baha'i Council of the Orthodox Baha'is of Lucknow
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[`Abdu´l-Bahá on Race Unity]

[The Brotherhood Potential]
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[Bahá'u'lláh on the Origin of Conflict]

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Web Pages of Various Orthodox Bahá'í Groups:

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Charles Mason Remey
Second Guardian of the Cause of God

Charles Mason Remey, appointed by Shoghi Effendi as Hand of the Cause, and as the President of the embryonic Universal House of Justice (known as the "International Bahá'í Council"), his accession to the office of the Guardianship occurred automatically upon the death of Shoghi Effendi.

Unfortunately, the Hands of the Cause of God at the time of Shoghi Effendi's death, did not accept Mason Remey's appointment. Instead, they seized control over the affairs of the Faith and expelled Mason Remey, thereby establishing the Most Great Violation of the Covenant of Bahá'u'lláh.

To read selections of Mason Remey's writings, please click the links below.

Proclamation of Mason Remey

Mason Remey on the Great Catastrophe

Extracts from the Daily Observations made to the Hand of the Faith in the Holy Land

Appeals to the Hands of the Faith

Announcement to the Hands of the Faith

The Encyclical Letters to the Bahá'í World

The Question of the Guardianship (compiled by Mason Remey)

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The Mystical and Spiritual Teachings of
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The Great Catastrophe

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Shoghi Effendi
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How Can We Prepare?
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The Great Catastrophe

Prophecies for Our Time

A Collection of Writings of the Guardians of the Orthodox Baha'i Faith

The Writings of Baha'u'llah warn us of a future time when a great catastrophe will overcome humanity. His Teachings don't tell us when the Great Catastrophe will come -- only that it will come. Perhaps it is now upon us.

The purpose of this web site is to gather writings on this subject by the Guardians of the Orthodox Baha'i Faith in order to discover WHAT will happen, WHY it will happen, and WHAT we can do to prepare!

TO NAVIGATE OUR SITE, SIMPLY CLICK THE LINKS ON THE LEFT BORDER

Please submit any additional quotes from the Guardians' writings, or send your questions or comments: *Email uses JavaScript to defend against SPAM.*
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For more information about the Orthodox Baha'i Faith: TRUEBAHAI.com

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What Will Happen?

Shoghi Effendi Mason Remey Joel B. Marangella

FROM THE WRITINGS OF JOEL B. MARANGELLA, THIRD GUARDIAN

to make the inquirer more receptive

The faithful believers have certainly been as shocked, stunned, saddened and dismayed by the recent unforeseen and heinous terrorist attacks on the World Trade Center and the Pentagon as their fellow-Americans and grieve along side them at the great loss of life incurred by so many innocent victims. Their hearts go out especially to those who have lost their loved ones in this terrible and unprecedented tragedy and they remember them in their prayers.

We, as Bahá'í's, have the assurance and the consolation from our Writings that those who have lost their lives in this tragic event have ascended to a greater world.

In the midst of this darkness that has fallen upon the world there are traces of some light. It is interesting that this view should also be expressed in a recent article that has appeared in one of the Australian newspapers which states that the Afghans have a proverb: "After every darkness there is light."

Why Will it Happen?

Shoghi Effendi Mason Remey Joel B. Marangella

It has been gratifying to see the volume of material appearing in the press about the teachings of Islam as well as the numerous statements made by Muslim clerics and officials in interviews held on TV news programs emphasizing that the Qu'rán does not sanction terrorism and explaining the true position of Islam. In fact, a recent newspaper article appearing in the Australian press has devoted two full pages to a presentation of the facts concerning the teachings of Islam, including even a description of the difference between the Shí'ih Muslims and Sunni Muslims. The reader then comes to understand that the terrorists represent a fanatical fringe element who have perverted the teachings of Muhammad to justify their acts of terrorism.

No doubt, you have also seen on TV the pictures of the visit of the President of the United States to a Mosque (with a copy of the Qu'rán on the table in front of him) and have heard his statements in a public address in which he made the point that the war against the terrorists is not to be construed as one against Islam.

The increased understanding of Islam that has resulted from this discussion of Islam should facilitate our future teaching efforts and serve to make the inquirer more receptive to the Bahá'í teachings on the oneness of religion.

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Another good thing that has come out of this tragic event is the increased cooperation that has been brought about between most of the governments of the world in an united and determined effort to eliminate terrorism from the world from whatever quarter.
Letter to National Baha'i Council 10-1-01 (commenting on terrorist attack on U.S.)

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What Will Happen?

FROM THE WRITINGS OF MASON REMEY, SECOND GUARDIAN

Shoghi Effendi Mason Remey Joel B. Marangella

the Spiritual Safety of the peoples of the world

The people of the Baha'i Faith believe that when the great "Judgement" falls upon the world and the two-thirds part of mankind killed by the greatest catastrophe of all times, the Spiritual Safety of the peoples of the world lies in their embracing the Baha'i Revelation.

Statement Issued by the Second Guardian of the Baha'i World Faith to Dr. SR Levy, Librarian of the State Archives, Jerusalem Israel, 9-12-62

Why Will it Happen?

low, coastal and valley areas that will most likely be inundated by the rising waters from the seas and oceans

The Guardian of the Faith puts forth this general statement to all Baha'is who are established and living in those low, coastal and valley areas that will most likely be inundated by the rising waters from the seas and oceans during the Great World Catastrophe. With this statement he is warning all to seriously consider any opportunity, present or future, to re-locate themselves and their families as pioneers under the Guardianship in any part of the world that they may choose on one of those high plateau areas which appear most likely to remain above the inundations after the new seas and oceans have been formed by the coming slip of the earth's crust.

Correspondence to the N.S.A. Under the Hereditary Guardianship, February 20, 1965

Shoghi Effendi Mason Remey Joel B. Marangella

time is running out

We of the Baha'i Faith (under the hereditary Guardianship) have the solution in our spiritual teachings to minister to this world need and it is necessary that we should tell the world and explain to the people that Baha'u'llah, the Great Latter-Day Messiah came to the world over a century ago and established His Cause upon Earth. His Message of peace was refused by the rulers and Kings of the world. Time is running out and shortly, we do not know exactly when, the Great Judgement of mankind will fall. This is our message to the world of today....

....The coming world catastrophe is like a surgical operation....that one has to face....most unpleasant to say the least...but a thing that must be faced and met.

Correspondence to the N.S.A. Under the Hereditary Guardianship, May 29, 1965

How Can We Prepare?

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What Will Happen?

FROM THE WRITINGS OF SHOGHI EFFENDI, FIRST GUARDIAN

[Shoghi Effendi Mason Remey Joel B. Marangella]

plumb greater depths of consecration

The American Baha'i Community, exalted, singled out among sister communities of East and West through revelation of the Tablets of the Divine Plan, is unavoidably approaching a testing period, crucial, prolonged, potent, purifying, clearly envisaged by Abdu'l-Baha, different from but recalling in its severity the ordeals which afflicted the dawn-breakers in a former Age.

The anticipated trials will enable its members to plumb greater depths of consecration, soar to nobler heights of collective endeavor, and disclose in fuller measure the future glory of their destiny.

Might not the strain, the stress, of the strenuous period now being ushered in through inscrutable dispensations of Providence be productive of perspicuous benefits and blessings reminiscent of the incalculable outpourings of divine grace which followed closely in the train of the woeful trials immortalizing the initial, the bloodiest, the most dramatic period in the Heroic Age of the Baha'i Dispensation.

Citadel of Faith pp. 66-67

Why Will it Happen?

rescue a fallen and sore-tried generation

The opportunities which the turmoil of the present age presents, with all the sorrows which it evokes, the fears which it excites, the disillusionment which it produces, the perplexities which it creates, the indignation which it arouses, the revolt which it provokes, the grievances it engenders, the spirit of restless search which it awakens, must, in like manner, be exploited for the purpose of spreading far and wide the knowledge of the redemptive power of the Faith of Baha'u'llah, and for enlisting fresh recruits in the ever-swelling army of His followers. So precious an opportunity, so rare a conjunction of favorable circumstances, may never again recur. Now is the time, the appointed time, for the American believers, the vanguard of the hosts of the Most Great Name, to proclaim, through the agencies and channels of a specially designed Administrative Order, their capacity and readiness to rescue a fallen and sore-tried generation that has rebelled against its God and ignored His warnings, and to offer it that complete security which only the strongholds of their Faith can provide.

Advent of Divine Justice, p48

the chosen remnant that must survive

Shoghi Effendi Mason Remey Joel B. Marangella

Pregnant indeed are the years looming ahead of us all. The twin processes of internal disintegration and external chaos are being accelerated and every day are inexorably moving towards a climax. The rumblings that must precede the eruption of those forces that must cause "the limbs of humanity to quake" can already be heard. "The time of the end," "the latter years," as foretold in the Scriptures, are at long last upon us. The Pen of Baha'u'llah, the voice of Abdu'l-Baha, have time and again, insistently and in terms unmistakable, warned an unheeding humanity of impending disaster. The Community of the Most Great Name, the leaven that must leaven the lump, the chosen remnant that must survive the rolling up of the old, discredited, tottering order, and assist in the unfoldment of a new one in its stead, is standing ready, alert, clear-visioned, and resolute. The American believers, standard-bearers of this world-wide community and torch-bearers of an as yet unborn civilization, have girt up their loins, unfurled their banners and stepped into the arena of service. Their Plan has been formulated. Their forces are mobilized. They are steadfastly marching towards their goal. The hosts of the Abha Kingdom are rushing forth, as promised, to direct their steps and reinforce their power. Through their initial victories they have provided the impulse that must now surge and, with relentless force sweep over their sister-communities and eventually overpower the entire human race. The generality of mankind, blind and enslaved, is wholly unaware of the healing power with which this community has been endowed, nor can it as yet suspect the role which this same community is destined to play in its redemption. Fierce and manifold will be the assaults with which governments, races, classes and religions, jealous of its rising prestige and fearful of its consolidating strength, will seek to silence its voice and sap its foundations. Unmoved by the relative obscurity that surrounds it at the present time, and undaunted by the forces that will be arrayed against it in the future, this community, I cannot but feel confident, will, no matter how afflictive the agonies of a travailing age, pursue its destiny, undeflected in its course, undimmed in its serenity, unyielding in its resolve, unshaken in its convictions. July 5, 1938
Messages to America pp. 13-14

How Can We Prepare?

Shoghi Effendi Mason Remey Joel

clear away the choking weeds

Are we, the privileged custodians of a priceless Faith, called upon to witness a cataclysmical change, politically as fundamental and spiritually as beneficent as that which precipitated the fall of the Roman Empire in the West? Might it not happen--every vigilant adherent of the Faith of Baha'u'llah might well pause to reflect--that out of this world eruption there may stream forces of such spiritual energy as shall recall, nay eclipse, the splendor of those signs and wonders that accompanied the establishment of the Faith of Jesus Christ? Might there not emerge out of the agony of a shaken world a religious revival of such scope and power as to even transcend the potency of those world-directing forces with which the Religions of the Past have, at fixed intervals and according to an inscrutable Wisdom, revived the fortunes of declining ages and peoples? Might not the bankruptcy of this present, this highly-vaunted materialistic civilization, in itself clear away the choking weeds that now hinder the unfoldment and future efflorescence of God's struggling Faith?

Let Baha'u'llah Himself shed the illumination of His words upon our path as we steer our course amid the pitfalls and miseries of this troubled age. More than fifty years ago, in a

B. Marangella

world far removed from the ills and trials that now torment it, there flowed from His Pen these prophetic words: "The world is in travail and its agitation waxeth day by day. Its face is turned towards waywardness and unbelief. Such shall be its plight that to disclose it now would not be meet and seemly. Its perversity will long continue. And when the appointed hour is come, there shall suddenly appear that which shall cause the limbs of mankind to quake. Then and only then will the Divine Standard be unfurled and the Nightingale of Paradise warble its melody."
World Order of Baha'u'llah p. 33

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withstand every test
...the believers need to be deepened in their knowledge and appreciation of the Covenants of both Baha'u'llah and Abdu'l-Baha. This is the stronghold of the Faith of every Baha'i, and that which enables him to withstand every test and the attacks of the enemies outside the Faith, and the far more dangerous, insidious, lukewarm people inside the Faith who have no real attachment to the Covenant, and consequently uphold the intellectual aspect of the teachings while at the same time undermining the spiritual foundation upon which the whole Cause of God rests.
Light of Divine Guidance vol. 2 p. 84

http://www.truebahai.com:80/spiritual/guardians/what-jm.html

What Will Happen?

Shoghi Effendi

Mason Remey

Joel B. Marangella

Why Will it Happen?

Shoghi

FROM THE WRITINGS OF JOEL B. MARANGELLA, THIRD GUARDIAN

these fleeting visions will be completely forgotten

As many of the faithful friends do not have issues of Star of the West, I am copying below in its entirety a Tablet of 'Abdu'l-Baha revealed at Ramleh, Egypt, on September 1913, appearing in this old publication (Vol.IV, No. 16, 31 December 1913). In spite of the importance, significance and uniqueness of this Tablet, I do not recall that it was ever mentioned by any of the Baha'is in the several major cities of the United States where I resided at different times during my youth. Nor did I happen to come across this Tablet myself and read it with considerable surprise for the first time until a few years ago, long after the passing of Mason Remey, I might add. While I have not shared this startling Tablet with the friends before, I feel that I should do so now, not that the momentous event predicted by the Master is immediately upon us or should dominate our thinking or teaching efforts at this time, but only to relate it to a prophecy of Baha u llah with which all are familiar, I am sure, that foretells of the catastrophe that shall suddenly be visited upon a decadent and increasingly Godless world which shall cause the limbs of mankind to quake, the skins of men to creep and the eyes to stare up in terror and promises that then, and only then, will the Divine Nightingale warble His Melody. The Tablet of the Master follows:

A WORD PICTURE OF THE OLD WORLD

Look thou with seeing eyes at the world about thee and at the inhabitants thereof. Upon the stage of this immense theatre, most spectacular plays are being enacted. On one side thereof thou wilt see the victorious and vanquished legions of profit and loss. On the other side thou wilt observe the waves of the sea of folly rising and falling. Cries are being raised on every side and the agonies of revolution, revolt and unrest reach unto the ears of progressive men. There is a tremendous strike and clash between capital and labor, and the war between the aristocrats and democrats is carried on relentlessly with bow and arrow, sword and javelin. The phalanxes of a great army are drawn in battle array, each division taking its position. Armed troops and artillery are to be found in every part of the field. The flash of the swords of enmity blind the eyes from even the most remote distance, the lightning effect of breast-plate and lance and the sparkle of the bucklers of hatred light up the night and bewilder the sight. In short: strife, battle, slaughter and war are prepared in organized perfection.

On the other hand thou wilt hear that from every house strains of music are raised, and confusing melodies of harp, lyre, cymbal and flute are heard, and mad revellers are dancing to the tunes, while they are inebriated with the wine of vanishing pleasures. In

Effendi Mason Remey Joel B. Marangella

one place thou wilt behold the wanton and soiled decorations and in another the flimsy shows of the gilded class of creatures. On the one hand is to be seen the embellishment and luxury made possible through illicit wealth, and on the other hand, the ravishing of this mortal world of its beautiful appearance.

From different parts are to be heard sighs of anguish, lamentations of poverty, cries of agony and misery, -- and the calls for succor have reached to the gate of heaven. One hears the weeping of the hopeless, the appeals of the oppressed, the trembling murmurs of the helpless and the harrowing wails of the ship-wrecked in the sea of persecution. The heat of the conflagration of separation spreads on all sides, the fire of longing is raging with great intensity and the tongues of the flames of calamity leap forth in every direction. Here one sees the oppression of kings and the thoughtlessness of cabinet ministers; there one sees conflict on the battle field of thoughts and ideals by ambitious generals,statesmen and administrators of the nations and countries. They consult, scheme, plot and exchange views; they organize fallacious and superfluous companies and make false the established values; and thus do they lay and destroy the foundation of their political careers.

How Can We Prepare?

In short: when thou observest these things with the eye of reality, thou wilt see that the outcome, result and fruit of all these theatrical performances are mirages and their sweetness is bitter poison. A few days the earth shall roll on its axis, and these fleeting visions will be completely forgotten.

When thou shuttest thine eyes to this dark world and lookest upward and heavenward, thou wilt see light upon light stretching from eternity to eternity. The reality of the mysteries will be revealed. Happy is the pure soul who does not attach himself to the transient conditions and comforts, but rather seeks to attach himself to the purity, nobility and splendor of the world which endures.

--ABDUL-BAHA ABBAS

Shoghi Effendi Mason Remey Joel B. Marangella

I do not know whether Mason Remey ever read this Tablet. I do not recall that he ever mentioned it in any of his writings about the impending catastrophe that he was convinced was so near at hand. It would appear that he had not read this Tablet, or if he had, it was so long ago that he had forgotten that in Abdu l-Baha s description of this terrible future event He had stated: A FEW DAYS THE EARTH SHALL ROLL ON ITS AXIS.

Ret

It may be seen that the nature of this event, as described by the Master, varies markedly from the theory of Charles Hapgood which Mason subscribed to in his writings although the tragic outcome for mankind would ultimately be somewhat the same but with less loss of life. It may be recalled that according to the Hapgood theory the earth s crust will suddenly move with great rapidity over the underlying mantle as the result of a build up of the antarctic ice mass over thousands of years which coupled with the centrifugal force that this off-centered mass exerts as the earth revolves will increasingly exert a lateral pressure on the crust until a critical stage is reached and a sudden slippage of the crust for several

thousand miles occurs. In contrast, Abdu l-Baha does not refer to a crustal shift but a rollover of the earth s axis over a period of a "few days." It is evident that according to the Hapgood theory huge tidal waves are produced that rush with incredible speed over the surface of the earth causing widespread and immediate inundations of the lower lying areas. While inundations can also be expected under the axis rollover theory it would certainly seem that these inundations would much less sudden and disastrous. A book has recently come to my attention, quite by chance, titled Pole Shift which includes the theories of several scientists, all of whom, with the exception of Hapgood, who is mentioned in the book, support the statement made by the Master as they theorize that the earth s poles are due for a change in the near future due to a flip over of the earth in the same manner which they contend has occurred many times in the ancient past. One scientist even sets forth a date for this change theorizing that this will take place on the 5th of May, 2000 because of the unique and unusual alignment of the planets in our solar system at that time which will exert such a tremendous magnetic pull on the earth that it will cause this pole shift.

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Mason, as you know, was convinced that the catastrophe that he visualized would take place soon after 1963 and accordingly warned the friends to relocate to high ground as soon as possible. While he made an error in his timing of the event and the exact nature of the catastrophe as described in the Master s Tablet those who took his advice and moved to high ground within the United States at that time certainly are still well located and certainly have less to be concerned about than others, whatever the future may bring.
Joel B. Marangella (Ridvan letter) 4-18-1999

http://www.truebahai.com:80/spiritual/guardians/what-mr.html

What Will Happen?

FROM THE WRITINGS OF MASON REMEY, SECOND GUARDIAN

there will be safety in the Rocky Mountain area

[The Master said] "this catastrophe that is to come will be like certain catastrophes that came in the past, where a whole people and civilizations will be wiped out and there will not be a trace left...." ...I am not certain when it is coming, but it is coming. Now when the Master was in this country He made several statements. He said time will come when New England will be tropical. Another time He said Greenland will be temperate. Well I reason out from that if New England was to move into the tropics and Greenland in the temperate zone, then the North Pole would move down into Russia. And that is one of the recent scientific theories that the poles are at a critical point. However, that simply comes as a secondary confirmation. But again, the Master said that in those days to come of trouble there will be safety for the Baha'is in the Rocky Mountain area. Now, during the past two or three months I have sent a number of my Baha'i records and placed them out in Santa Fe, New Mexico, in the Rocky Mountain area. I looked at the different places. There are any number of cities there, but Santa Fe seemed to be the best place.... But I have been getting my things up there, and I want some time within the next year or so to establish a center of Baha'i teaching in Santa Fe. Time will come, I do not know when it's coming, have no idea at all. The time will come when the people will look to that point for spiritual help and we ought to have something there. Now, it is up to different Baha'is to do what they feel they should do as far as going here, or going there is concerned. I really don't issue any general orders to tell the people to go there. But what I should tell them that there will be safety there. if necessary, there will be safety in the Rocky Mountain area.

Talk in the home of Audie Petzolt, 1961

Shoghi Effendi Mason Remey Joel B. Marangella

Why Will it Happen?

the entire Rocky Mountain area will probably come out safely

My reason for having suggested Santa Fe as a possible center for the new N.S.A. was born from my studies of the eventual catastrophe. Although we do not know exactly when this will be, we have every reason to believe that the entire Rocky Mountain area will probably come out safely. Therefore, Santa Fe or any other place in the Rocky Mountain area would be acceptable for the center. Of course, I do not intend indicating exactly where this is to be. I shall leave that entirely up to the N.S.A. However, it would seem wise for the friends of the U.S.A. to consider their center to be situated in an area where they may be able to purchase a rather large tract of land (several acres, if possible) which they may be able to get at a reasonable price and which will be available to them for future development. In choosing their site, they ought to keep in mind the fact that we are developing a center there for a time which we project into the future and after the catastrophe.

Shoghi

Effendi Mason Remey Joel B. Marangella

Correspondence to N.S.A. Under the Hereditary Guardianship August 20, 1963

prophecies that forewarn man

Of late, your Guardian has been studying the prophecies that forewarn man of the coming of the Great Global Cataclysm in which Biblical prophecy (Ezekiel, Ch. 39) and (Zachariah, Ch. 13)tell us that 2/3 of mankind will perish. In 1910 the Master, 'Abdu'l-Baha told him (the present living Guardian of the Faith) in reply to his questions, that this would happen sometime after 1963--the date given by the Prophet Daniel, Ch. 12: "Blessed is he that waiteth and cometh to the thousand and three hundred and five and thirty days". "Abdu'l-Baha said that the Catastrophe would not be immediately after and not in the distant future...simply "after" that date.

How Can We Prepare?

Shoghi Effendi Mason Remey Joel B. Marangella

In recent years, I have been studying other prophecies from which I figured this would be much later than I had previously thought and now, very recently, I have been studying the prophecies of the seer Nostradamus, who lived from 1503 to 1566, and who places the date 1999 that is to be preceded by a time of world wars of seven years duration.

Ezekiel, the Hebrew Prophet, foretells this seven years of war in which (with the great catastrophe) 5/6 of the people of God and Magog (Russia) will perish.

The people of the Baha'i Faith should bear these matters in mind and each one should make his plans for the present and future as he or she may be spiritually guided.

Correspondence to the N.S.A. Under the Hereditary Guardianship, December 15, 1965

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http://www.truebahai.com:80/spiritual/guardians/what-se.html

What Will Happen?

Shoghi Effendi Mason Remey Joel B. Marangella

FROM THE WRITINGS OF SHOGHI EFFENDI, FIRST GUARDIAN

taste ye what your hands have wrought

A tempest, unprecedented in its violence, unpredictable in its course, catastrophic in its immediate effects, unimaginably glorious in its ultimate consequences, is at present sweeping the face of the earth. Its driving power is remorselessly gaining in range and momentum. Its cleansing force, however much undetected, is increasing with every passing day. Humanity, gripped in the clutches of its devastating power, is smitten by the evidences of its resistless fury. It can neither perceive its origin, nor probe its significance, nor discern its outcome. Bewildered, agonized and helpless, it watches this great and mighty wind of God invading the remotest and fairest regions of the earth, rocking its foundations, deranging its equilibrium, sundering its nations, disrupting the homes of its peoples, wasting its cities, driving into exile its kings, pulling down its bulwarks, uprooting its institutions, dimming its light, and harrowing up the souls of its inhabitants.

Why Will it Happen?

Shoghi Effendi Ma

"The time for the destruction of the world and its people," Baha'u'llah's prophetic pen has proclaimed, "hath arrived." "The hour is approaching," He specifically affirms, "when the most great convulsion will have appeared." "The promised day is come, the day when tormenting trials will have surged above your heads, and beneath your feet, saying: `Taste ye what your hands have wrought!'" "Soon shall the blasts of His chastisement beat upon you, and the dust of hell enshroud you." And again: "And when the appointed hour is come, there shall suddenly appear that which shall cause the limbs of mankind to quake." "The day is approaching when its [civilization's] flame will devour the cities, when the Tongue of Grandeur will proclaim: `The Kingdom is God's, the Almighty, the All-Praised!'" "The day will soon come," He, referring to the foolish ones of the earth, has written, "whereon they will cry out for help and receive no answer." "The day is approaching," He moreover has prophesied, "when the wrathful anger of the Almighty will have taken hold of them. He, verily, is the Omnipotent, the All-Subduing, the Most Powerful. He shall cleanse the earth from the defilement of their corruption, and shall give it for an heritage unto such of His servants as are nigh unto Him."

"As to those who deny Him Who is the Sublime Gate of God," the Bab, for His part, has affirmed in the Qayyum-i-Asma', "for them We have prepared, as justly decreed by God, a sore torment. And He, God, is the Mighty, the Wise." And further, "O peoples of the earth! I swear by your Lord! Ye shall act as former generations have acted. Warn ye, then, yourselves of the terrible, the most grievous vengeance of God. For God is, verily, potent over all things." And again: "By My glory! I will make the infidels to taste, with the hands of

son Remey

My power, retributions unknown of anyone except Me, and will waft over the faithful those musk-scented breaths which I have nursed in the midmost heart of My throne."
Promised Day is Come, pp. 3-4

Joel B. Marangella

we have no indication
We have no indication of exactly what nature the apocalyptic upheaval will be; it might be another war ... but as students of our Baha'i Writings, it is clear that the longer the `Divine Physician' (i.e. Baha'u'llah) is withheld from healing the ills of the world, the more severe will be the crisis, and the more terrible the sufferings of the patient.
Directives from the Guardian pp.12-13

How Can We Prepare?

a holocaust sparing neither prince nor peasant
On the high seas, in the air, on land, in the forefront of battle, in the palaces of kings and the cottages of peasants, in the most hallowed sanctuaries, whether secular or religious, the evidences of God's retributive act and mysterious discipline are manifest. Its heavy toll is steadily mounting--a holocaust sparing neither prince nor peasant, neither man nor woman, neither young nor old.
Messages to America p. 46

Shoghi Effendi

the end of a bankrupt and of a fundamentally defective civilization
For reasons which are only too obvious the Baha'i philosophy of social and political organization cannot be fully reconciled with the political doctrines and conceptions that are current and much in vogue to-day. The wave of nationalism, so aggressive and so contagious in its effects, which has swept not only over Europe but over a large part of mankind is, indeed, the very negation of the gospel of peace and of brotherhood proclaimed by Baha'u'llah. The actual trend in the political world is, indeed, far from being in the direction of the Baha'i teachings. The world is drawing nearer and nearer to a universal catastrophe which will mark the end of a bankrupt and of a fundamentally defective civilization.
Light of Divine guidance vol. 1 p 55

Mason Remey

Joel B. Marangella

violent derangement
Against the background of these afflictive disturbances--the turmoil and tribulations of a travailing age--we may well ponder the portentous prophecies uttered well-nigh fourscore years ago, by the Author of our Faith, as well as the dire predictions made by Him Who is the unerring Interpreter of His teachings, all foreshadowing a universal commotion, of a scope and intensity unparalleled in the annals of mankind.

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The violent derangement of the world's equilibrium; the trembling that will seize the limbs of mankind; the radical transformation of human society; the rolling up of the present-day Order; the fundamental changes affecting the structure of government; the weakening of the pillars of religion; the rise of dictatorships; the spread of tyranny; the fall of monarchies; the decline of ecclesiastical institutions; the increase of anarchy and chaos; the extension and consolidation of the Movement of the Left; the fanning into flame of the smouldering fire of racial strife; the development of infernal engines of war; the burning of

cities; the contamination of the atmosphere of the earth--these stand out as the signs and portents that must either herald or accompany the retributive calamity which, as decreed by Him Who is the Judge and Redeemer of mankind, must, sooner or later, afflict a society which, for the most part, and for over a century, has turned a deaf ear to the Voice of God's Messenger in this day--a calamity which must purge the human race of the dross of its age-long corruptions, and weld its component parts into a firmly-knit world-embracing Fellowship--a Fellowship destined, in the fullness of time, to be incorporated in the framework, and to be galvanized by the spiritualizing influences, of a mysteriously expanding, divinely appointed Order, and to flower, in the course of future Dispensations, into a Civilization, the like of which mankind has, at no stage in its evolution, witnessed.
Messages to Baha'i World 1950-57 p 103

oppression will envelop the world
"The winds of despair," writes Baha'u'llah, as He surveys the immediate destinies of mankind, "are, alas, blowing from every direction, and the strife that divides and afflicts the human race is daily increasing. The signs of impending convulsions and chaos can now be discerned, inasmuch as the prevailing order appears to be lamentably defective."

"Such shall be its plight," He, in another connection, has declared, "that to disclose it now would not be meet and seemly." "These fruitless strifes," He, on the other hand, contemplating the future of mankind, has emphatically prophesied, in the course of His memorable interview with the Persian orientalist, Edward G. Browne, "these ruinous wars shall pass away, and the `Most Great Peace' shall come.... These strifes and this bloodshed and discord must cease, and all men be as one kindred and one family." "Soon," He predicts, "will the present-day order be rolled up, and a new one spread out in its stead." "After a time," He also has written, "all the governments on earth will change. Oppression will envelop the world. And following a universal convulsion, the sun of justice will rise from the horizon of the unseen realm." "The whole earth," He, moreover, has stated, "is now in a state of pregnancy. The day is approaching when it will have yielded its noblest fruits, when from it will have sprung forth the loftiest trees, the most enchanting blossoms, the most heavenly blessings." "All nations and kindreds," Abdu'l-Baha likewise has written, "...will become a single nation. Religious and sectarian antagonism, the hostility of races and peoples, and differences among nations, will be eliminated. All men will adhere to one religion, will have one common faith, will be blended into one race, and become a single people. All will dwell in one common fatherland, which is the planet itself."

What we witness at the present time, during "this gravest crisis in the history of civilization," recalling such times in which "religions have perished and are born," is the adolescent stage in the slow and painful evolution of humanity, preparatory to the attainment of the stage of manhood, the stage of maturity, the promise of which is embedded in the teachings, and enshrined in the prophecies, of Baha'u'llah. The tumult of this age of transition is characteristic of the impetuosity and irrational instincts of youth, its follies, its prodigality, its pride, its self-assurance, its rebelliousness, and contempt of discipline.
Promised Day is come pp. 115-116

so great a catastrophe in human affairs
The whole of mankind is groaning, is dying to be led to unity, and to terminate its age-long martyrdom. And yet it stubbornly refuses to embrace the light and acknowledge the sovereign authority of the one Power that can extricate it from its entanglements, and avert the woeful calamity that threatens to engulf it.

Ominous indeed is the voice of Baha'u'llah that rings through these prophetic words: "O ye peoples of the world! Know, verily, that an unforeseen calamity followeth you, and grievous retribution awaiteth you. Think not that which ye have committed hath been effaced in My sight." And again: "We have a fixed time for you, O peoples. If ye fail, at the appointed hour, to turn towards God, He, verily, will lay violent hold on you, and will cause grievous afflictions to assail you from every direction. How severe, indeed, is the chastisement with which your Lord will then chastise you!"

Must humanity, tormented as she now is, be afflicted with still severer tribulations ere their purifying influence can prepare her to enter the heavenly Kingdom destined to be established upon earth? Must the inauguration of so vast, so unique, so illumined an era in human history be ushered in by so great a catastrophe in human affairs as to recall, nay surpass, the appalling collapse of Roman civilization in the first centuries of the Christian Era? Must a series of profound convulsions stir and rock the human race ere Baha'u'llah can be enthroned in the hearts and consciences of the masses, ere His undisputed ascendancy is universally recognized, and the noble edifice of His World Order is reared and established?

The long ages of infancy and childhood, through which the human race had to pass, have receded into the background. Humanity is now experiencing the commotions invariably associated with the most turbulent stage of its evolution, the stage of adolescence, when the impetuosity of youth and its vehemence reach their climax, and must gradually be superseded by the calmness, the wisdom, and the maturity that characterize the stage of manhood. Then will the human race reach that stature of ripeness which will enable it to acquire all the powers and capacities upon which its ultimate development must depend.
World Order of Baha'u'llah 201-202

PILGRIMS' NOTES

Shoghi Effendi does not say what the nature of the catastrophe will be, but he says `it will be more disastrous then the fall of the roman empire.' Says he `has done everything to wake people up but they still sleep.'

The catastrophe is inevitable and needs be to purge the world. It will be something the world has never seen and will effect every nation, country, class and creed. The world has high blood pressure and this will be the blood letting. Blood will run everywhere. It will purge the world and then cement the remnants together. The Administration is the embryo of the new World Order. The new World Order is the is the child and it will mature into the

world civilization. There will be no decline in the future. It will be like a spiral, ever upwards. There may be moments that stop, but no decline. This is the Day that is not followed by night.'

Regardless what the government does it cannot prevent the catastrophe. One million people in New York cannot be saved. It will come swift and sudden and whole cities will be leveled to the ground.'

`Persia is the cradle of the Faith, America the cradle of the Administration. America is named because it is the most corrupt nation. Baha'is are wasting their time in cities. They must go out into small towns. Cities will not respond until after destruction.' America and Persia must suffer.

Once again the Guardian talked of the catastrophe.

`America is the most corrupt nation in the world and is contaminating the other nations, therefore it will suffer the worst.'

I asked if this was war, he said `yes, and other things too; the most fiery ordeal the world has ever known. The whole world will be like a convulsion. The flame will clean and also weld.'
Elmer and Gladys Beasley "Our Pilgrimage to Haifa" Pilgrim's Notes, 1957

The Baha'is must disperse from the cities, for the people in the cities will be trapped when they want to get out. They must disperse for their protection - the cities are doomed - New York, Chicago, San Francisco, Los Angeles. They must flee from the United States, because America will become the storm center of the future. When asked, "Should the pioneers go back home after the calamity and help reconstruct," Shoghi Effendi replied, "Reconstruct what?"
Haifa Notes - May 2, 1954 -by Mrs Ramona A Brown of Oakland, California

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Americans are exposed to great dangers. Today the power of America is in the hands of the masses. There is a terrific power in the press, and the people are swayed by it. The United States, on a national scale, sets the pattern for an international pattern... There will be a world civil war followed by the establishment of a world state; all the nations will be part of it and will have to conform to it. This war has already started in Korea. Mankind cannot be purified and cleansed without suffering... It is positively dangerous to live in cities. The cities are doomed. They will evaporate... The Bahá'ís must disperse from the cities...why do they not disperse? If they do not respond and disperse, they will suffer spiritually,

materially, and physically...In America the destruction will be great!... They must disperse for their own protection. the cities are doomed: New York, Chicago, San Francisco, Los Angeles. They must flee from the United States because America will become the storm center of the future....
Ramona Brown Pilgrim Notes Extracts from her book, Memories of 'Abdu'l- Bahá, Recollections of the Early Days of the Bahá'ís of California

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One evening the Guardian began speaking about the coming calamities. He was very emphatic and after he left, Ruhiyyih Khanum and the members of the International Council stated they had never heard him speak with so much force or so decisively. He said the coming calamity would be worse than war. Cities would evaporate; especially in the cities where it is hardest to teach the Faith such as New York, Chicago, and San Francisco. People would lose all their possessions and homes overnight - would simply evaporate. Americans would become refugees to other continents. The U.S. would suffer the most because it was the most materialistic. Europe was the cradle of materialism but the U.S. was the stronghold of materialism. Russia would also suffer greatly. He said there was no difference between Russia and the U.S. in their systems because both were materialistic - capitalism which is purely materialistic and communism which controls the proletariat. The coming calamity would be retributive.

Abdul-Baha went to the U.S. to specifically waken the nation to its dangers. His mission was a failure - both from the standpoint of the Baha'is and the Americans. That can be discerned by reading between the lines of his addresses in America.

Speaking again about the calamity, the Guardian said it was retributive and referred to the passage in the Hidden Words: "All of a sudden the unforeseen calamity..." and to the quotation about the "limbs of mankind will quake." It especially applies to the U.S. because of the importance of the U.S. It is now America's turn to suffer. Referring to the coming cataclysm, the Guardian stated that the world needs a blood-letting because of over population of such countries as China, India, Japan. Refers to it as high blood-pressure and also to the unhealthy condition of many of the people, bad blood. Sally Sanor asked if in the future, when there would be no more wars, would there be a problem of overpopulation and the Guardian replied that science by that time would have solved the food problem.

The Guardian stated that the U.S. was chosen as the Cradle of the World Order (the Administrative Order) not because of its spiritual qualities but because of its corruption. After the coming calamity, the U.S. will fulfill the prophecy of Abdul-Baha that the U.S. would lead the nations because of its suffering.

The Guardian said he had given up warning the friends because they paid no heed to him. Furthermore, that this calamity had been destined. The Guardian stated Abdul-Baha warned the friends but they were heedless. It is too late to save the world. The message of

Baha'u'llah has been in the world for over 100 years and has been rejected. The calamity will be sudden. He spoke of our statesmen from the President down; all were helpless and impotent.

The Guardian said the calamity would happen before the Lesser Peace. He said the Baha'is in America should not only leave their homes, but should go as far away as possible. Victories come only from self-sacrifice and self-abnegation. The greater the sacrifice, the greater the victories. Baha'is should lower their standards of living in order to give more.

I asked the Guardian if the calamity could be averted. He replied, "No." I asked if it would be all North America? He said mainly the U.S.
Alice Dudley Pilgrim's Notes (certified as being "fairly accurate" by Shoghi Effendi in letter dated 8-30-57 to Seymore Malkin and Pat Gangel)

Those who do not respond will loss everything. Those who do respond will gain everything. The large cities are centers of materialism and the believers there will be caught in a trap. Cities like LONDON, PARIS, CHICAGO, NEW YORK, SAN FRANCISCO, will suffer horribly - Abdul-Baha warned the people about the danger of the racial problem in America, but they did nothing and had two wars. The situation is very grave and wish the friends to realize it. They calculate too much, there is not enough self- sacrifice, not enough trust in God.

While they are calculating, the BLOW WILL BE STRUCK. They, themselves, WILL EVAPORATE (go up in smoke), YES THEY WILL!!! The American continent is going to suffer, particularly THE NORTH AMERICAN CONTINENT. This is a very grave challenge and if they don't face it, they will be very sorry

The last war was only the beginning. The next conflict may give a chance for the non-white to contribute its share. (The yellow race could come and take possession of the U.S. and could be followed in same manner by the negro race.) CITIES ARE DOOMED. WHITE people have done a great deal of harm and will suffer. America will become a storm center of the future. THERE ARE VERY, VERY DARK DAYS AHEAD. The situation is very, very grave. Anything can happen, decrease in population, destruction of cities. WESTERN CIVILIZATION HAS INVOLVED THE WORLD IN ONE OF THE GREATEST OF CRISIS. In 1912 Abdu'l-Baha saw it and warned them, now the people are beginning to see it. America is the most disturbed nation on the earth. This is reflected in the Baha'is of the west, in their activities. THEY ARE LIVING IN A FOOL'S PARADISE. The excesses to which the Americans have gone have raised up enemies (induced hatred). R----- is the greatest enemy. It is all in God's plan. Who would think the [time] could come when America would have such fear! Anything can happen and any time SUDDENLY. Baha'u'llah praised agriculture, A GREAT FUTURE FOR AGRICULTURE. A new race of men will appear after the cataclysm (catastrophe) We must have a totally new mode of life - NEW

CITIES - SIMPLER.
HAIFA NOTES BY CLARA EDGE May 16-25 1954

http://www.truebahai.com:80/spiritual/guardians/why-jm.html

What Will Happen?

FROM THE WRITINGS OF JOEL B. MARANGELLA, THIRD GUARDIAN

Baha'u'llah's Covenant has been shamefully violated

Shoghi Effendi Mason Remey Joel B. Marangella

While this fateful spiritual battle rages between the defenders and betrayers of the Covenant of Baha'u'llah we find that God's Greater Covenant continues to be violated as mankind for the most part remains neglectful, disdainful or heedless of the redemptive and life-giving Message revealed by Baha'u'llah more than a century ago. Are not the peoples of the world still worshipping at altars they have reared to false Gods and enmeshed in the trappings of a moribund civilization fast approaching its convulsive death throes? Indeed, nothing seems capable of awakening mankind from its spiritual torpor, not even the unprecedented wide-scale fury of the physical elements unleashed throughout the world. Are not these calamitous events but the prelude to a much more catastrophic holocaust with world-wide consequences unleashed by man himself which will, ere long, fulfill the dire prophetic Words of Baha'u'llah: "Taste ye what your own hands have wrought?"

Why Will it Happen?

Considering the fact that Baha'u'llah's Covenant has been shamefully violated by the vast majority of the professed adherents of His Cause and God's Greater Covenant has been long forgotten, ignored, and violated by the generality of mankind should there be any doubt that God's retributive justice will soon be meted out in full measure to the peoples of the world for their sins of omission as well as commission?

Ridvan letter, 4-11-83

masses of the world continue to remain ignorant

Shoghi Effendi Mason Remey Joel B. Mar

Well nigh 140 years have elapsed since the Declaration of Bahá'u'lláh in the Garden of Ridván. Yet the great masses of the world continue to remain ignorant of His Revelation and have failed therefore to be faithful to the Greater Covenant while the believers have almost universally become violators of the Covenant Bahá'u'lláh. In the light of this sad situation we might well call to mind the dire warning issued by Bahá'u'lláh in which God reveals through Him the following: "We have a fixed time for you, O peoples. If ye fail, at the appointed hour, to turn towards God, He, verily, will lay violent hold on you, and will cause grievous afflictions to assail you from every direction. How severe, indeed, is the chastisement with which your Lord will then chastise you!" (p.113, BWF)

J.M. Letter to National Baha'iCouncil 10-1-01 (commenting on terrorist attack on U.S.)

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http://www.truebahai.com:80/spiritual/guardians/why-mr.html

What Will Happen?

Shoghi Effendi
Mason Remey
Joel B. Marangella

FROM THE WRITINGS OF MASON REMEY, SECOND GUARDIAN

Why Will it Happen?

Shoghi Effendi
Mason Remey
Joel B. Marangella

to prepare the world and its people for the triumph of the Kingdom of God on Earth
The Hebrew Prophets of old foresaw this calamity and understood that it would come in these "Latter Days" in order to prepare the world and its people for the triumph of the Kingdom of God on Earth. This coming "Day of Judgement" is to mark the end of the epoch of the kingdom of man on earth. Thereafter, mankind is no longer to dominate the world as he has in past ages, as he is doing now and as he will continue to do until the actual occurrence of this catastrophe.
Statement Issued by the Second Guardian of the Baha'i World Faith to Dr. SR Levy, Librarian of the State Archives, Jerusalem Israel, 9-12-62

end the day of their power
We will have the present set-up "sans-Guardian" with us until the coming Catastrophe (judgment day of the world) will definitely end the day of their power.
Correspondence to the N.S.A. Under the Hereditary Guardianship, August 22, 1964

How Can We Prepare?

Shoghi Effend

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Mason Remedy

Joel B. Marangella

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http://www.truebahai.com:80/spiritual/guardians/why-se.html

What Will Happen?

FROM THE WRITINGS OF SHOGHI EFFENDI, FIRST GUARDIAN

Shoghi Effendi Mason Remey Joel B. Marangella

the coming of age of the entire human race

As the dusk creeps over a steadily sinking society the radiant outlines of their redemptive mission become sharper every day. The present world unrest, symptom of a world-wide malady, their world religion has already affirmed must needs culminate in that world catastrophe out of which the consciousness of world citizenship will be born, a consciousness that can alone provide an adequate basis for the organization of world unity, on which a lasting world peace must necessarily depend, the peace itself inaugurating in turn that world civilization which will mark the coming of age of the entire human race.

Messages to America pp 22-23

the slow and painful evolution of humanity

What we witness at the present time, during "this gravest crisis in the history of civilization," recalling such times in which "religions have perished and are born," is the adolescent stage in the slow and painful evolution of humanity, preparatory to the attainment of the stage of manhood, the stage of maturity, the promise of which is embedded in the teachings, and enshrined in the prophecies, of Baha'u'llah. The tumult of this age of transition is characteristic of the impetuosity and irrational instincts of youth, its follies, its prodigality, its pride, its self-assurance, its rebelliousness, and contempt of discipline.

Promised Day is Come p117

Why Will it Happen?

Shoghi Effendi Mason Remey

the advent of the Most Great Justice

Dear friends! The powerful operations of this titanic upheaval are comprehensible to none except such as have recognized the claims of both Baha'u'llah and the Bab. Their followers know full well whence it comes, and what it will ultimately lead to. Though ignorant of how far it will reach, they clearly recognize its genesis, are aware of its direction, acknowledge its necessity, observe confidently its mysterious processes, ardently pray for the mitigation of its severity, intelligently labor to assuage its fury, and anticipate, with undimmed vision, the consummation of the fears and the hopes it must necessarily engender.

This Judgment of God

This judgment of God, as viewed by those who have recognized Baha'u'llah as His Mouthpiece and His greatest Messenger on earth, is both a retributory calamity and an act of holy and supreme discipline. It is at once a visitation from God and a cleansing process

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How Can We Prepare?

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for all mankind. Its fires punish the perversity of the human race, and weld its component parts into one organic, indivisible, world-embracing community. Mankind, in these fateful years, which at once signalize the passing of the first century of the Baha'i Era and proclaim the opening of a new one, is, as ordained by Him Who is both the Judge and the Redeemer of the human race, being simultaneously called upon to give account of its past actions, and is being purged and prepared for its future mission. It can neither escape the responsibilities of the past, nor shirk those of the future. God, the Vigilant, the Just, the Loving, the All-Wise Ordainer, can, in this supreme Dispensation, neither allow the sins of an unregenerate humanity, whether of omission or of commission, to go unpunished, nor will He be willing to abandon His children to their fate, and refuse them that culminating and blissful stage in their long, their slow and painful evolution throughout the ages, which is at once their inalienable right and their true destiny.

"Bestir yourselves, O people," is, on the one hand, the ominous warning sounded by Baha'u'llah Himself, "in anticipation of the days of Divine Justice, for the promised hour is now come." "Abandon that which ye possess, and seize that which God, Who layeth low the necks of men, hath brought. Know ye of a certainty that if ye turn not back from that which ye have committed, chastisement will overtake you on every side, and ye shall behold things more grievous than that which ye beheld aforetime." And again: "We have fixed a time for you, O people! If ye fail, at the appointed hour, to turn towards God, He, verily, will lay violent hold on you, and will cause grievous afflictions to assail you from every direction. How severe indeed is the chastisement with which your Lord will then chastise you!" And again: "God assuredly dominateth the lives of them that wronged Us, and is well aware of their doings. He will most certainly lay hold on them for their sins. He, verily, is the fiercest of Avengers." And finally: "O ye peoples of the world! Know verily that an unforeseen calamity is following you and that grievous retribution awaiteth you. Think not the deeds ye have committed have been blotted from My sight. By My Beauty! All your doings hath My pen graven with open characters upon tablets of chrysolite."

"The whole earth," Baha'u'llah, on the other hand, forecasting the bright future in store for a world now wrapt in darkness, emphatically asserts, "is now in a state of pregnancy. The day is approaching when it will have yielded its noblest fruits, when from it will have sprung forth the loftiest trees, the most enchanting blossoms, the most heavenly blessings." "The time is approaching when every created thing will have cast its burden. Glorified be God Who hath vouchsafed this grace that encompasseth all things, whether seen or unseen!" "These great oppressions," He, moreover, foreshadowing humanity's golden age, has written, "are preparing it for the advent of the Most Great Justice." This Most Great Justice is indeed the Justice upon which the structure of the Most Great Peace can alone, and must eventually, rest, while the Most Great Peace will, in turn, usher in that Most Great, that World Civilization which shall remain forever associated with Him Who beareth the Most Great Name.

Promised Day is Come pp. 4-6

not...regarded solely as a punishment meted out by God

This great retributive calamity, for which the world's supreme leaders, both secular and

religious, are to be regarded as primarily answerable, as testified by Baha'u'llah, should not, if we would correctly appraise it, be regarded solely as a punishment meted out by God to a world that has, for a hundred years, persisted in its refusal to embrace the truth of the redemptive Message proffered to it by the supreme Messenger of God in this day. It should be viewed also, though to a lesser degree, in the light of a divine retribution for the perversity of the human race in general, in casting itself adrift from those elementary principles which must, at all times, govern, and can alone safeguard, the life and progress of mankind. Humanity has, alas, with increasing insistence, preferred, instead of acknowledging and adoring the Spirit of God as embodied in His religion in this day, to worship those false idols, untruths and half-truths, which are obscuring its religions, corrupting its spiritual life, convulsing its political institutions, corroding its social fabric, and shattering its economic structure.

Not only have the peoples of the earth ignored, and some of them even assailed, a Faith which is at once the essence, the promise, the reconciler, and the unifier of all religions, but they have drifted away from their own religions, and set up on their subverted altars other gods wholly alien not only to the spirit but to the traditional forms of their ancient faiths.

"The face of the world," Baha'u'llah laments, "hath altered. The way of God and the religion of God have ceased to be of any worth in the eyes of men." "The vitality of men's belief in God," He also has written, "is dying out in every land.... The corrosion of ungodliness is eating into the vitals of human society." "Religion," He affirms, "is verily the chief instrument for the establishment of order in the world, and of tranquility amongst its peoples.... The greater the decline of religion, the more grievous the waywardness of the ungodly. This cannot but lead in the end to chaos and confusion." And again: "Religion is a radiant light and an impregnable stronghold for the protection and welfare of the peoples of the world." "As the body of man," He, in another connection, has written, "needeth a garment to clothe it, so the body of mankind must needs be adorned with the mantle of justice and wisdom. Its robe is the Revelation vouchsafed unto it by God."
Promised Day is Come pp. 112-114

cleanse an unregenerate humanity
God, however, as has been pointed out in the very beginning of these pages, does not only punish the wrongdoings of His children. He chastises because He is just, and He chastens because He loves. Having chastened them, He cannot, in His great mercy, leave them to their fate. Indeed, by the very act of chastening them He prepares them for the mission for which He has created them. "My calamity is My providence," He, by the mouth of Baha'u'llah, has assured them, "outwardly it is fire and vengeance, but inwardly it is light and mercy."

The flames which His Divine justice have kindled cleanse an unregenerate humanity, and fuse its discordant, its warring elements as no other agency can cleanse or fuse them. It is not only a retributory and destructive fire, but a disciplinary and creative process, whose aim is the salvation, through unification, of the entire planet. Mysteriously, slowly, and resistlessly God accomplishes His design, though the sight that meets our eyes in this day

be the spectacle of a world hopelessly entangled in its own meshes, utterly careless of the Voice which, for a century, has been calling it to God, and miserably subservient to the siren voices which are attempting to lure it into the vast abyss.

God's Purpose

God's purpose is none other than to usher in, in ways He alone can bring about, and the full significance of which He alone can fathom, the Great, the Golden Age of a long-divided, a long-afflicted humanity. Its present state, indeed even its immediate future, is dark, distressingly dark. Its distant future, however, is radiant, gloriously radiant--so radiant that no eye can visualize it.
Promised Day is come pp. 116-117

fuse and weld the discordant entities
Great and far-reaching as have been those changes in the past, they cannot appear, when viewed in their proper perspective, except as subsidiary adjustments preluding that transformation of unparalleled majesty and scope which humanity is in this age bound to undergo. That the forces of a world catastrophe can alone precipitate such a new phase of human thought is, alas, becoming increasingly apparent. That nothing short of the fire of a severe ordeal, unparalleled in its intensity, can fuse and weld the discordant entities that constitute the elements of present-day civilization, into the integral components of the world commonwealth of the future, is a truth which future events will increasingly demonstrate.

The prophetic voice of Baha'u'llah warning, in the concluding passages of the Hidden Words, "the peoples of the world" that "an unforeseen calamity is following them and that grievous retribution awaiteth them" throws indeed a lurid light upon the immediate fortunes of sorrowing humanity. Nothing but a fiery ordeal, out of which humanity will emerge, chastened and prepared, can succeed in implanting that sense of responsibility which the leaders of a new-born age must arise to shoulder.

I would again direct your attention to those ominous words of Baha'u'llah which I have already quoted: "And when the appointed hour is come, there shall suddenly appear that which shall cause the limbs of mankind to quake."

Has not Abdu'l-Baha Himself asserted in unequivocal language that "another war, fiercer than the last, will assuredly break out"?

Upon the consummation of this colossal, this unspeakably glorious enterprise--an enterprise that baffled the resources of Roman statesmanship and which Napoleon's desperate efforts failed to achieve--will depend the ultimate realization of that millennium of which poets of all ages have sung and seers have long dreamed. Upon it will depend the fulfillment of the prophecies uttered by the Prophets of old when swords shall be beaten into ploughshares and the lion and the lamb lie down together. It alone can usher in the Kingdom of the Heavenly Father as anticipated by the Faith of Jesus Christ. It alone can lay

the foundation for the New World Order visualized by Baha'u'llah--a World Order that shall reflect, however dimly, upon this earthly plane, the ineffable splendors of the Abha Kingdom.
World Order of Baha'u'llah, pp. 46-48

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TRUEBAHAI.comTHE HIDDEN WORDS OF BAHÁ'U'LLÁHArabicPersianArabicHE IS THE GLORY OF GLORIESThis is that which hath descended from the realm of glory, uttered by the tongue of power and might, and revealed unto the Prophets of old. We have taken the inner essence thereof and clothed it in the garment of brevity, as a token of grace unto the righteous, that they may stand faithful unto the Covenant of God, may fulfill in their lives His trust, and in the realm of spirit obtain the gem of Divine virtue.1. O SON OF SPIRIT!My first counsel is this: Possess a pure, kindly and radiant heart, that thine may be a sovereignty ancient, imperishable and everlasting.2. O SON OF SPIRIT!The best beloved of all things in My sight is Justice; turn not away therefrom if thou desirest Me, and neglect it not that I may confide in thee. By its aid thou shalt see with thine own eyes and not through the eyes of others, and shalt know of thine own knowledge and not through the knowledge of thy neighbor. Ponder this in thy heart; how it behooveth thee to be. Verily justice is My gift to thee and the sign of My loving-kindness. Set it then before thine eyes.3. O SON OF MAN!Veiled in My immemorial being and in the ancient eternity of My essence, I knew My love for thee; therefore I created thee, have engraved on thee Mine image and revealed to thee My beauty.4. O SON OF MAN! I loved thy creation, hence I created thee. Wherefore, do thou love Me, that I may name thy name and fill thy soul with the spirit of life.5. O SON OF BEING!Love Me, that I may love thee. If thou lovest Me not, My love can in no

wise reach thee. Know this, O servant.6. O SON OF BEING!Thy Paradise is My love; thy heavenly home, reunion with Me. Enter therein and tarry not. This is that which hath been destined for thee in Our kingdom above and Our exalted dominion.7. O SON OF MAN!If thou lovest Me, turn away from thyself; and if thou seekest My pleasure, regard not thine own; that thou mayest die in Me and I may eternally live in thee.8. O SON OF SPIRIT!There is no peace for thee save by renouncing thyself and turning unto Me; for it behooveth thee to glory in My name, not in thine own; to put thy trust in Me and not in thyself, since I desire to be loved alone and above all that is.9. O SON OF BEING!My love is My stronghold; he that entereth therein is safe and secure, and he that turneth away shall surely stray and perish.10. O SON OF UTTERANCE!Thou art My stronghold; enter therein that thou mayest abide in safety. My love is in thee, know it, that thou mayest find Me near unto thee.11. O SON OF BEING!Thou art My lamp and My light is in thee. Get thou from it thy radiance and seek none other than Me. For I have created thee rich and have bountifully shed My favor upon thee.12. O SON OF BEING!With the hands of power I made thee and with the fingers of strength I created thee; and within thee have I placed the essence of My light. Be thou content with it and seek naught else, for My work is perfect and My command is binding. Question it not, nor have a doubt thereof.13. O SON OF SPIRIT!I created thee rich, why dost thou bring thyself down to poverty? Noble I made thee, wherewith dost

thou abase thyself? Out of the essence of knowledge I gave thee being, why seekest thou enlightenment from anyone beside Me? Out of the clay of love I molded thee, how dost thou busy thyself with another? Turn thy sight unto thyself, that thou mayest find Me standing within thee, mighty, powerful and self-subsisting.14. O SON OF MAN!Thou art My dominion and My dominion perisheth not; wherefore fearest thou thy perishing? Thou art My light and My light shall never be extinguished; why dost thou dread extinction? Thou art My glory and My glory fadeth not; thou art My robe and My robe shall never be outworn. Abide then in thy love for Me, that thou mayest find Me in the realm of glory.15. O SON OF UTTERANCE! Turn thy face unto Mine and renounce all save Me; for My sovereignty endureth and My dominion perisheth not. If thou seekest another than Me, yea, if thou searchest the universe for evermore, thy quest will be in vain.16. O SON OF LIGHT!Forget all save Me and commune with My spirit. This is of the essence of My command, therefore turn unto it.17. O SON OF MAN!Be thou content with Me and seek no other helper. For none but Me can ever suffice thee.18. O SON OF SPIRIT!Ask not of Me that which We desire not for thee, then be content with what We have ordained for thy sake, for this is that which profiteth thee, if therewith thou dost content thyself.19. O SON OF THE WONDROUS VISION! I have breathed within thee a breath of My own Spirit, that thou mayest be My lover. Why hast thou forsaken Me and sought a beloved other than Me?20. O SON OF SPIRIT!My claim on thee is great, it cannot be forgotten.

My grace to thee is plenteous, it cannot be veiled. My love has made in thee its home, it cannot be concealed. My light is manifest to thee, it cannot be obscured.21. O SON OF MAN!Upon the tree of effulgent glory I have hung for thee the choicest fruits, wherefore hast thou turned away and contented thyself with that which is less good? Return then unto that which is better for thee in the realm on high.22. O SON OF SPIRIT!Noble have I created thee, yet thou hast abased thyself. Rise then unto that for which thou wast created.23. O SON OF THE SUPREME!To the eternal I call thee, yet thou dost seek that which perisheth. What hath made thee turn away from Our desire and seek thine own?24. O SON OF MAN! Transgress not thy limits, nor claim that which beseemeth thee not. Prostrate thyself before the countenance of thy God, the Lord of might and power.25. O SON OF SPIRIT!Vaunt not thyself over the poor, for I lead him on his way and behold thee in thy evil plight and confound thee for evermore.26. O SON OF BEING! How couldst thou forget thine own faults and busy thyself with the faults of others? Whoso doeth this is accursed of Me.27. O SON OF MAN!Breathe not the sins of others so long as thou art thyself a sinner. Shouldst thou transgress this command, accursed wouldst thou be, and to this I bear witness.28. O SON OF SPIRIT! Know thou of a truth: He that biddeth men be just and himself committeth iniquity is not of Me, even though he bear My name.29. O SON OF BEING!Ascribe not to any soul that which thou wouldst not have ascribed to thee, and say not that which thou doest not. This is My

command unto thee, do thou observe it.30. O SON OF MAN!Deny not My servant should he ask anything from thee, for his face is My face; be then abashed before Me. 31. O SON OF BEING!Bring thyself to account each day ere thou art summoned to a reckoning; for death, unheralded, shall come upon thee and thou shalt be called to give account for thy deeds.32. O SON OF THE SUPREME!I have made death a messenger of joy to thee. Wherefore dost thou grieve? I made the light to shed on thee its splendor. Why dost thou veil thyself therefrom? 33. O SON OF SPIRIT!With the joyful tidings of light I hail thee: rejoice! To the court of holiness I summon thee; abide therein that thou mayest live in peace for evermore.34. O SON OF SPIRIT!The spirit of holiness beareth unto thee the joyful tidings of reunion; wherefore dost thou grieve? The spirit of power confirmeth thee in His cause; why dost thou veil thyself? The light of His countenance doth lead thee; how canst thou go astray?35. O SON OF MAN!Sorrow not save that thou art far from Us. Rejoice not save that thou art drawing near and returning unto Us.36. O SON OF MAN! Rejoice in the gladness of thine heart, that thou mayest be worthy to meet Me and to mirror forth My beauty.37. O SON OF MAN!Divest not thyself of My beauteous robe, and forfeit not thy portion from My wondrous fountain, lest thou shouldst thirst for evermore.38. O SON OF BEING!Walk in My statutes for love of Me and deny thyself that which thou desirest if thou seekest My pleasure.39. O SON OF MAN!Neglect not My commandments if thou lovest My beauty, and forget not

My counsels if thou wouldst attain My good pleasure.40. O SON OF MAN!Wert thou to speed through the immensity of space and traverse the expanse of heaven, yet thou wouldst find no rest save in submission to Our command and humbleness before Our Face.41. O SON OF MAN!Magnify My cause that I may reveal unto thee the mysteries of My greatness and shine upon thee with the light of eternity.42. O SON OF MAN!Humble thyself before Me, that I may graciously visit thee. Arise for the triumph of My cause, that while yet on earth thou mayest obtain the victory.43. O SON OF BEING!Make mention of Me on My earth, that in My heaven I may remember thee, thus shall Mine eyes and thine be solaced.44. O SON OF THE THRONE!Thy hearing is My hearing, hear thou therewith. Thy sight is My sight, do thou see therewith, that in thine inmost soul thou mayest testify unto My exalted sanctity, and I within Myself may bear witness unto an exalted station for thee.45. O SON OF BEING!Seek a martyr's death in My path, content with My pleasure and thankful for that which I ordain, that thou mayest repose with Me beneath the canopy of majesty behind the tabernacle of glory.46. O SON OF MAN!Ponder and reflect. Is it thy wish to die upon thy bed, or to shed thy life-blood on the dust, a martyr in My path, and so become the manifestation of My command and the revealer of My light in the highest paradise? Judge thou aright, O servant!47. O SON OF MAN!By My beauty! To tinge thy hair with thy blood is greater in My sight than the creation of the universe and the light of both worlds. Strive then to attain this, O servant!48. O

SON OF MAN!For everything there is a sign. The sign of love is fortitude under My decree and patience under My trials.49. O SON OF MAN!The true lover yearneth for tribulation even as doth the rebel for forgiveness and the sinful for mercy.50. O SON OF MAN!If adversity befall thee not in My path, how canst thou walk in the ways of them that are content with My pleasure? If trials afflict thee not in thy longing to meet Me, how wilt thou attain the light in thy love for My beauty?51. O SON OF MAN! My calamity is My providence, outwardly it is fire and vengeance, but inwardly it is light and mercy. Hasten thereunto that thou mayest become an eternal light and an immortal spirit. This is My command unto thee, do thou observe it.52. O SON OF MAN!Should prosperity befall thee, rejoice not, and should abasement come upon thee, grieve not, for both shall pass away and be no more.53. O SON OF BEING!If poverty overtake thee, be not sad; for in time the Lord of wealth shall visit thee. Fear not abasement, for glory shall one day rest on thee. 54. O SON OF BEING!If thine heart be set upon this eternal, imperishable dominion, and this ancient, everlasting life, forsake this mortal and fleeting sovereignty.55. O SON OF BEING!Busy not thyself with this world, for with fire We test the gold, and with gold We test Our servants.56. O SON OF MAN!Thou dost wish for gold and I desire thy freedom from it. Thou thinkest thyself rich in its possession, and I recognize thy wealth in thy sanctity therefrom. By My life! This is My knowledge, and that is thy fancy; how can My way accord with thine?57. O SON OF MAN!Bestow My wealth upon

My poor, that in heaven thou mayest draw from stores of unfading splendor and treasures of imperishable glory. But by My life! To offer up thy soul is a more glorious thing couldst thou but see with Mine eye.58. O SON OF MAN!The temple of being is My throne; cleanse it of all things, that there I may be established and there I may abide.59. O SON OF BEING!Thy heart is My home; sanctify it for My descent. Thy spirit is My place of revelation; cleanse it for My manifestation.60. O SON OF MAN!Put thy hand into My bosom, that I may rise above thee, radiant and resplendent.61. O SON OF MAN! Ascend unto My heaven, that thou mayest obtain the joy of reunion, and from the chalice of imperishable glory quaff the peerless wine.62. O SON OF MAN!Many a day hath passed over thee whilst thou hast busied thyself with thy fancies and idle imaginings. How long art thou to slumber on thy bed? Lift up thy head from slumber, for the Sun hath risen to the zenith, haply it may shine upon thee with the light of beauty.63. O SON OF MAN! The light hath shone on thee from the horizon of the sacred Mount and the spirit of enlightenment hath breathed in the Sinai of thy heart. Wherefore, free thyself from the veils of idle fancies and enter into My court, that thou mayest be fit for everlasting life and worthy to meet Me. Thus may death not come upon thee, neither weariness nor trouble.64. O SON OF MAN!My eternity is My creation, I have created it for thee. Make it the garment of thy temple. My unity is My handiwork; I have wrought it for thee; clothe thyself therewith, that thou mayest be to all eternity the revelation of My

everlasting being.65. O SON OF MAN!My majesty is My gift to thee, and My grandeur the token of My mercy unto thee. That which beseemeth Me none shall understand, nor can anyone recount. Verily, I have preserved it in My hidden storehouses and in the treasuries of My command, as a sign of My loving-kindness unto My servants and My mercy unto My people.66. O CHILDREN OF THE DIVINE AND INVISIBLE ESSENCE! Ye shall be hindered from loving Me and souls shall be perturbed as they make mention of Me. For minds cannot grasp Me nor hearts contain Me.67. O SON OF BEAUTY!By My spirit and by My favor! By My mercy and by My beauty! All that I have revealed unto thee with the tongue of power, and have written for thee with the pen of might, hath been in accordance with thy capacity and understanding, not with My state and the melody of My voice.68. O CHILDREN OF MEN!Know ye not why We created you all from the same dust? That no one should exalt himself over the other. Ponder at all times in your hearts how ye were created. Since We have created you all from one same substance it is incumbent on you to be even as one soul, to walk with the same feet, eat with the same mouth and dwell in the same land, that from your inmost being, by your deeds and actions, the signs of oneness and the essence of detachment may be made manifest. Such is My counsel to you, O concourse of light! Heed ye this counsel that ye may obtain the fruit of holiness from the tree of wondrous glory.69. O YE SONS OF SPIRIT!Ye are My treasury, for in you I have treasured the pearls of My mysteries and the gems of My

knowledge. Guard them from the strangers amidst My servants and from the ungodly amongst My people.70. O SON OF HIM THAT STOOD BY HIS OWN ENTITY IN THE KINGDOM OF HIS SELF!Know thou, that I have wafted unto thee all the fragrances of holiness, have fully revealed to thee My word, have perfected through thee My bounty and have desired for thee that which I have desired for My Self. Be then content with My pleasure and thankful unto Me.71. O SON OF MAN!Write all that We have revealed unto thee with the ink of light upon the tablet of thy spirit. Should this not be in thy power, then make thine ink of the essence of thy heart. If this thou canst not do, then write with that crimson ink that hath been shed in My path. Sweeter indeed is this to Me than all else, that its light may endure for ever.ArabicPersianPersianIn the Name of the Lord of Utterance, The Mighty.1. O YE PEOPLE THAT HAVE MINDS TO KNOW AND EARS TO HEAR!The first call of the Beloved is this: O mystic nightingale! Abide not but in the rose-garden of the spirit. O messenger of the Solomon of love! Seek thou no shelter except in the Sheba of the well-beloved, and O immortal phoenix! dwell not save on the mount of faithfulness. Therein is thy habitation, if on the wings of thy soul thou soarest to the realm of the infinite and seekest to attain thy goal.2. O SON OF SPIRIT!The bird seeketh its nest; the nightingale the charm of the rose; whilst those birds, the hearts of men, content with transient dust, have strayed far from their eternal nest, and with eyes turned towards the slough of heedlessness are bereft of the glory of the

divine presence. Alas! How strange and pitiful; for a mere cupful, they have turned away from the billowing seas of the Most High, and remained far from the most effulgent horizon.3. O FRIEND!In the garden of thy heart plant naught but the rose of love, and from the nightingale of affection and desire loosen not thy hold. Treasure the companionship of the righteous and eschew all fellowship with the ungodly.4. O SON OF JUSTICE!Whither can a lover go but to the land of his beloved? and what seeker findeth rest away from his heart's desire? To the true lover reunion is life, and separation is death. His breast is void of patience and his heart hath no peace. A myriad lives he would forsake to hasten to the abode of his beloved.5. O SON OF DUST! Verily I say unto thee: Of all men the most negligent is he that disputeth idly and seeketh to advance himself over his brother. Say, O brethren! Let deeds, not words, be your adorning.6. O SON OF EARTH!Know, verily, the heart wherein the least remnant of envy yet lingers, shall never attain My everlasting dominion, nor inhale the sweet savors of holiness breathing from My kingdom of sanctity.7. O SON OF LOVE!Thou art but one step away from the glorious heights above and from the celestial tree of love. Take thou one pace and with the next advance into the immortal realm and enter the pavilion of eternity. Give ear then to that which hath been revealed by the pen of glory.8. O SON OF GLORY!Be swift in the path of holiness, and enter the heaven of communion with Me. Cleanse thy heart with the burnish of the spirit, and hasten to the court of the Most High.9.

O FLEETING SHADOW!Pass beyond the baser stages of doubt and rise to the exalted heights of certainty. Open the eye of truth, that thou mayest behold the veilless Beauty and exclaim: Hallowed be the Lord, the most excellent of all creators!10. O SON OF DESIRE!Give ear unto this: Never shall mortal eye recognize the everlasting Beauty, nor the lifeless heart delight in aught but in the withered bloom. For like seeketh like, and taketh pleasure in the company of its kind.11. O SON OF DUST!Blind thine eyes, that thou mayest behold My beauty; stop thine ears, that thou mayest hearken unto the sweet melody of My voice; empty thyself of all learning, that thou mayest partake of My knowledge; and sanctify thyself from riches, that thou mayest obtain a lasting share from the ocean of My eternal wealth. Blind thine eyes, that is, to all save My beauty; stop thine ears to all save My word; empty thyself of all learning save the knowledge of Me; that with a clear vision, a pure heart and an attentive ear thou mayest enter the court of My holiness.12. O MAN OF TWO VISIONS!Close one eye and open the other. Close one to the world and all that is therein, and open the other to the hallowed beauty of the Beloved.13. O MY CHILDREN!I fear lest, bereft of the melody of the dove of heaven, ye will sink back to the shades of utter loss, and, never having gazed upon the beauty of the rose, return to water and clay.14. O FRIENDS!Abandon not the everlasting beauty for a beauty that must die, and set not your affections on this mortal world of dust.15. O SON OF SPIRIT!The time cometh, when the nightingale of holiness will no longer

unfold the inner mysteries and ye will all be bereft of the celestial melody and of the voice from on high.16. O ESSENCE OF NEGLIGENCE!Myriads of mystic tongues find utterance in one speech, and myriads of hidden mysteries are revealed in a single melody; yet, alas, there is no ear to hear, nor heart to understand.17. O COMRADES!The gates that open on the Placeless stand wide and the habitation of the loved one is adorned with the lovers' blood, yet all but a few remain bereft of this celestial city, and even of these few, none but the smallest handful hath been found with a pure heart and sanctified spirit.18. O YE DWELLERS IN THE HIGHEST PARADISE!Proclaim unto the children of assurance that within the realms of holiness, nigh unto the celestial paradise, a new garden hath appeared, round which circle the denizens of the realm on high and the immortal dwellers of the exalted paradise. Strive, then, that ye may attain that station, that ye may unravel the mysteries of love from its wind-flowers and learn the secret of divine and consummate wisdom from its eternal fruits. Solaced are the eyes of them that enter and abide therein!19. O MY FRIENDS!Have ye forgotten that true and radiant morn, when in those hallowed and blessed surroundings ye were all gathered in My presence beneath the shade of the tree of life, which is planted in the all-glorious paradise? Awe-struck ye listened as I gave utterance to these three most holy words: O friends! Prefer not your will to Mine, never desire that which I have not desired for you, and approach Me not with lifeless hearts, defiled with

worldly desires and cravings. Would ye but sanctify your souls, ye would at this present hour recall that place and those surroundings, and the truth of My utterance should be made evident unto all of you.In the eighth of the most holy lines, in the fifth Tablet of Paradise, He saith:20. O YE THAT ARE LYING AS DEAD ON THE COUCH OF HEEDLESSNESS!Ages have passed and your precious lives are well-nigh ended, yet not a single breath of purity hath reached Our court of holiness from you. Though immersed in the ocean of misbelief, yet with your lips ye profess the one true faith of God. Him whom I abhor ye have loved, and of My foe ye have made a friend. Notwithstanding, ye walk on My earth complacent and self-satisfied, heedless that My earth is weary of you and everything within it shunneth you. Were ye but to open your eyes, ye would, in truth, prefer a myriad griefs unto this joy, and would count death itself better than this life.21. O MOVING FORM OF DUST!I desire communion with thee, but thou wouldst put no trust in Me. The sword of thy rebellion hath felled the tree of thy hope. At all times I am near unto thee, but thou art ever far from Me. Imperishable glory I have chosen for thee, yet boundless shame thou hast chosen for thyself. While there is yet time, return, and lose not thy chance.22. O SON OF DESIRE!The learned and the wise have for long years striven and failed to attain the presence of the All-Glorious; they have spent their lives in search of Him, yet did not behold the beauty of His countenance. Thou without the least effort didst attain thy goal, and without search hast obtained the object of

thy quest. Yet, notwithstanding, thou didst remain so wrapt in the veil of self, that thine eyes beheld not the beauty of the Beloved, nor did thy hand touch the hem of His robe. Ye that have eyes, behold and wonder.23. O DWELLERS IN THE CITY OF LOVE!Mortal blasts have beset the everlasting candle, and the beauty of the celestial Youth is veiled in the darkness of dust. The chief of the monarchs of love is wronged by the people of tyranny and the dove of holiness lies prisoned in the talons of owls. The dwellers in the pavilion of glory and the celestial concourse bewail and lament, while ye repose in the realm of negligence, and esteem yourselves as of the true friends. How vain are your imaginings!24. O YE THAT ARE FOOLISH, YET HAVE A NAME TO BE WISE!Wherefore do ye wear the guise of shepherds, when inwardly ye have become wolves, intent upon My flock? Ye are even as the star, which riseth ere the dawn, and which, though it seem radiant and luminous, leadeth the wayfarers of My city astray into the paths of perdition.25. O YE SEEMING FAIR YET INWARDLY FOUL!Ye are like clear but bitter water, which to outward seeming is crystal pure but of which, when tested by the divine Assayer, not a drop is accepted. Yea, the sun beam falls alike upon the dust and the mirror, yet differ they in reflection even as doth the star from the earth: nay, immeasurable is the difference!26. O MY FRIEND IN WORD!Ponder awhile. Hast thou ever heard that friend and foe should abide in one heart? Cast out then the stranger, that the Friend may enter His home. 27. O SON OF DUST!All that is in heaven and earth I have

ordained for thee, except the human heart, which I have made the habitation of My beauty and glory; yet thou didst give My home and dwelling to another than Me; and whenever the manifestation of My holiness sought His own abode, a stranger found He there, and, homeless, hastened unto the sanctuary of the Beloved. Notwithstanding I have concealed thy secret and desired not thy shame.28. O ESSENCE OF DESIRE!At many a dawn have I turned from the realms of the Placeless unto thine abode, and found thee on the bed of ease busied with others than Myself. Thereupon, even as the flash of the spirit, I returned to the realms of celestial glory and breathed it not in My retreats above unto the hosts of holiness.29. O SON OF BOUNTY!Out of the wastes of nothingness, with the clay of My command I made thee to appear, and have ordained for thy training every atom in existence and the essence of all created things. Thus, ere thou didst issue from thy mother's womb, I destined for thee two founts of gleaming milk, eyes to watch over thee, and hearts to love thee. Out of My loving-kindness, 'neath the shade of My mercy I nurtured thee, and guarded thee by the essence of My grace and favor. And My purpose in all this was that thou mightest attain My everlasting dominion and become worthy of My invisible bestowals. And yet heedless thou didst remain, and when fully grown, thou didst neglect all My bounties and occupied thyself with thine idle imaginings, in such wise that thou didst become wholly forgetful, and, turning away from the portals of the Friend didst abide within the courts of My enemy.30. O

BOND SLAVE OF THE WORLD!Many a dawn hath the breeze of My loving-kindness wafted over thee and found thee upon the bed of heedlessness fast asleep. Bewailing then thy plight it returned whence it came.31. O SON OF EARTH!Wouldst thou have Me, seek none other than Me; and wouldst thou gaze upon My beauty, close thine eyes to the world and all that is therein; for My will and the will of another than Me, even as fire and water, cannot dwell together in one heart.32. O BEFRIENDED STRANGER!The candle of thine heart is lighted by the hand of My power, quench it not with the contrary winds of self and passion. The healer of all thine ills is remembrance of Me, forget it not. Make My love thy treasure and cherish it even as thy very sight and life.33. O MY BROTHER!Hearken to the delightsome words of My honeyed tongue, and quaff the stream of mystic holiness from My sugar-shedding lips. Sow the seeds of My divine wisdom in the pure soil of thy heart, and water them with the water of certitude, that the hyacinths of My knowledge and wisdom may spring up fresh and green in the sacred city of thy heart.34. O DWELLERS OF MY PARADISE!With the hands of loving-kindness I have planted in the holy garden of paradise the young tree of your love and friendship, and have watered it with the goodly showers of My tender grace; now that the hour of its fruiting is come, strive that it may be protected, and be not consumed with the flame of desire and passion.35. O MY FRIENDS!Quench ye the lamp of error, and kindle within your hearts the everlasting torch of divine guidance. For ere long the assayers of

mankind shall, in the holy presence of the Adored, accept naught but purest virtue and deeds of stainless holiness.36. O SON OF DUST!The wise are they that speak not unless they obtain a hearing, even as the cup-bearer, who proffereth not his cup till he findeth a seeker, and the lover who crieth not out from the depths of his heart until he gazeth upon the beauty of his beloved. Wherefore sow the seeds of wisdom and knowledge in the pure soil of the heart, and keep them hidden, till the hyacinths of divine wisdom spring from the heart and not from mire and clay.In the first line of the Tablet it is recorded and written, and within the sanctuary of the tabernacle of God is hidden:37. O MY SERVANT!Abandon not for that which perisheth an everlasting dominion, and cast not away celestial sovereignty for a worldly desire. This is the river of everlasting life that hath flowed from the well-spring of the pen of the merciful; well is it with them that drink! 38. O SON OF SPIRIT!Burst thy cage asunder, and even as the phoenix of love soar into the firmament of holiness. Renounce thyself and, filled with the spirit of mercy, abide in the realm of celestial sanctity.39. O OFFSPRING OF DUST!Be not content with the ease of a passing day, and deprive not thyself of everlasting rest. Barter not the garden of eternal delight for the dust-heap of a mortal world. Up from thy prison ascend unto the glorious meads above, and from thy mortal cage wing thy flight unto the paradise of the Placeless.40. O MY SERVANT!Free thyself from the fetters of this world, and loose thy soul from the prison of self. Seize thy

chance, for it will come to thee no more.41. O SON OF MY HANDMAID!Didst thou behold immortal sovereignty, thou wouldst strive to pass from this fleeting world. But to conceal the one from thee and to reveal the other is a mystery which none but the pure in heart can comprehend.42. O MY SERVANT!Purge thy heart from malice and, innocent of envy, enter the divine court of holiness.43. O MY FRIENDS!Walk ye in the ways of the good pleasure of the Friend, and know that His pleasure is in the pleasure of His creatures. That is: no man should enter the house of his friend save at his friend's pleasure, nor lay hands upon his treasures nor prefer his own will to his friend's, and in no wise seek an advantage over him. Ponder this, ye that have insight!44. O COMPANION OF MY THRONE!Hear no evil, and see no evil, abase not thyself, neither sigh and weep. Speak no evil, that thou mayest not hear it spoken unto thee, and magnify not the faults of others that thine own faults may not appear great; and wish not the abasement of anyone, that thine own abasement be not exposed. Live then the days of thy life, that are less than a fleeting moment, with thy mind stainless, thy heart unsullied, thy thoughts pure, and thy nature sanctified, so that, free and content, thou mayest put away this mortal frame, and repair unto the mystic paradise and abide in the eternal kingdom for evermore.45. ALAS! ALAS! O LOVERS OF WORLDLY DESIRE!Even as the swiftness of lightning ye have passed by the Beloved One, and have set your hearts on satanic fancies. Ye bow the knee before your vain imagining, and call it truth. Ye turn

your eyes towards the thorn, and name it a flower. Not a pure breath have ye breathed, nor hath the breeze of detachment been wafted from the meadows of your hearts. Ye have cast to the winds the loving counsels of the Beloved and have effaced them utterly from the tablet of your hearts, and even as the beasts of the field, ye move and have your being within the pastures of desire and passion.46. O BRETHREN IN THE PATH! Wherefore have ye neglected the mention of the Loved One, and kept remote from His holy presence? The essence of beauty is within the peerless pavilion, set upon the throne of glory, whilst ye busy yourselves with idle contentions. The sweet savors of holiness are breathing and the breath of bounty is wafted, yet ye are all sorely afflicted and deprived thereof. Alas for you and for them that walk in your ways and follow in your footsteps!47. O CHILDREN OF DESIRE!Put away the garment of vainglory, and divest yourselves of the attire of haughtiness.In the third of the most holy lines writ and recorded in the Ruby Tablet by the pen of the unseen this is revealed:48. O BRETHREN!Be forbearing one with another and set not your affections on things below. Pride not yourselves in your glory, and be not ashamed of abasement. By My beauty! I have created all things from dust, and to dust will I return them again.49. O CHILDREN OF DUST!Tell the rich of the midnight sighing of the poor, lest heedlessness lead them into the path of destruction, and deprive them of the Tree of Wealth. To give and to be generous are attributes of Mine; well is it with him that adorneth himself with My

virtues.50. O QUINTESSENCE OF PASSION!Put away all covetousness and seek contentment; for the covetous hath ever been deprived, and the contented hath ever been loved and praised.51. O SON OF MY HANDMAID! Be not troubled in poverty nor confident in riches, for poverty is followed by riches, and riches are followed by poverty. Yet to be poor in all save God is a wondrous gift, belittle not the value thereof, for in the end it will make thee rich in God, and thus thou shalt know the meaning of the utterance, "In truth ye are the poor," and the holy words, "God is the all-possessing," shall even as the true morn break forth gloriously resplendent upon the horizon of the lover's heart, and abide secure on the throne of wealth.52. O CHILDREN OF NEGLIGENCE AND PASSION!Ye have suffered My enemy to enter My house and have cast out My friend, for ye have enshrined the love of another than Me in your hearts. Give ear to the sayings of the Friend and turn towards His paradise. Worldly friends, seeking their own good, appear to love one the other, whereas the true Friend hath loved and doth love you for your own sakes; indeed He hath suffered for your guidance countless afflictions. Be not disloyal to such a Friend, nay rather hasten unto Him. Such is the daystar of the word of truth and faithfulness, that hath dawned above the horizon of the pen of the Lord of all names. Open your ears that ye may hearken unto the word of God, the Help in peril, the Self-existent. 53. O YE THAT PRIDE YOURSELVES ON MORTAL RICHES!Know ye in truth that wealth is a mighty barrier between the seeker and his desire, the lover and his

beloved. The rich, but for a few, shall in no wise attain the court of His presence nor enter the city of content and resignation. Well is it then with him, who, being rich, is not hindered by his riches from the eternal kingdom, nor deprived by them of imperishable dominion. By the Most Great Name! The splendor of such a wealthy man shall illuminate the dwellers of heaven even as the sun enlightens the people of the earth!54. O YE RICH ONES ON EARTH!The poor in your midst are My trust; guard ye My trust, and be not intent only on your own ease.55. O SON OF PASSION!Cleanse thyself from the defilement of riches and in perfect peace advance into the realm of poverty; that from the well-spring of detachment thou mayest quaff the wine of immortal life.56. O MY SON!The company of the ungodly increaseth sorrow, whilst fellowship with the righteous cleanseth the rust from off the heart. He that seeketh to commune with God, let him betake himself to the companionship of His loved ones; and he that desireth to hearken unto the word of God, let him give ear to the words of His chosen ones.57. O SON OF DUST!Beware! Walk not with the ungodly and seek not fellowship with him, for such companionship turneth the radiance of the heart into infernal fire.58. O SON OF MY HANDMAID! Wouldst thou seek the grace of the Holy Spirit, enter into fellowship with the righteous, for he hath drunk the cup of eternal life at the hands of the immortal Cup-bearer and even as the true morn doth quicken and illumine the hearts of the dead.59. O HEEDLESS ONES!Think not the secrets of hearts are hidden, nay, know ye of a certainty

that in clear characters they are engraved and are openly manifest in the holy Presence.60. O FRIENDS!Verily I say, whatsoever ye have concealed within your hearts is to Us open and manifest as the day; but that it is hidden is of Our grace and favor, and not of your deserving.61. O SON OF MAN!A dewdrop out of the fathomless ocean of My mercy I have shed upon the peoples of the world, yet found none turn thereunto, inasmuch as every one hath turned away from the celestial wine of unity unto the foul dregs of impurity, and, content with mortal cup, hath put away the chalice of immortal beauty. Vile is that wherewith he is contented.62. O SON OF DUST!Turn not away thine eyes from the matchless wine of the immortal Beloved, and open them not to foul and mortal dregs. Take from the hands of the divine Cup-bearer the chalice of immortal life, that all wisdom may be thine, and that thou mayest hearken unto the mystic voice calling from the realm of the invisible. Cry aloud, ye that are of low aim! Wherefore have ye turned away from My holy and immortal wine unto evanescent water?63. O YE PEOPLES OF THE WORLD!Know, verily, that an unforeseen calamity followeth you, and grievous retribution awaiteth you. Think not that which ye have committed hath been effaced in My sight. By My beauty! All your doings hath My pen graven with open characters upon tablets of chrysolite.64. O OPPRESSORS ON EARTH!Withdraw your hands from tyranny, for I have pledged Myself not to forgive any man's injustice. This is My covenant which I have irrevocably decreed in the preserved tablet and sealed with My seal.65. O

REBELLIOUS ONES!My forbearance hath emboldened you and My long-suffering hath made you negligent, in such wise that ye have spurred on the fiery charger of passion into perilous ways that lead unto destruction. Have ye thought Me heedless or that I was unaware?66. O EMIGRANTS!The tongue I have designed for the mention of Me, defile it not with detraction. If the fire of self overcome you, remember your own faults and not the faults of My creatures, inasmuch as every one of you knoweth his own self better than he knoweth others.67. O CHILDREN OF FANCY!Know, verily, that while the radiant dawn breaketh above the horizon of eternal holiness, the satanic secrets and deeds done in the gloom of night shall be laid bare and manifest before the peoples of the world.68. O WEED THAT SPRINGETH OUT OF DUST!Wherefore have not these soiled hands of thine touched first thine own garment, and why with thine heart defiled with desire and passion dost thou seek to commune with Me and to enter My sacred realm? Far, far are ye from that which ye desire.69. O CHILDREN OF ADAM!Holy words and pure and goodly deeds ascend unto the heaven of celestial glory. Strive that your deeds may be cleansed from the dust of self and hypocrisy and find favor at the court of glory; for ere long the assayers of mankind shall, in the holy presence of the Adored One, accept naught but absolute virtue and deeds of stainless purity. This is the daystar of wisdom and of divine mystery that hath shone above the horizon of the divine will. Blessed are they that turn thereunto. 70. O SON OF WORLDLINESS!Pleasant is the realm of

being, wert thou to attain thereto; glorious is the domain of eternity, shouldst thou pass beyond the world of mortality; sweet is the holy ecstasy if thou drinkest of the mystic chalice from the hands of the celestial Youth. Shouldst thou attain this station, thou wouldst be freed from destruction and death, from toil and sin.71. O MY FRIENDS!Call ye to mind that covenant ye have entered into with Me upon Mount Paran, situate within the hallowed precincts of Zaman. I have taken to witness the concourse on high and the dwellers in the city of eternity, yet now none do I find faithful unto the covenant. Of a certainty pride and rebellion have effaced it from the hearts, in such wise that no trace thereof remaineth. Yet knowing this, I waited and disclosed it not.72. O MY SERVANT!Thou art even as a finely tempered sword concealed in the darkness of its sheath and its value hidden from the artificer's knowledge. Wherefore come forth from the sheath of self and desire that thy worth may be made resplendent and manifest unto all the world.73. O MY FRIEND!Thou art the daystar of the heavens of My holiness, let not the defilement of the world eclipse thy splendor. Rend asunder the veil of heedlessness, that from behind the clouds thou mayest emerge resplendent and array all things with the apparel of life.74. O CHILDREN OF VAINGLORY!For a fleeting sovereignty ye have abandoned My imperishable dominion, and have adorned yourselves with the gay livery of the world and made of it your boast. By My beauty! All will I gather beneath the one-colored covering of the dust and efface

all these diverse colors save them that choose My own, and that is purging from every color.75. O CHILDREN OF NEGLIGENCE!Set not your affections on mortal sovereignty and rejoice not therein. Ye are even as the unwary bird that with full confidence warbleth upon the bough; till of a sudden the fowler Death throws it upon the dust, and the melody, the form and the color are gone, leaving not a trace. Wherefore take heed, O bondslaves of desire!76. O SON OF MY HANDMAID! Guidance hath ever been given by words, and now it is given by deeds. Every one must show forth deeds that are pure and holy, for words are the property of all alike, whereas such deeds as these belong only to Our loved ones. Strive then with heart and soul to distinguish yourselves by your deeds. In this wise We counsel you in this holy and resplendent tablet.77. O SON OF JUSTICE! In the night-season the beauty of the immortal Being hath repaired from the emerald height of fidelity unto the Sadratu'l-Muntaha, and wept with such a weeping that the concourse on high and the dwellers of the realms above wailed at His lamenting. Whereupon there was asked, Why the wailing and weeping? He made reply: As bidden I waited expectant upon the hill of faithfulness, yet inhaled not from them that dwell on earth the fragrance of fidelity. Then summoned to return I beheld, and lo! certain doves of holiness were sore tried within the claws of the dogs of earth. Thereupon the Maid of heaven hastened forth unveiled and resplendent from Her mystic mansion, and asked of their names, and all were told but one. And when urged,

the first letter thereof was uttered, whereupon the dwellers of the celestial chambers rushed forth out of their habitation of glory. And whilst the second letter was pronounced they fell down, one and all, upon the dust. At that moment a voice was heard from the inmost shrine: "Thus far and no farther." Verily We bear witness to that which they have done and now are doing. 78. O SON OF MY HANDMAID!Quaff from the tongue of the merciful the stream of divine mystery, and behold from the dayspring of divine utterance the unveiled splendor of the daystar of wisdom. Sow the seeds of My divine wisdom in the pure soil of the heart, and water them with the waters of certitude, that the hyacinths of knowledge and wisdom may spring up fresh and green from the holy city of the heart.79. O SON OF DESIRE! How long wilt thou soar in the realms of desire? Wings have I bestowed upon thee, that thou mayest fly to the realms of mystic holiness and not the regions of satanic fancy. The comb, too, have I given thee that thou mayest dress My raven locks, and not lacerate My throat.80. O MY SERVANTS!Ye are the trees of My garden; ye must give forth goodly and wondrous fruits, that ye yourselves and others may profit therefrom. Thus it is incumbent on every one to engage in crafts and professions, for therein lies the secret of wealth, O men of understanding! For results depend upon means, and the grace of God shall be all-sufficient unto you. Trees that yield no fruit have been and will ever be for the fire.81. O MY SERVANT!The basest of men are they that yield no fruit on earth. Such men are verily counted as among the

dead, nay better are the dead inthe sight of God than those idle and worthless souls.82. O MY SERVANT!The best of men are they that earn a livelihood by their calling and spend upon themselves and upon their kindred for the love of God, the Lord of all worlds.The mystic and wondrous Bride, hidden ere this beneath theveiling of utterance, hath now, by the grace of God and Hisdivine favor, been made manifest even as the resplendent lightshed by the beauty of the Beloved. I bear witness, O friends!that the favor is complete, the argument fulfilled, the proofmanifest and the evidence established. Let it now be seen whatyour endeavors in the path of detachment will reveal. In thiswise hath the divine favor been fully vouchsafed unto youand unto them that are in heaven and on earth. All praiseto God, the Lord of all Worlds.ArabicPersian

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THE HIDDEN WORDS OF BAHÁ'U'LLÁH

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Arabic

HE IS THE GLORY OF GLORIES

This is that which hath descended from the realm of glory, uttered by the tongue of power and might, and revealed unto the Prophets of old. We have taken the inner essence thereof and clothed it in the garment of brevity, as a token of grace unto the righteous, that they may stand faithful unto the Covenant of God, may fulfill in their lives His trust,

and in the realm of spirit obtain the gem of Divine virtue.

1. O SON OF SPIRIT!

My first counsel is this: Possess a pure, kindly and radiant heart, that thine may be a sovereignty ancient, imperishable and everlasting.

2. O SON OF SPIRIT!

The best beloved of all things in My sight is Justice; turn not away therefrom if thou desirest Me, and neglect it not that I may confide in thee. By its aid thou shalt see with thine own eyes and not through the eyes of others, and shalt know of thine own knowledge and not through the knowledge of thy neighbor. Ponder this in thy heart; how it behooveth thee to be. Verily justice is My gift to thee and the sign of My loving-kindness. Set it then before thine eyes.

3. O SON OF MAN!

Veiled in My immemorial being and in the ancient eternity of My essence, I knew My love for thee;

therefore I created thee, have engraved on thee Mine image and revealed to thee My beauty.

4. O SON OF MAN!

I loved thy creation, hence I created thee. Wherefore, do thou love Me, that I may name thy name and fill thy soul with the spirit of life.

5. O SON OF BEING!

Love Me, that I may love thee. If thou lovest Me not, My love can in no wise reach thee. Know this, O servant.

6. O SON OF BEING!

Thy Paradise is My love; thy heavenly home, reunion with Me. Enter therein and tarry not. This is that which hath been destined for thee in Our kingdom above and Our exalted dominion.

7. O SON OF MAN!

If thou lovest Me, turn away from thyself; and if thou seekest My pleasure, regard not thine own; that thou mayest die in Me and I may eternally live in thee.

8. O SON OF SPIRIT!

There is no peace for thee save by renouncing thyself and turning unto Me; for it behooveth thee to glory in My name, not in thine own; to put thy trust in Me and not in thyself, since I desire to be loved alone and above all that is.

9. O SON OF BEING!

My love is My stronghold; he that entereth therein is safe and secure, and he that turneth away shall surely stray and perish.

10. O SON OF UTTERANCE!

Thou art My stronghold; enter therein that thou mayest abide in safety. My love is in thee, know it, that thou mayest find Me near unto thee.

11. O SON OF BEING!

Thou art My lamp and My light is in thee. Get thou from it thy radiance and seek none other than Me. For I have created thee rich and have bountifully shed My favor upon thee.

12. O SON OF BEING!

With the hands of power I made thee and with the fingers of strength I created thee; and within thee have I placed the essence of My light. Be thou content with it and seek naught else, for My work is perfect and My command is binding. Question it not, nor have a doubt thereof.

13. O SON OF SPIRIT!

I created thee rich, why dost thou bring thyself down to poverty? Noble I made thee, wherewith dost thou abase thyself? Out of the essence of knowledge I gave thee being, why seekest thou enlightenment from anyone beside Me? Out of the clay of love I molded thee, how dost thou busy thyself with another? Turn thy sight unto thyself, that thou mayest find Me standing within thee, mighty, powerful and self-subsisting.

14. O SON OF MAN!

Thou art My dominion and My dominion perisheth not; wherefore fearest thou thy perishing? Thou art My light and My light shall never be extinguished; why dost thou dread extinction? Thou art My glory and My glory fadeth not; thou art My robe and My

robe shall never be outworn. Abide then in thy love for Me, that thou mayest find Me in the realm of glory.

15. O SON OF UTTERANCE!

Turn thy face unto Mine and renounce all save Me; for My sovereignty endureth and My dominion perisheth not. If thou seekest another than Me, yea, if thou searchest the universe for evermore, thy quest will be in vain.

16. O SON OF LIGHT!

Forget all save Me and commune with My spirit. This is of the essence of My command, therefore turn unto it.

17. O SON OF MAN!

Be thou content with Me and seek no other helper. For none but Me can ever suffice thee.

18. O SON OF SPIRIT!

Ask not of Me that which We desire not for thee, then be content with what We have ordained for thy

sake, for this is that which profiteth thee, if therewith thou dost content thyself.

19. O SON OF THE WONDROUS VISION!

I have breathed within thee a breath of My own Spirit, that thou mayest be My lover. Why hast thou forsaken Me and sought a beloved other than Me?

20. O SON OF SPIRIT!

My claim on thee is great, it cannot be forgotten. My grace to thee is plenteous, it cannot be veiled. My love has made in thee its home, it cannot be concealed. My light is manifest to thee, it cannot be obscured.

21. O SON OF MAN!

Upon the tree of effulgent glory I have hung for thee the choicest fruits, wherefore hast thou turned away and contented thyself with that which is less good? Return then unto that which is better for thee in the realm on high.

22. O SON OF SPIRIT!

Noble have I created thee, yet thou hast abased thyself. Rise then unto that for which thou wast created.

23. O SON OF THE SUPREME!

To the eternal I call thee, yet thou dost seek that which perisheth. What hath made thee turn away from Our desire and seek thine own?

24. O SON OF MAN!

Transgress not thy limits, nor claim that which beseemeth thee not. Prostrate thyself before the countenance of thy God, the Lord of might and power.

25. O SON OF SPIRIT!

Vaunt not thyself over the poor, for I lead him on his way and behold thee in thy evil plight and confound thee for evermore.

26. O SON OF BEING!

How couldst thou forget thine own faults and busy thyself with the faults of others? Whoso doeth this is accursed of Me.

27. O SON OF MAN!

Breathe not the sins of others so long as thou art thyself a sinner. Shouldst thou transgress this command, accursed wouldst thou be, and to this I bear witness.

28. O SON OF SPIRIT!

Know thou of a truth: He that biddeth men be just and himself committeth iniquity is not of Me, even though he bear My name.

29. O SON OF BEING!

Ascribe not to any soul that which thou wouldst not have ascribed to thee, and say not that which thou doest not. This is My command unto thee, do thou observe it.

30. O SON OF MAN!

Deny not My servant should he ask anything from thee, for his face is My face; be then abashed before Me.

31. O SON OF BEING!

Bring thyself to account each day ere thou art summoned to a reckoning; for death, unheralded, shall come upon thee and thou shalt be called to give account for thy deeds.

32. O SON OF THE SUPREME!

I have made death a messenger of joy to thee. Wherefore dost thou grieve? I made the light to shed on thee its splendor. Why dost thou veil thyself therefrom?

33. O SON OF SPIRIT!

With the joyful tidings of light I hail thee: rejoice! To the court of holiness I summon thee; abide therein that thou mayest live in peace for evermore.

34. O SON OF SPIRIT!

The spirit of holiness beareth unto thee the joyful tidings of reunion; wherefore dost thou grieve? The spirit of power confirmeth thee in His cause; why dost thou veil thyself? The light of His countenance doth lead thee; how canst thou go astray?

35. O SON OF MAN!

Sorrow not save that thou art far from Us. Rejoice not save that thou art drawing near and returning unto Us.

36. O SON OF MAN!

Rejoice in the gladness of thine heart, that thou mayest be worthy to meet Me and to mirror forth My beauty.

37. O SON OF MAN!

Divest not thyself of My beauteous robe, and forfeit not thy portion from My wondrous fountain, lest thou shouldst thirst for evermore.

38. O SON OF BEING!

Walk in My statutes for love of Me and deny thyself that which thou desirest if thou seekest My pleasure.

39. O SON OF MAN!

Neglect not My commandments if thou lovest My beauty, and forget not My counsels if thou wouldst attain My good pleasure.

40. O SON OF MAN!

Wert thou to speed through the immensity of space and traverse the expanse of heaven, yet thou wouldst find no rest save in submission to Our command and humbleness before Our Face.

41. O SON OF MAN!

Magnify My cause that I may reveal unto thee the mysteries of My greatness and shine upon thee with the light of eternity.

42. O SON OF MAN!

Humble thyself before Me, that I may graciously visit thee. Arise for the triumph of My cause, that while yet on earth thou mayest obtain the victory.

43. O SON OF BEING!

Make mention of Me on My earth, that in My heaven I may remember thee, thus shall Mine eyes and thine be solaced.

44. O SON OF THE THRONE!

Thy hearing is My hearing, hear thou therewith. Thy sight is My sight, do thou see therewith, that in thine inmost soul thou mayest testify unto My exalted sanctity, and I within Myself may bear witness unto an exalted station for thee.

45. O SON OF BEING!

Seek a martyr's death in My path, content with My pleasure and thankful for that which I ordain, that thou mayest repose with Me beneath the canopy of majesty behind the tabernacle of glory.

46. O SON OF MAN!

Ponder and reflect. Is it thy wish to die upon thy bed, or to shed thy life-blood on the dust, a martyr in My path, and so become the manifestation of My

command and the revealer of My light in the highest paradise? Judge thou aright, O servant!

47. O SON OF MAN!

By My beauty! To tinge thy hair with thy blood is greater in My sight than the creation of the universe and the light of both worlds. Strive then to attain this, O servant!

48. O SON OF MAN!

For everything there is a sign. The sign of love is fortitude under My decree and patience under My trials.

49. O SON OF MAN!

The true lover yearneth for tribulation even as doth the rebel for forgiveness and the sinful for mercy.

50. O SON OF MAN!

If adversity befall thee not in My path, how canst thou walk in the ways of them that are content with My pleasure? If trials afflict thee not in thy longing

to meet Me, how wilt thou attain the light in thy love for My beauty?

51. O SON OF MAN!

My calamity is My providence, outwardly it is fire and vengeance, but inwardly it is light and mercy. Hasten thereunto that thou mayest become an eternal light and an immortal spirit. This is My command unto thee, do thou observe it.

52. O SON OF MAN!

Should prosperity befall thee, rejoice not, and should abasement come upon thee, grieve not, for both shall pass away and be no more.

53. O SON OF BEING!

If poverty overtake thee, be not sad; for in time the Lord of wealth shall visit thee. Fear not abasement, for glory shall one day rest on thee.

54. O SON OF BEING!

If thine heart be set upon this eternal, imperishable dominion, and this ancient, everlasting life, forsake this mortal and fleeting sovereignty.

55. O SON OF BEING!

Busy not thyself with this world, for with fire We test the gold, and with gold We test Our servants.

56. O SON OF MAN!

Thou dost wish for gold and I desire thy freedom from it. Thou thinkest thyself rich in its possession, and I recognize thy wealth in thy sanctity therefrom. By My life! This is My knowledge, and that is thy fancy; how can My way accord with thine?

57. O SON OF MAN!

Bestow My wealth upon My poor, that in heaven thou mayest draw from stores of unfading splendor and treasures of imperishable glory. But by My life! To offer up thy soul is a more glorious thing couldst thou but see with Mine eye.

58. O SON OF MAN!

The temple of being is My throne; cleanse it of all things, that there I may be established and there I may abide.

59. O SON OF BEING!

Thy heart is My home; sanctify it for My descent. Thy spirit is My place of revelation; cleanse it for My manifestation.

60. O SON OF MAN!

Put thy hand into My bosom, that I may rise above thee, radiant and resplendent.

61. O SON OF MAN!

Ascend unto My heaven, that thou mayest obtain the joy of reunion, and from the chalice of imperishable glory quaff the peerless wine.

62. O SON OF MAN!

Many a day hath passed over thee whilst thou hast busied thyself with thy fancies and idle imaginings. How long art thou to slumber on thy bed? Lift up thy head from slumber, for the Sun hath risen to the

zenith, haply it may shine upon thee with the light of beauty.

63. O SON OF MAN!

The light hath shone on thee from the horizon of the sacred Mount and the spirit of enlightenment hath breathed in the Sinai of thy heart. Wherefore, free thyself from the veils of idle fancies and enter into My court, that thou mayest be fit for everlasting life and worthy to meet Me. Thus may death not come upon thee, neither weariness nor trouble.

64. O SON OF MAN!

My eternity is My creation, I have created it for thee. Make it the garment of thy temple. My unity is My handiwork; I have wrought it for thee; clothe thyself therewith, that thou mayest be to all eternity the revelation of My everlasting being.

65. O SON OF MAN!

My majesty is My gift to thee, and My grandeur the token of My mercy unto thee. That which beseemeth Me none shall understand, nor can anyone recount. Verily, I have preserved it in My hidden storehouses

and in the treasuries of My command, as a sign of My loving-kindness unto My servants and My mercy unto My people.

66. O CHILDREN OF THE DIVINE AND INVISIBLE ESSENCE!

Ye shall be hindered from loving Me and souls shall be perturbed as they make mention of Me. For minds cannot grasp Me nor hearts contain Me.

67. O SON OF BEAUTY!

By My spirit and by My favor! By My mercy and by My beauty! All that I have revealed unto thee with the tongue of power, and have written for thee with the pen of might, hath been in accordance with thy capacity and understanding, not with My state and the melody of My voice.

68. O CHILDREN OF MEN!

Know ye not why We created you all from the same dust? That no one should exalt himself over the other. Ponder at all times in your hearts how ye were created. Since We have created you all from one same substance it is incumbent on you to be

even as one soul, to walk with the same feet, eat with the same mouth and dwell in the same land, that from your inmost being, by your deeds and actions, the signs of oneness and the essence of detachment may be made manifest. Such is My counsel to you, O concourse of light! Heed ye this counsel that ye may obtain the fruit of holiness from the tree of wondrous glory.

69. O YE SONS OF SPIRIT!

Ye are My treasury, for in you I have treasured the pearls of My mysteries and the gems of My knowledge. Guard them from the strangers amidst My servants and from the ungodly amongst My people.

70. O SON OF HIM THAT STOOD BY HIS OWN ENTITY IN THE KINGDOM OF HIS SELF!

Know thou, that I have wafted unto thee all the fragrances of holiness, have fully revealed to thee My word, have perfected through thee My bounty and have desired for thee that which I have desired for My Self. Be then content with My pleasure and thankful unto Me.

71. O SON OF MAN!

Write all that We have revealed unto thee with the ink of light upon the tablet of thy spirit. Should this not be in thy power, then make thine ink of the essence of thy heart. If this thou canst not do, then write with that crimson ink that hath been shed in My path. Sweeter indeed is this to Me than all else, that its light may endure for ever.

[Arabic](#) [Persian](#)

Persian

In the Name of the Lord of Utterance, The Mighty.

1. O YE PEOPLE THAT HAVE MINDS TO KNOW AND EARS TO HEAR!

The first call of the Beloved is this: O mystic nightingale! Abide not but in the rose-garden of the spirit. O messenger of the Solomon of love! Seek thou no shelter except in the Sheba of the well-beloved, and O immortal phoenix! dwell not save on the mount of faithfulness. Therein is thy habitation, if on the wings of thy soul thou soarest to the realm of the infinite and seekest to attain thy goal.

2. O SON OF SPIRIT!

The bird seeketh its nest; the nightingale the charm of the rose; whilst those birds, the hearts of men, content with transient dust, have strayed far from their eternal nest, and with eyes turned towards the slough of heedlessness are bereft of the glory of the divine presence. Alas! How strange and pitiful; for a mere cupful, they have turned away from the billowing seas of the Most High, and remained far from the most effulgent horizon.

3. O FRIEND!

In the garden of thy heart plant naught but the rose of love, and from the nightingale of affection and desire loosen not thy hold. Treasure the companionship of the righteous and eschew all fellowship with the ungodly.

4. O SON OF JUSTICE!

Whither can a lover go but to the land of his beloved? and what seeker findeth rest away from his heart's desire? To the true lover reunion is life, and separation is death. His breast is void of patience

and his heart hath no peace. A myriad lives he would forsake to hasten to the abode of his beloved.

5. O SON OF DUST!

Verily I say unto thee: Of all men the most negligent is he that disputeth idly and seeketh to advance himself over his brother. Say, O brethren! Let deeds, not words, be your adorning.

6. O SON OF EARTH!

Know, verily, the heart wherein the least remnant of envy yet lingers, shall never attain My everlasting dominion, nor inhale the sweet savors of holiness breathing from My kingdom of sanctity.

7. O SON OF LOVE!

Thou art but one step away from the glorious heights above and from the celestial tree of love. Take thou one pace and with the next advance into the immortal realm and enter the pavilion of eternity. Give ear then to that which hath been revealed by the pen of glory.

8. O SON OF GLORY!

Be swift in the path of holiness, and enter the heaven of communion with Me. Cleanse thy heart with the burnish of the spirit, and hasten to the court of the Most High.

9. O FLEETING SHADOW!

Pass beyond the baser stages of doubt and rise to the exalted heights of certainty. Open the eye of truth, that thou mayest behold the veilless Beauty and exclaim: Hallowed be the Lord, the most excellent of all creators!

10. O SON OF DESIRE!

Give ear unto this: Never shall mortal eye recognize the everlasting Beauty, nor the lifeless heart delight in aught but in the withered bloom. For like seeketh like, and taketh pleasure in the company of its kind.

11. O SON OF DUST!

Blind thine eyes, that thou mayest behold My beauty; stop thine ears, that thou mayest hearken unto the sweet melody of My voice; empty thyself of all learning, that thou mayest partake of My knowledge; and sanctify thyself from riches, that

thou mayest obtain a lasting share from the ocean of My eternal wealth. Blind thine eyes, that is, to all save My beauty; stop thine ears to all save My word; empty thyself of all learning save the knowledge of Me; that with a clear vision, a pure heart and an attentive ear thou mayest enter the court of My holiness.

12. O MAN OF TWO VISIONS!

Close one eye and open the other. Close one to the world and all that is therein, and open the other to the hallowed beauty of the Beloved.

13. O MY CHILDREN!

I fear lest, bereft of the melody of the dove of heaven, ye will sink back to the shades of utter loss, and, never having gazed upon the beauty of the rose, return to water and clay.

14. O FRIENDS!

Abandon not the everlasting beauty for a beauty that must die, and set not your affections on this mortal world of dust.

15. O SON OF SPIRIT!

The time cometh, when the nightingale of holiness will no longer unfold the inner mysteries and ye will all be bereft of the celestial melody and of the voice from on high.

16. O ESSENCE OF NEGLIGENCE!

Myriads of mystic tongues find utterance in one speech, and myriads of hidden mysteries are revealed in a single melody; yet, alas, there is no ear to hear, nor heart to understand.

17. O COMRADES!

The gates that open on the Placeless stand wide and the habitation of the loved one is adorned with the lovers' blood, yet all but a few remain bereft of this celestial city, and even of these few, none but the smallest handful hath been found with a pure heart and sanctified spirit.

18. O YE DWELLERS IN THE HIGHEST PARADISE!

Proclaim unto the children of assurance that within the realms of holiness, nigh unto the celestial

paradise, a new garden hath appeared, round which circle the denizens of the realm on high and the immortal dwellers of the exalted paradise. Strive, then, that ye may attain that station, that ye may unravel the mysteries of love from its wind-flowers and learn the secret of divine and consummate wisdom from its eternal fruits. Solaced are the eyes of them that enter and abide therein!

19. O MY FRIENDS!

Have ye forgotten that true and radiant morn, when in those hallowed and blessed surroundings ye were all gathered in My presence beneath the shade of the tree of life, which is planted in the all-glorious paradise? Awe-struck ye listened as I gave utterance to these three most holy words: O friends! Prefer not your will to Mine, never desire that which I have not desired for you, and approach Me not with lifeless hearts, defiled with worldly desires and cravings. Would ye but sanctify your souls, ye would at this present hour recall that place and those surroundings, and the truth of My utterance should be made evident unto all of you.

In the eighth of the most holy lines, in the fifth Tablet of Paradise, He saith:

20. O YE THAT ARE LYING AS DEAD ON THE COUCH OF HEEDLESSNESS!

Ages have passed and your precious lives are well-nigh ended, yet not a single breath of purity hath reached Our court of holiness from you. Though immersed in the ocean of misbelief, yet with your lips ye profess the one true faith of God. Him whom I abhor ye have loved, and of My foe ye have made a friend. Notwithstanding, ye walk on My earth complacent and self-satisfied, heedless that My earth is weary of you and everything within it shunneth you. Were ye but to open your eyes, ye would, in truth, prefer a myriad griefs unto this joy, and would count death itself better than this life.

21. O MOVING FORM OF DUST!

I desire communion with thee, but thou wouldst put no trust in Me. The sword of thy rebellion hath felled the tree of thy hope. At all times I am near unto thee, but thou art ever far from Me. Imperishable glory I have chosen for thee, yet boundless shame thou hast chosen for thyself. While there is yet time, return, and lose not thy chance.

22. O SON OF DESIRE!

The learned and the wise have for long years striven and failed to attain the presence of the All-Glorious; they have spent their lives in search of Him, yet did not behold the beauty of His countenance. Thou without the least effort didst attain thy goal, and without search hast obtained the object of thy quest. Yet, notwithstanding, thou didst remain so wrapt in the veil of self, that thine eyes beheld not the beauty of the Beloved, nor did thy hand touch the hem of His robe. Ye that have eyes, behold and wonder.

23. O DWELLERS IN THE CITY OF LOVE!

Mortal blasts have beset the everlasting candle, and the beauty of the celestial Youth is veiled in the darkness of dust. The chief of the monarchs of love is wronged by the people of tyranny and the dove of holiness lies prisoned in the talons of owls. The dwellers in the pavilion of glory and the celestial concourse bewail and lament, while ye repose in the realm of negligence, and esteem yourselves as of the true friends. How vain are your imaginings!

24. O YE THAT ARE FOOLISH, YET HAVE A NAME TO BE WISE!

Wherefore do ye wear the guise of shepherds, when inwardly ye have become wolves, intent upon My

flock? Ye are even as the star, which riseth ere the dawn, and which, though it seem radiant and luminous, leadeth the wayfarers of My city astray into the paths of perdition.

25. O YE SEEMING FAIR YET INWARDLY FOUL!

Ye are like clear but bitter water, which to outward seeming is crystal pure but of which, when tested by the divine Assayer, not a drop is accepted. Yea, the sun beam falls alike upon the dust and the mirror, yet differ they in reflection even as doth the star from the earth: nay, immeasurable is the difference!

26. O MY FRIEND IN WORD!

Ponder awhile. Hast thou ever heard that friend and foe should abide in one heart? Cast out then the stranger, that the Friend may enter His home.

27. O SON OF DUST!

All that is in heaven and earth I have ordained for thee, except the human heart, which I have made the habitation of My beauty and glory; yet thou didst give My home and dwelling to another than Me; and whenever the manifestation of My holiness sought

His own abode, a stranger found He there, and, homeless, hastened unto the sanctuary of the Beloved. Notwithstanding I have concealed thy secret and desired not thy shame.

28. O ESSENCE OF DESIRE!

At many a dawn have I turned from the realms of the Placeless unto thine abode, and found thee on the bed of ease busied with others than Myself. Thereupon, even as the flash of the spirit, I returned to the realms of celestial glory and breathed it not in My retreats above unto the hosts of holiness.

29. O SON OF BOUNTY!

Out of the wastes of nothingness, with the clay of My command I made thee to appear, and have ordained for thy training every atom in existence and the essence of all created things. Thus, ere thou didst issue from thy mother's womb, I destined for thee two founts of gleaming milk, eyes to watch over thee, and hearts to love thee. Out of My loving-kindness, 'neath the shade of My mercy I nurtured thee, and guarded thee by the essence of My grace and favor. And My purpose in all this was that thou mightest attain My everlasting dominion and become worthy of My invisible bestowals. And yet heedless thou

didst remain, and when fully grown, thou didst neglect all My bounties and occupied thyself with thine idle imaginings, in such wise that thou didst become wholly forgetful, and, turning away from the portals of the Friend didst abide within the courts of My enemy.

30. O BOND SLAVE OF THE WORLD!

Many a dawn hath the breeze of My loving-kindness wafted over thee and found thee upon the bed of heedlessness fast asleep. Bewailing then thy plight it returned whence it came.

31. O SON OF EARTH!

Wouldst thou have Me, seek none other than Me; and wouldst thou gaze upon My beauty, close thine eyes to the world and all that is therein; for My will and the will of another than Me, even as fire and water, cannot dwell together in one heart.

32. O BEFRIENDED STRANGER!

The candle of thine heart is lighted by the hand of My power, quench it not with the contrary winds of self and passion. The healer of all thine ills is

remembrance of Me, forget it not. Make My love thy treasure and cherish it even as thy very sight and life.

33. O MY BROTHER!

Hearken to the delightsome words of My honeyed tongue, and quaff the stream of mystic holiness from My sugar-shedding lips. Sow the seeds of My divine wisdom in the pure soil of thy heart, and water them with the water of certitude, that the hyacinths of My knowledge and wisdom may spring up fresh and green in the sacred city of thy heart.

34. O DWELLERS OF MY PARADISE!

With the hands of loving-kindness I have planted in the holy garden of paradise the young tree of your love and friendship, and have watered it with the goodly showers of My tender grace; now that the hour of its fruiting is come, strive that it may be protected, and be not consumed with the flame of desire and passion.

35. O MY FRIENDS!

Quench ye the lamp of error, and kindle within your hearts the everlasting torch of divine guidance. For ere long the assayers of mankind shall, in the holy presence of the Adored, accept naught but purest virtue and deeds of stainless holiness.

36. O SON OF DUST!

The wise are they that speak not unless they obtain a hearing, even as the cup-bearer, who proffereth not his cup till he findeth a seeker, and the lover who crieth not out from the depths of his heart until he gazeth upon the beauty of his beloved. Wherefore sow the seeds of wisdom and knowledge in the pure soil of the heart, and keep them hidden, till the hyacinths of divine wisdom spring from the heart and not from mire and clay.

In the first line of the Tablet it is recorded and written, and within the sanctuary of the tabernacle of God is hidden:

37. O MY SERVANT!

Abandon not for that which perisheth an everlasting dominion, and cast not away celestial sovereignty for a worldly desire. This is the river of everlasting

life that hath flowed from the well-spring of the pen of the merciful; well is it with them that drink!

38. O SON OF SPIRIT!

Burst thy cage asunder, and even as the phoenix of love soar into the firmament of holiness. Renounce thyself and, filled with the spirit of mercy, abide in the realm of celestial sanctity.

39. O OFFSPRING OF DUST!

Be not content with the ease of a passing day, and deprive not thyself of everlasting rest. Barter not the garden of eternal delight for the dust-heap of a mortal world. Up from thy prison ascend unto the glorious meads above, and from thy mortal cage wing thy flight unto the paradise of the Placeless.

40. O MY SERVANT!

Free thyself from the fetters of this world, and loose thy soul from the prison of self. Seize thy chance, for it will come to thee no more.

41. O SON OF MY HANDMAID!

Didst thou behold immortal sovereignty, thou wouldst strive to pass from this fleeting world. But to conceal the one from thee and to reveal the other is a mystery which none but the pure in heart can comprehend.

42. O MY SERVANT!

Purge thy heart from malice and, innocent of envy, enter the divine court of holiness.

43. O MY FRIENDS!

Walk ye in the ways of the good pleasure of the Friend, and know that His pleasure is in the pleasure of His creatures. That is: no man should enter the house of his friend save at his friend's pleasure, nor lay hands upon his treasures nor prefer his own will to his friend's, and in no wise seek an advantage over him. Ponder this, ye that have insight!

44. O COMPANION OF MY THRONE!

Hear no evil, and see no evil, abase not thyself, neither sigh and weep. Speak no evil, that thou mayest not hear it spoken unto thee, and magnify

not the faults of others that thine own faults may not appear great; and wish not the abasement of anyone, that thine own abasement be not exposed. Live then the days of thy life, that are less than a fleeting moment, with thy mind stainless, thy heart unsullied, thy thoughts pure, and thy nature sanctified, so that, free and content, thou mayest put away this mortal frame, and repair unto the mystic paradise and abide in the eternal kingdom for evermore.

45. ALAS! ALAS! O LOVERS OF WORLDLY DESIRE!

Even as the swiftness of lightning ye have passed by the Beloved One, and have set your hearts on satanic fancies. Ye bow the knee before your vain imagining, and call it truth. Ye turn your eyes towards the thorn, and name it a flower. Not a pure breath have ye breathed, nor hath the breeze of detachment been wafted from the meadows of your hearts. Ye have cast to the winds the loving counsels of the Beloved and have effaced them utterly from the tablet of your hearts, and even as the beasts of the field, ye move and have your being within the pastures of desire and passion.

46. O BRETHREN IN THE PATH!

Wherefore have ye neglected the mention of the Loved One, and kept remote from His holy presence? The essence of beauty is within the peerless pavilion, set upon the throne of glory, whilst ye busy yourselves with idle contentions. The sweet savors of holiness are breathing and the breath of bounty is wafted, yet ye are all sorely afflicted and deprived thereof. Alas for you and for them that walk in your ways and follow in your footsteps!

47. O CHILDREN OF DESIRE!

Put away the garment of vainglory, and divest yourselves of the attire of haughtiness.

In the third of the most holy lines writ and recorded in the Ruby Tablet by the pen of the unseen this is revealed:

48. O BRETHREN!

Be forbearing one with another and set not your affections on things below. Pride not yourselves in your glory, and be not ashamed of abasement. By My beauty! I have created all things from dust, and to dust will I return them again.

49. O CHILDREN OF DUST!

Tell the rich of the midnight sighing of the poor, lest heedlessness lead them into the path of destruction, and deprive them of the Tree of Wealth. To give and to be generous are attributes of Mine; well is it with him that adorneth himself with My virtues.

50. O QUINTESSENCE OF PASSION!

Put away all covetousness and seek contentment; for the covetous hath ever been deprived, and the contented hath ever been loved and praised.

51. O SON OF MY HANDMAID!

Be not troubled in poverty nor confident in riches, for poverty is followed by riches, and riches are followed by poverty. Yet to be poor in all save God is a wondrous gift, belittle not the value thereof, for in the end it will make thee rich in God, and thus thou shalt know the meaning of the utterance, "In truth ye are the poor," and the holy words, "God is the all-possessing," shall even as the true morn break forth gloriously resplendent upon the horizon of the lover's heart, and abide secure on the throne of wealth.

52. O CHILDREN OF NEGLIGENCE AND PASSION!

Ye have suffered My enemy to enter My house and have cast out My friend, for ye have enshrined the love of another than Me in your hearts. Give ear to the sayings of the Friend and turn towards His paradise. Worldly friends, seeking their own good, appear to love one the other, whereas the true Friend hath loved and doth love you for your own sakes; indeed He hath suffered for your guidance countless afflictions. Be not disloyal to such a Friend, nay rather hasten unto Him. Such is the daystar of the word of truth and faithfulness, that hath dawned above the horizon of the pen of the Lord of all names. Open your ears that ye may hearken unto the word of God, the Help in peril, the Self-existent.

53. O YE THAT PRIDE YOURSELVES ON MORTAL RICHES!

Know ye in truth that wealth is a mighty barrier between the seeker and his desire, the lover and his beloved. The rich, but for a few, shall in no wise attain the court of His presence nor enter the city of content and resignation. Well is it then with him, who, being rich, is not hindered by his riches from the eternal kingdom, nor deprived by them of

imperishable dominion. By the Most Great Name! The splendor of such a wealthy man shall illuminate the dwellers of heaven even as the sun enlightens the people of the earth!

54. O YE RICH ONES ON EARTH!

The poor in your midst are My trust; guard ye My trust, and be not intent only on your own ease.

55. O SON OF PASSION!

Cleanse thyself from the defilement of riches and in perfect peace advance into the realm of poverty; that from the well-spring of detachment thou mayest quaff the wine of immortal life.

56. O MY SON!

The company of the ungodly increaseth sorrow, whilst fellowship with the righteous cleanseth the rust from off the heart. He that seeketh to commune with God, let him betake himself to the companionship of His loved ones; and he that desireth to hearken unto the word of God, let him give ear to the words of His chosen ones.

57. O SON OF DUST!

Beware! Walk not with the ungodly and seek not fellowship with him, for such companionship turneth the radiance of the heart into infernal fire.

58. O SON OF MY HANDMAID!

Wouldst thou seek the grace of the Holy Spirit, enter into fellowship with the righteous, for he hath drunk the cup of eternal life at the hands of the immortal Cup-bearer and even as the true morn doth quicken and illumine the hearts of the dead.

59. O HEEDLESS ONES!

Think not the secrets of hearts are hidden, nay, know ye of a certainty that in clear characters they are engraved and are openly manifest in the holy Presence.

60. O FRIENDS!

Verily I say, whatsoever ye have concealed within your hearts is to Us open and manifest as the day; but that it is hidden is of Our grace and favor, and not of your deserving.

61. O SON OF MAN!

A dewdrop out of the fathomless ocean of My mercy I have shed upon the peoples of the world, yet found none turn thereunto, inasmuch as every one hath turned away from the celestial wine of unity unto the foul dregs of impurity, and, content with mortal cup, hath put away the chalice of immortal beauty. Vile is that wherewith he is contented.

62. O SON OF DUST!

Turn not away thine eyes from the matchless wine of the immortal Beloved, and open them not to foul and mortal dregs. Take from the hands of the divine Cup-bearer the chalice of immortal life, that all wisdom may be thine, and that thou mayest hearken unto the mystic voice calling from the realm of the invisible. Cry aloud, ye that are of low aim! Wherefore have ye turned away from My holy and immortal wine unto evanescent water?

63. O YE PEOPLES OF THE WORLD!

Know, verily, that an unforeseen calamity followeth you, and grievous retribution awaiteth you. Think not that which ye have committed hath been effaced

in My sight. By My beauty! All your doings hath My pen graven with open characters upon tablets of chrysolite.

64. O OPPRESSORS ON EARTH!

Withdraw your hands from tyranny, for I have pledged Myself not to forgive any man's injustice. This is My covenant which I have irrevocably decreed in the preserved tablet and sealed with My seal.

65. O REBELLIOUS ONES!

My forbearance hath emboldened you and My long-suffering hath made you negligent, in such wise that ye have spurred on the fiery charger of passion into perilous ways that lead unto destruction. Have ye thought Me heedless or that I was unaware?

66. O EMIGRANTS!

The tongue I have designed for the mention of Me, defile it not with detraction. If the fire of self overcome you, remember your own faults and not the faults of My creatures, inasmuch as every one of

you knoweth his own self better than he knoweth others.

67. O CHILDREN OF FANCY!

Know, verily, that while the radiant dawn breaketh above the horizon of eternal holiness, the satanic secrets and deeds done in the gloom of night shall be laid bare and manifest before the peoples of the world.

68. O WEED THAT SPRINGETH OUT OF DUST!

Wherefore have not these soiled hands of thine touched first thine own garment, and why with thine heart defiled with desire and passion dost thou seek to commune with Me and to enter My sacred realm? Far, far are ye from that which ye desire.

69. O CHILDREN OF ADAM!

Holy words and pure and goodly deeds ascend unto the heaven of celestial glory. Strive that your deeds may be cleansed from the dust of self and hypocrisy and find favor at the court of glory; for ere long the assayers of mankind shall, in the holy presence of the Adored One, accept naught but absolute virtue

and deeds of stainless purity. This is the daystar of wisdom and of divine mystery that hath shone above the horizon of the divine will. Blessed are they that turn thereunto.

70. O SON OF WORLDLINESS!

Pleasant is the realm of being, wert thou to attain thereto; glorious is the domain of eternity, shouldst thou pass beyond the world of mortality; sweet is the holy ecstasy if thou drinkest of the mystic chalice from the hands of the celestial Youth. Shouldst thou attain this station, thou wouldst be freed from destruction and death, from toil and sin.

71. O MY FRIENDS!

Call ye to mind that covenant ye have entered into with Me upon Mount Paran, situate within the hallowed precincts of Zaman. I have taken to witness the concourse on high and the dwellers in the city of eternity, yet now none do I find faithful unto the covenant. Of a certainty pride and rebellion have effaced it from the hearts, in such wise that no trace thereof remaineth. Yet knowing this, I waited and disclosed it not.

72. O MY SERVANT!

Thou art even as a finely tempered sword concealed in the darkness of its sheath and its value hidden from the artificer's knowledge. Wherefore come forth from the sheath of self and desire that thy worth may be made resplendent and manifest unto all the world.

73. O MY FRIEND!

Thou art the daystar of the heavens of My holiness, let not the defilement of the world eclipse thy splendor. Rend asunder the veil of heedlessness, that from behind the clouds thou mayest emerge resplendent and array all things with the apparel of life.

74. O CHILDREN OF VAINGLORY!

For a fleeting sovereignty ye have abandoned My imperishable dominion, and have adorned yourselves with the gay livery of the world and made of it your boast. By My beauty! All will I gather beneath the one-colored covering of the dust and efface all these diverse colors save them that choose My own, and that is purging from every color.

75. O CHILDREN OF NEGLIGENCE!

Set not your affections on mortal sovereignty and rejoice not therein. Ye are even as the unwary bird that with full confidence warbleth upon the bough; till of a sudden the fowler Death throws it upon the dust, and the melody, the form and the color are gone, leaving not a trace. Wherefore take heed, O bondslaves of desire!

76. O SON OF MY HANDMAID!

Guidance hath ever been given by words, and now it is given by deeds. Every one must show forth deeds that are pure and holy, for words are the property of all alike, whereas such deeds as these belong only to Our loved ones. Strive then with heart and soul to distinguish yourselves by your deeds. In this wise We counsel you in this holy and resplendent tablet.

77. O SON OF JUSTICE!

In the night-season the beauty of the immortal Being hath repaired from the emerald height of fidelity unto the Sadratu'l-Muntaha, and wept with such a weeping that the concourse on high and the dwellers of the realms above wailed at His lamenting. Whereupon there was asked, Why the wailing and weeping? He made reply: As bidden I waited

expectant upon the hill of faithfulness, yet inhaled not from them that dwell on earth the fragrance of fidelity. Then summoned to return I beheld, and lo! certain doves of holiness were sore tried within the claws of the dogs of earth. Thereupon the Maid of heaven hastened forth unveiled and resplendent from Her mystic mansion, and asked of their names, and all were told but one. And when urged, the first letter thereof was uttered, whereupon the dwellers of the celestial chambers rushed forth out of their habitation of glory. And whilst the second letter was pronounced they fell down, one and all, upon the dust. At that moment a voice was heard from the inmost shrine: "Thus far and no farther." Verily We bear witness to that which they have done and now are doing.

78. O SON OF MY HANDMAID!

Quaff from the tongue of the merciful the stream of divine mystery, and behold from the dayspring of divine utterance the unveiled splendor of the daystar of wisdom. Sow the seeds of My divine wisdom in the pure soil of the heart, and water them with the waters of certitude, that the hyacinths of knowledge and wisdom may spring up fresh and green from the holy city of the heart.

79. O SON OF DESIRE!

How long wilt thou soar in the realms of desire? Wings have I bestowed upon thee, that thou mayest fly to the realms of mystic holiness and not the regions of satanic fancy. The comb, too, have I given thee that thou mayest dress My raven locks, and not lacerate My throat.

80. O MY SERVANTS!

Ye are the trees of My garden; ye must give forth goodly and wondrous fruits, that ye yourselves and others may profit therefrom. Thus it is incumbent on every one to engage in crafts and professions, for therein lies the secret of wealth, O men of understanding! For results depend upon means, and the grace of God shall be all-sufficient unto you. Trees that yield no fruit have been and will ever be for the fire.

81. O MY SERVANT!

The basest of men are they that yield no fruit on earth. Such men are verily counted as among the dead, nay better are the dead in the sight of God than those idle and worthless souls.

82. O MY SERVANT!

The best of men are they that earn a livelihood by their calling and spend upon themselves and upon their kindred for the love of God, the Lord of all worlds.

The mystic and wondrous Bride, hidden ere this beneath the veiling of utterance, hath now, by the grace of God and His divine favor, been made manifest even as the resplendent light shed by the beauty of the Beloved. I bear witness, O friends! that the favor is complete, the argument fulfilled, the proof manifest and the evidence established. Let it now be seen what your endeavors in the path of detachment will reveal. In this wise hath the divine favor been fully vouchsafed unto you and unto them that are in heaven and on earth. All praise to God, the Lord of all Worlds.

Arabic **Persian**

TRUEBAHAI.comTablet of the Holy MarinerHe is the Gracious, the Well-Beloved!O Holy Mariner!Bid thine ark of eternity to appear before the Celestial Concourse,Glorified be my Lord, the All-Glorious! Launch it upon the ancient sea, in His Name, the Most Wondrous,Glorified be my Lord, the All-Glorious!And let the angelic spirits enter, in the Name of God, the Most High.Glorified be my Lord, the All-Glorious!Unmoor it, then, that it may sail upon the ocean of glory,Glorified be my Lord, the All-Glorious!Haply the dwellers therein may attain the retreats of nearness in the everlasting realm.Glorified be my Lord, the All-Glorious!Having reached the sacred strand, the shore of the crimson seas,Glorified be my Lord, the All-Glorious!Bid them issue forth and attain this ethereal invisible station,Glorified be my Lord, the All-Glorious!A station wherein the Lord hath in the Flame of His Beauty appeared within the deathless tree;Glorified be my Lord, the All-Glorious!Wherein the embodiments of His Cause cleansed themselves of self and passion;Glorified be my Lord, the All-Glorious!Around which the Glory of Moses doth circle with the everlasting hosts;Glorified be my Lord, the All-Glorious!Wherein the Hand of God was drawn forth from His bosom of Grandeur;Glorified be my Lord, the All-Glorious!Wherein the ark of the Cause remaineth motionless even though to its dwellers be declared all divine attributes.Glorified be my Lord, the All-Glorious!O Mariner! Teach them that are within the ark that which we have taught thee behind the mystic veil,Glorified be my Lord, the All-Glorious!Perchance

they may not tarry in the sacred snow-white spot,Glorified be my Lord, the All-Glorious!But may soar upon the wings of the spirit unto that station which the Lord hath exalted above all mention in the worlds below, Glorified be my Lord, the All-Glorious!May wing through space even as the favored birds in the realm of eternal reunion;Glorified be my Lord, the All-Glorious!May know the mysteries hidden in the Seas of light.Glorified be my Lord, the All-Glorious!They passed the grades of worldly limitations and reached that of the divine unity, the center of heavenly guidance.Glorified be my Lord, the All-Glorious!They have desired to ascend unto that state which the Lord hath ordained to be above their stations.Glorified be my Lord, the All-Glorious! Whereupon the burning meteor cast them out from them that abide in the Kingdom of His presence,Glorified be my Lord, the All-Glorious!And they heard the Voice of Grandeur raised from behind the unseen pavilion upon the Height of Glory:Glorified be my Lord, the All-Glorious!"O guardian angels! Return them to their abode in the world below,Glorified be my Lord, the All-Glorious!"Inasmuch as they have purposed to rise to that sphere which the wings of the celestial dove have never attained;Glorified be my Lord, the All-Glorious!"Whereupon the ship of fancy standeth still which the minds of them that comprehend cannot grasp."Glorified be my Lord, the All-Glorious! Whereupon the maid of heaven looked out from her exalted chamber,Glorified be my Lord, the All-Glorious! And with her brow signed to the Celestial

Concourse,Glorified be my Lord, the All-Glorious! Flooding with the light of her countenance the heaven and the earth,Glorified be my Lord, the All-Glorious!And as the radiance of her beauty shone upon the people of dust,Glorified be my Lord, the All-Glorious!All beings were shaken in their mortal graves.Glorified be my Lord, the All-Glorious!She then raised the call which no ear throughout all eternity hath ever heard,Glorified be my Lord, the All-Glorious!And thus proclaimed: "By the Lord! He whose heart hath not the fragrance of the love of the exalted and glorious ArabianYouth, Glorified be my Lord, the All-Glorious!"Can in no wise ascend unto the glory of the highest heaven."Glorified be my Lord, the All-Glorious!Thereupon she summoned unto herself one maiden from her handmaidens,Glorified be my Lord, the All-Glorious!And commanded her: "Descend into space from the mansions of eternity,Glorified be my Lord, the All-Glorious!"And turn thou unto that which they have concealed in the inmost of their hearts.Glorified be my Lord, the All-Glorious!"Shouldst thou inhale of perfume of the robe from the Youth that hath been hidden within the tabernacle of light by reason ofthat which the hands of the wicked have wrought,Glorified be my Lord, the All-Glorious!"Raise a cry within thyself, that all the inmates of the chambers of paradise, that are the embodiments of the eternal wealth,may understand and hearken;Glorified be my Lord, the All-Glorious!"That they may all come down from their everlasting chambers and tremble,Glorified be my Lord, the All-Glorious!"And kiss their hands and

feet for having soared to the heights of faithfulness;Glorified be my Lord, the All-Glorious!"Perchance they may find from their robes the fragrance of the Beloved One."Glorified be my Lord, the All-Glorious!Thereupon the countenance of the favored damsel beamed above the celestial chambers even as the light that shineth from the face of the Youth above His mortal temple;Glorified be my Lord, the All-Glorious! She then descended with such an adorning as to illumine the heavens and all that is therein.Glorified be my Lord, the All-Glorious!She bestirred herself and perfumed all things in the lands of holiness and grandeur.Glorified be my Lord, the All-Glorious!When she reached that place she rose to her full height in the midmost heart of creation,Glorified be my Lord, the All-Glorious!And sought to inhale their fragrance at a time that knoweth neither beginning nor end.Glorified be my Lord, the All-Glorious!She found not in them that which she did desire, and this, verily, is but one of His wondrous tales.Glorified be my Lord, the All-Glorious!She then cried aloud, wailed and repaired to her own station within her most lofty mansion,Glorified be my Lord, the All-Glorious!And then gave utterance to one mystic word, whispered privily by her honeyed tongue,Glorified be my Lord, the All-Glorious!And raised the call amidst the Celestial Concourse and the immortal maids of heaven:Glorified be my Lord, the All-Glorious!"By the Lord! The Youth hath remained lone and forlorn in the land of exile in the hands of the ungodly."Glorified be my Lord, the All-Glorious!She then uttered within herself

such a cry that the Celestial Concourse did shriek and tremble,Glorified be my Lord, the All-Glorious!And she fell upon the dust and gave up the spirit. It seemeth that she was called and hearkened unto Him that summoned her unto the Realm on High.Glorified be my Lord, the All-Glorious!Glorified be He that created her out of the essence of love in the midmost heart of his exalted paradise!Glorified be my Lord, the All-Glorious! Thereupon the maids of heaven hastened forth from their chambers, upon whose countenances the eye of no dweller in thehighest paradise had ever gazed.Glorified be our Lord, the Most High!They all gathered round her, and lo! they found her body fallen upon the dust;Glorified be our Lord, the Most High!And as they beheld her state and comprehended a word of the tale told by the Youth, they bared their heads, rent theirgarments asunder, beat upon their faces, forgot their joy, shed tears and smote with their hands upon their cheeks, and this is verily one of the mysterious grievous afflictionsGlorified be our Lord, the Most High!

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Message about the
Holy Mariner

Tablet of the Holy Mariner

He is the Gracious, the Well-Beloved!

O Holy Mariner!

from Joel B. Marangella, Third Guardian

Bid thine ark of eternity to appear before the Celestial Concourse,
Glorified be my Lord, the All-Glorious!

Launch it upon the ancient sea, in His Name, the Most Wondrous,
Glorified be my Lord, the All-Glorious!

And let the angelic spirits enter, in the Name of God, the Most High.
Glorified be my Lord, the All-Glorious!

Unmoor it, then, that it may sail upon the ocean of glory,
Glorified be my Lord, the All-Glorious!

Haply the dwellers therein may attain the retreats of nearness in the everlasting realm.
Glorified be my Lord, the All-Glorious!

Having reached the sacred strand, the shore of the crimson seas,
Glorified be my Lord, the All-Glorious!

Bid them issue forth and attain this ethereal invisible station,
Glorified be my Lord, the All-Glorious!

A station wherein the Lord hath in the Flame of His Beauty appeared within the deathless tree;
Glorified be my Lord, the All-Glorious!

Wherein the embodiments of His Cause cleansed themselves of self and passion;
Glorified be my Lord, the All-Glorious!

Around which the Glory of Moses doth circle with the everlasting hosts;
Glorified be my Lord, the All-Glorious!

Wherein the Hand of God was drawn forth from His bosom of Grandeur;
Glorified be my Lord, the All-Glorious!

Wherein the ark of the Cause remaineth motionless even though to its dwellers be declared all divine attributes.
Glorified be my Lord, the All-Glorious!

O Mariner! Teach them that are within the ark that which we have taught thee behind the mystic veil,
Glorified be my Lord, the All-Glorious!

Perchance they may not tarry in the sacred snow-white spot,
Glorified be my Lord, the All-Glorious!

But may soar upon the wings of the spirit unto that station which the Lord hath exalted above all mention in the worlds below, Glorified be my Lord, the All-Glorious!

May wing through space even as the favored birds in the realm of eternal reunion;
Glorified be my Lord, the All-Glorious!

May know the mysteries hidden in the Seas of light.
Glorified be my Lord, the All-Glorious!

They passed the grades of worldly limitations and reached that of the divine unity, the center of heavenly guidance.
Glorified be my Lord, the All-Glorious!

They have desired to ascend unto that state which the Lord hath ordained to be above their stations.
Glorified be my Lord, the All-Glorious!

Whereupon the burning meteor cast them out from them that abide in the Kingdom of His presence,
Glorified be my Lord, the All-Glorious!

And they heard the Voice of Grandeur raised from behind the unseen pavilion upon the Height of Glory:
Glorified be my Lord, the All-Glorious!

"O guardian angels! Return them to their abode in the world below,
Glorified be my Lord, the All-Glorious!

"Inasmuch as they have purposed to rise to that sphere which the wings of the celestial dove have never attained;
Glorified be my Lord, the All-Glorious!

"Whereupon the ship of fancy standeth still which the minds of them that comprehend cannot grasp."
Glorified be my Lord, the All-Glorious!

Whereupon the maid of heaven looked out from her exalted chamber,
Glorified be my Lord, the All-Glorious!

And with her brow signed to the Celestial Concourse,
Glorified be my Lord, the All-Glorious!

Flooding with the light of her countenance the heaven and the earth,
Glorified be my Lord, the All-Glorious!

And as the radiance of her beauty shone upon the people of dust,
Glorified be my Lord, the All-Glorious!

All beings were shaken in their mortal graves.
Glorified be my Lord, the All-Glorious!

She then raised the call which no ear throughout all eternity hath ever heard,
Glorified be my Lord, the All-Glorious!

And thus proclaimed: "By the Lord! He whose heart hath not the fragrance of the love of the exalted and glorious Arabian Youth, Glorified be my Lord, the All-Glorious!

"Can in no wise ascend unto the glory of the highest heaven."
Glorified be my Lord, the All-Glorious!

Thereupon she summoned unto herself one maiden from her handmaidens,
Glorified be my Lord, the All-Glorious!

And commanded her: "Descend into space from the mansions of eternity,
Glorified be my Lord, the All-Glorious!

"And turn thou unto that which they have concealed in the inmost of their hearts.
Glorified be my Lord, the All-Glorious!

"Shouldst thou inhale of perfume of the robe from the Youth that hath been hidden within the tabernacle of light by reason of that which the hands of the wicked have wrought,
Glorified be my Lord, the All-Glorious!

"Raise a cry within thyself, that all the inmates of the chambers of paradise, that are the embodiments of the eternal wealth, may understand and hearken;
Glorified be my Lord, the All-Glorious!

"That they may all come down from their everlasting chambers and tremble,
Glorified be my Lord, the All-Glorious!

"And kiss their hands and feet for having soared to the heights of faithfulness;
Glorified be my Lord, the All-Glorious!

"Perchance they may find from their robes the fragrance of the Beloved One."
Glorified be my Lord, the All-Glorious!

Thereupon the countenance of the favored damsel beamed above the celestial chambers even as the light that shineth from the face of the Youth above His mortal temple;
Glorified be my Lord, the All-Glorious!

She then descended with such an adorning as to illumine the heavens and all that is therein.
Glorified be my Lord, the All-Glorious!

She bestirred herself and perfumed all things in the lands of holiness and grandeur.
Glorified be my Lord, the All-Glorious!

When she reached that place she rose to her full height in the midmost heart of creation,
Glorified be my Lord, the All-Glorious!

And sought to inhale their fragrance at a time that knoweth neither beginning nor end.
Glorified be my Lord, the All-Glorious!

She found not in them that which she did desire, and this, verily, is but one of His wondrous tales.
Glorified be my Lord, the All-Glorious!

She then cried aloud, wailed and repaired to her own station within her most lofty mansion,
Glorified be my Lord, the All-Glorious!

And then gave utterance to one mystic word, whispered privily by her honeyed tongue,
Glorified be my Lord, the All-Glorious!

And raised the call amidst the Celestial Concourse and the immortal maids of heaven:
Glorified be my Lord, the All-Glorious!

"By the Lord! The Youth hath remained lone and forlorn in the land of exile in the hands of the ungodly."
Glorified be my Lord, the All-Glorious!

She then uttered within herself such a cry that the Celestial Concourse did shriek and

tremble,
Glorified be my Lord, the All-Glorious!

And she fell upon the dust and gave up the spirit. It seemeth that she was called and hearkened unto Him that summoned her unto the Realm on High.
Glorified be my Lord, the All-Glorious!

Glorified be He that created her out of the essence of love in the midmost heart of his exalted paradise!
Glorified be my Lord, the All-Glorious!

Thereupon the maids of heaven hastened forth from their chambers, upon whose countenances the eye of no dweller in the highest paradise had ever gazed.
Glorified be our Lord, the Most High!

They all gathered round her, and lo! they found her body fallen upon the dust;
Glorified be our Lord, the Most High!

And as they beheld her state and comprehended a word of the tale told by the Youth, they bared their heads, rent their ga rments asunder, beat upon their faces,

forgot their joy, shed tears and smote with their hands upon their cheeks, and this is verily one of the mysterious grievous afflictions

Glorified be our Lord, the Most High!

privacy

TRUEBAHAI.comBahá'u'lláh's Prayer for the Protection of the Cause:"Uncover before them...the majesty of Thy Cause, lest they be led to doubt Thy sovereignty..."Lauded be Thy name, O my God! I am so carried away by the breezes blowing from Thy presence that I have forgotten my self and all that I possess. This is but a sign of the wonders of Thy grace and bountiful favors vouchsafed unto me. I give praise to Thee, O my God, that Thou hast chosen me out of all Thy creatures, and made me to be the Day-Spring of Thy strength and the Manifestation of Thy might, and empowered me to reveal such of Thy signs and such tokens of Thy majesty and power as none, whether in Thy heaven or on Thy earth, can produce.I beseech Thee, O my Lord, by Thy most effulgent Name, to acquaint my people with the things Thou didst destine for them. Do Thou, then, preserve them within the stronghold of Thy guardianship and the tabernacle of Thine unerring protection, lest through them may appear what will divide Thy servants. Assemble them, O my Lord, on the shores of this Ocean, every drop of which proclaimeth Thee to be God, besides Whom there is none other God, the All-Glorious, the All-Wise.Uncover before them, O my Lord, the majesty of Thy Cause, lest they be led to doubt Thy sovereignty and the power of Thy might. I swear by Thy glory, O Thou Who art the Beloved of the worlds! Had they been aware of Thy power they would of a certainty have refused to utter what Thou didst not ordain for them in the heaven of Thy will.Inspire them, O my Lord, with a sense of their own powerlessness

before Him Who is the Manifestation of Thy Self, and teach them to recognize the poverty of their own nature in the face of the manifold tokens of Thy self-sufficiency and riches, that they may gather together round Thy Cause, and cling to the hem of Thy mercy, and cleave to the cord of the good-pleasure of Thy will.Thou art the Lord of the worlds, and of all those who show mercy, art the Most Merciful.Bahá'u'lláh, Prayers and Meditations, p. 46

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Bahá'u'lláh's Prayer for the Protection of the Cause:

"Uncover before them...the majesty of Thy Cause, lest they be led to doubt Thy sovereignty..."

Lauded be Thy name, O my God! I am so carried away by the breezes blowing from Thy presence that I have forgotten my self and all that I possess. This is but a sign of the wonders of Thy grace and bountiful favors vouchsafed unto me. I give praise to Thee, O my God, that Thou hast chosen me out of all Thy creatures, and made me to be the Day-Spring of Thy strength and the Manifestation of Thy might, and empowered me to reveal such of Thy signs and such tokens of Thy majesty and power as none, whether in Thy heaven or on Thy earth, can produce.

I beseech Thee, O my Lord, by Thy most effulgent Name, to acquaint my people with the things Thou didst destine for them. Do Thou, then, preserve them within the stronghold of Thy guardianship and the tabernacle of Thine unerring protection, lest through them may appear what will divide Thy servants. Assemble them, O my Lord, on the shores of this Ocean, every drop of which proclaimeth Thee to be God, besides Whom there is none other God, the All-Glorious, the All-Wise.

Uncover before them, O my Lord, the majesty of Thy Cause, lest they be led to doubt Thy sovereignty and the power of Thy might. I swear by Thy glory, O Thou Who art the Beloved of the worlds! Had they been aware of Thy power they would of a certainty have refused to utter what Thou didst not ordain for them in the heaven of Thy will.

Inspire them, O my Lord, with a sense of their own powerlessness before Him Who is the Manifestation of Thy Self, and teach them to recognize the poverty of their own nature in the face of the manifold tokens of Thy self-sufficiency and riches, that they may gather together round Thy Cause, and cling to the hem of Thy mercy, and cleave to the cord of the good-pleasure of Thy will.

Thou art the Lord of the worlds, and of all those who show mercy, art the Most Merciful.

Bahá'u'lláh, Prayers and Meditations, p. 46

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TRUEBAHAI.comThe Dynamics of Prayerby Ruth J. Moffett(including5 Steps of Prayerby Shoghi Effendi, First Guardian)as published in the Star of the West,vol 21, No. 2, pp. 47-51 (May, 1930)The archeologists have discovered that before the dawn of recorded history, even the earliest primitive man has worshipped a super being and has believed in immortality. The Neanderthal Man, which is represented in the newly placed group at the Field Museum, Chicago, existed 50,000 B. C. With the discovery of those skeletons was found indications of primitive worship and belief in immortality. Mr. Henry Field, director of the Field Museum, says that a very recent discovery indicates that a great flood occurred at about 4,000 B. C. and still earlier time of Noah, referred to in our Bible, was probably only about 3,000 B. C. A recent discovery reveals this interesting inscription: "In the land of Kish (which was the first capital after the first flood) there are legends of earlier races 30,000 years before our inscriptions begin."From different excavated art pieces and implements, from crude frescoes on the walls of caves, from the skeletons found in various places is clearly indicated that inherent in the very center of man's being, there always has been an inner urge impelling him to look beyond his sense perception, beyond his consciousness to a Creator, an urge to implore that Creator for help in time of trouble, and guidance in time of danger. Our ancestors worshipped this Creator in the storm. the lightning, the famine, the sun, moon, comets, eclipses ----- in anything that inspired awe and wonder. Gradually throughout the

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by Ruth J. Moffett

(including 5 Steps of Prayer
by Shoghi Effendi, First Guardian)
as published in the Star of the West,
vol 21, No. 2, pp. 47-51 (May, 1930)

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*note

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PRAYERS AND TABLETS:

Blessed is the Spot

Lauded be Thy Name

Prayer for America
by `Abdu´l-Bahá

Prayer for the Guardian

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*Please note: The Bahá'í House of Worship in Wilmette, Illinois, shown above, is presently in the hands of the sans-Guardian organization (which we believe has been corrupted and fails to follow the true teachings of Bahá'u'lláh). Please do not confuse the Orthodox Bahá'í Faith with the sans Guardian Bahá'í organization.

Prayers for All of God's Children

Tablet of Purity by `Abdu'l-Bahá

MYSTICAL WORKS

Hidden Words of Bahá'u'lláh

Tablet of the Holy Mariner by Bahá'u'lláh

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TRUEBAHAI.comPrayers for the Deadas revealed by Bahá'u'lláh and `Abdu'l-BaháThe Prayer for the Dead(to be recited by one person while all present stand)O my God! This is Thy servant and the son of Thy servant who hath believed in Thee and in Thy signs, and set his face towards Thee, wholly detached from all except Thee. Thou art, verily, of those who show mercy the most merciful.Deal with him, O Thou Who forgivest the sins of men and concealest their faults, as beseemeth the heaven of Thy bounty and the ocean of Thy grace. Grant him admission within the precincts of Thy transcendent mercy that was before the foundation of earth and heaven. There is no God but Thee, the Ever-Forgiving, the Most Generous.(Let him, then, repeat six times the greeting "Allah-u-Abhá," and then repeat nineteen times each of the following verses):We all, verily, worship God.We all, verily, bow down before God.We all, verily, are devoted unto God.We all, verily, give praise unto God.We all, verily, yield thanks unto God.We all, verily, are patient in God.(If the dead be a woman, let him say: This is Thy handmaiden and the daughter of Thy handmaiden, etc. ...)- Bahá'u'lláhOther Prayers for the Dead:O my God! O Thou forgiver of sins, bestower of gifts, dispeller of afflictions!Verily, I beseech Thee to forgive the sins of such as have abandoned the physical garment and have ascended to the spiritual world.O my Lord! Purify them from trespasses, dispel their sorrows, and change their darkness into light. Cause them to enter the garden of happiness, cleanse them with the most pure water, and grant them to behold Thy

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Prayers for the Dead
as revealed by Bahá'u'lláh and `Abdu'l-Bahá

Spiritual Teachings Page

Life After Death

Looking Forward to Death

The Prayer for the Dead
(to be recited by one person while all present stand)

O my God! This is Thy servant and the son of Thy servant who hath believed in Thee and in Thy signs, and set his face towards Thee, wholly detached from all except Thee. Thou art, verily, of those who show mercy the most merciful.

Deal with him, O Thou Who forgivest the sins of men and concealest their faults, as beseemeth the heaven of Thy bounty and the ocean of Thy grace. Grant him admission within the precincts of Thy transcendent mercy that was before the foundation of earth and heaven. There is no God but Thee, the Ever-Forgiving, the Most Generous.

(Let him, then, repeat six times the greeting "Allah-u-Abhá," and then repeat nineteen times each of the following verses):

We all, verily, worship God.

We all, verily, bow down before God.

We all, verily, are devoted unto God.

We all, verily, give praise unto God.

We all, verily, yield thanks unto God.

We all, verily, are patient in God.

(If the dead be a woman, let him say: This is Thy handmaiden and the daughter of Thy handmaiden, etc. ...)

- Bahá'u'lláh

Other Prayers for the Dead:

O my God! O Thou forgiver of sins, bestower of gifts, dispeller of afflictions!

Verily, I beseech Thee to forgive the sins of such as have abandoned the physical garment and have ascended to the spiritual world.

O my Lord! Purify them from trespasses, dispel their sorrows, and change their darkness into light. Cause them to enter the garden of happiness, cleanse them with the most pure water, and grant them to behold Thy splendors on the loftiest mount.

- `Abdu'l-Bahá

O my God! O my God! Verily, thy servant, humble before the majesty of Thy divine supremacy, lowly at the door of Thy oneness, hath believed in Thee and in Thy verses, hath testified to Thy word, hath been enkindled with the fire of Thy love, hath been immersed in the depths of the ocean of Thy knowledge, hath been attracted by Thy breezes, hath relied upon his supplications to Thee, and hath been assured of Thy pardon and forgiveness. He hath abandoned this mortal life and hath flown to the kingdom of immortality, yearning for the favor of meeting Thee.

O Lord, glorify his station, shelter him under the pavilion of Thy supreme mercy, cause him to enter Thy glorious paradise, and perpetuate his existence in Thine exalted rose garden, that he may plunge into the sea of light in the world of mysteries.

Verily, Thou art the Generous, the Powerful, the Forgiver and the Bestower.

- `Abdu'l-Bahá

(from Bahá'í Prayers)

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TRUEBAHAI.comThe Seven Valleys and the Four Valleys of Bahá'u'lláhAn Overview bySharafThe Seven Valleys was a treatise written by Bahá'u'lláh in response to questions posed to Him by a student of Sufi philosophy. The Four Valleys was written later, and addressed to a learnedShaykh. These two essays are perhaps the most profound mystical writings of Bahá'u'lláh.This brief overview and introduction could not possibly do justice to the majesty of the language of these essays, and the rich spiritual insights that may be gleaned from serious study of these works. Recognizing his own inability to capture the sublimity of these themes, the author submits this overview not to try to summarize all of the truths that lie hidden within the originals, but rather only to serve as a tribute, to increase awareness and attraction and to encourage the study of and meditation upon the wisdom enshrined within these masterpieces.The Seven ValleysBahá'u'lláh states His purpose in writing the Seven Valleys is to attract the reader to "the court of holiness and nearness and beauty, and draw thee to a station wherein thou shalt see nothing in creation save the Face of the Beloved One, the Honored...."The seven valleys or seven cities represent stages of spiritual attainment and "mark the wayfarers journey from the abode of dust to the heavenly homeland." One must traverse these stages to achieve nearness and union with God. Bahá'u'lláh assures us that, God willing, and with the assistance of theGuardian of the Cause, the Seven Valleys may be traversed in a single breath.The Valley of SearchThe first valley is

theValley of Search. This first stage of attainment requires the wayfarer to exercise the utmost patience and perseverance, to cleanse his heart, and to wander in search for his Beloved. No matter how difficult the trials, difficulties, and temptations, and no matter how futile and hopeless this search may be, the true seeker must never give up his quest to attain the presence of the True One. The "steed" of this Valley is patience.One must judge of search by the standard of the Majnun of Love. It is related that one day they came upon Majnun sifting the dust and his tears flowing down. They said, "What doest thou?" He said, "I seek for Layli." They cried, "Alas for thee! Layli is of pure spirit, and thou seekest her in the dust! He said, "I seek her everywhere; haply somewhere I shall find her." .The Valley of LoveIf the seeker's search bears fruit, he will step into the second Valley, theValley of Love. In this City, the seeker becomes unaware of self, and has no thought whatsoever except for the Beloved. "At every moment", the seeker "offereth a hundred lives in the path of the Loved One."Love accepteth no existence and wisheth no life: He seeth life in death, and in shame seeketh glory. To merit the madness of love, man must abound in sanity; to merit the bonds of the Friend, he must be full of spirit. Blessed the neck that is caught in His noose, happy the head that falleth on the dust in the pathway of His love.The "steed" of this Valley is pain; and "if there be no pain this journey will never end." Madness engulfs the seeker. Here the seeker gives up his reason, his life and his self. All of the veils are burned away by the fire

of this divine love.Wherefore must the veils of the satanic self be burned away at the fire of love, that the spirit may purified and cleansed and thus may know the station of the Lord of the Worlds.The Valley of KnowledgeAfter passing through the Valley of Love, the wayfarer enters theValley of Knowledgeand attains certitude and contentment with the Will of God. The feverish pain of the Valley of Love dissolves into the peaceful certainty of true knowledge. In this City, the wayfarer apprehends the wisdom of God's command. He sees "war as peace" and finds in death "the secrets of everlasting life." In injustice, he perceives justice; in ignorance, he finds knowledge. For no matter how cruel and horrible events may be, they are sweet mercy when they lead the wayfarer towards union with his heart's desire.Bahá'u'lláh tells the story of a man searching for his beloved, who happens upon a watchman. Running from the watchman, and fearing harm to himself, the seeker finds himself trapped up against a garden wall. With great pain, he scales over the wall and throws himself over, without thought for his life. He is rewarded, on the other side of the wall, with the presence of his long-lost beloved and he surrenders his love to her. The lover now gratefully discovers the "secret justice" of the seeming tyranny of the watchman.The Valley of Knowledge is said to be "the last plane of limitation." The successful seeker next enters theValley of Unity.The Valley of UnityThis City is the station where the wayfarer apprehends the mysteries of God.In this station, he pierceth the veils of plurality,

fleeth from the worlds of the flesh, and ascendeth into the heaven of singleness. With the ear of God he heareth, with the eye of God he beholdeth the mysteries of divine creation. He steppeth into the sanctuary of the Friend, and shareth as an intimate the pavilion of the Loved One. He stretcheth out the hand of truth from the sleeve of the Absolute; he revealeth the secrets of power. He seeth in himself neither name nor fame nor rank, but findeth his own praise in praising God.Bahá'u'lláh goes on to explain the origin of conflict in creation. In the place of appearance, where the reflection of light on created beings reflects the creature's own color and attributes instead of the inherent brilliance of the light itself, there are difference of understanding and attainment. Some "wayfarers" attain to the plane of oneness, others live in the realms of limitation, and still others are completely veiled from the light. From these differences of station and understanding, conflict emerges.Thus do the ignorant people of the day, who have no portion of the radiance of Divine Beauty, make certain claims, and in every age and cycle inflict on the people of oneness what they themselves deserve. "Should God punish men for their perverse doings, He would not leave on earth a moving thing! But to an appointed term doth He respite them..."[quoting from the Qur'an, 16:63]In the Valley of Unity, the wayfarer's heart is purified and cleansed so that the Light of the Sun is fully revealed as light reflected in a mirror. Thus the traveler learns the truth that only the heart of the faithful servant can contain Him. God in His Essence

does not descend into the heart of the seeker any more than the sun itself descends to earth. The heat and light of the sun are transmitted through the sun's rays and are perfectly reflected in a polished mirror. Yet the sun never descends from its place in the heavens.Bahá'u'lláh makes clear that the perfect mirrors of God are the Manifestations of God. The light that appears in the seeker's heart is the reflection from the Beloved One.Yea, these mentionings that have been made of the grades of knowledge relate to the knowledge of the Manifestations of that Sun of Reality, which casteth Its light upon the Mirrors. And the splendor of that light is in the hearts, yet it is hidden under the veilings of sense and the conditions of this earth, even as a candle within a lantern of iron, and only when the lantern is removed doth the light of the candle shine out.The Valley of ContentmentThe wayfarer next enters into theValley of Contentmentwhere all desires are burnt away and the wayfarer's heart is filled with bliss, joy, delight and rapture. Bahá'u'lláh admits that words cannot describe the profound mysteries of this plane. The beauty of the Friend is witnessed in everything. The content wayfarer throws down his life and soul. All the veils are unwrapped and burned away.The Valley of WondermentAfter this, the traveler enters into theValley of Wondermentand is struck dumb with the beauty and truth of God.At every moment he beholdeth a wondrous world, a new creation, and goeth from astonishment to astonishment, and is lost in awe at the works of the Lord of Oneness.In this City, the wayfarer learns "that all of

these planes and states are folded up and hidden away within him." The search is, and always was an inner journey. The eternal mysteries dwell within his own heart. The task is to "labor to destroy the animal condition, till the meaning of humanity shall come to light."The Valley of True Poverty and Absolute NothingnessFinally, the wayfarer cometh to theValley of True Poverty and Absolute Nothingness. In this station, the self dies and then lives in God. The lover is burned away to reveal only the Beloved. This is a state of ecstasy, a life in God and sanctified from the world.This station is the dying from self and the living in God, the being poor in self and rich in the Desired One. Poverty as here referred to signifieth being poor in the things of the created world, rich in the things of God's world. For when the true lover and devoted friend reacheth to the presence of the Beloved, the sparkling beauty of the Loved One and the fire of the lover's heart will kindle a blaze and burn away all veils and wrappings. Yea, all he hath, from heart to skin, will be set aflame, so that nothing will remain save the Friend.In all these journeys the traveler must stray not the breadth of a hair from the "Law," for this is indeed the secret of the "Path" and the fruit of the Tree of "Truth"; and in all these stages he must cling to the robe of obedience to the commandments, and hold fast to the cord of shunning all forbidden things . . .The Four ValleysWhile the wayfarer in the path of God must traverse through the Seven Valleys to attain union with God, Bahá'u'lláh teaches us that "those who progress in mystic wayfaring

are of four kinds." These journeys are represented by four Valleys or planes. The first plane is of self. The second plane is of reason. The third plane is of love. The fourth plane is the apex of consciousness.The First ValleyIn the First Valley, the seeker's goal is the Intended One. The Self of God is found standing within the seeker. This is the path of purification, by bringing evil desires into submission."The death of self is needed here, not rhetoric:Be nothing, then, and walk upon the waves" [quoting The Mathnavi]Likewise, it is written, "And be ye not like those who forget God, and whom He hath therefore caused to forget their own selves. These are the wicked doers.The Second ValleyIn the Second Valley, the wayfarer searches for the Praiseworthy One. This is the station of primal reason of the divine, universal mind which is known as the Prophet (i.e. those Prophets endowed with constancy). This seeker must make his heart worthy of the descent of heavenly knowledge.This station conferreth the true standard of knowledge, and freeth man from tests. In this realm. to search after knowledge is irrelevant, for He hath said concerning the guidance of travelers on this plane, "Fear God, and God will instruct thee." And again: "Knowledge is a light which God casteth into the heart of whomsoever He willeth."The Third ValleyIn the Third Valley, the traveler seeks out the Attracting One. This is the plane of attraction to heavenly beauty. It is without words, as there is nothing but the inner reality of the Beloved. This is the realm of pure affection and fellowship. To the "denizens of this plane", "all words of

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The Seven Valleys and the Four Valleys of Bahá'u'lláh
An Overview by Sharaf

The Seven Valleys was a treatise written by Bahá'u'lláh in response to questions posed to Him by a student of Sufi philosophy. The Four Valleys was written later, and addressed to a learned Shaykh. These two essays are perhaps the most profound mystical writings of Bahá'u'lláh.

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TRUEBAHAI.comLife's purpose and life after deathAccording to the Bahá'í Sacred Texts, the process known as death is merely the withdrawal of the soul from the physical mind and body. During "life", the soul's powers shine upon the body (in the same way the physical sun gives its powers of light and heat to the earth). The soul never was physically connected to the body or inside the body, and therefore it doesn't leave the body upon death. Rather, at "death", the soul ceases to have contact with the body, its powers cease to shine upon the physical body and mind, and then the human mind and body simply pass away.Having dropped the veil of a physical body, the soul continues its growth in the spiritual worlds.The primary function of the soul in the physical reality is to grow spiritually by exercising moral decision-making. Basically, our job in life is to learn to choose and turn towards God. Only by having a physical mind and body can the soul have a free will and learn to make choices. The culmination of a life of proper choices is a soul that has fully developed its latent spiritual capacities. The importance of understanding the teachings on life after death cannot be over-emphasized. Only by knowing how one's souls will exist in the spiritual world can one recognize how to live in this physical reality. The truth about death teaches us how to live.How One Should Look Forward to Deathby `Abdu´l-BaháA fetus in the womb must develop its latent physical capacities before being born. Thus, the fetus develops arms, legs, brain, and other organs that will be essential after birth. If the fetus failed to developed

these attributes, its existence in the physical world after birth would not be viable (or the baby would be severely deformed).In the same way that the fetus develops physical attributes during the approximately 9 month gestation period, the soul must develop spiritual attributes during its approximately 70-90 year gestational lifetime. If the soul fails to develop spiritual qualities in this life, then it will be impaired in the next spiritual life.According to the Bahá'í Sacred Texts, the commonly held beliefs and images of heaven and hell are symbolic of a spiritual state of being. Since there is no such thing as a "place" in the spiritual world, it is certain that the soul does not go to any such place after death of the body. Rather, the soul either has developed to the point where it draws near to God (more like God) or it draws away from God (less like God). A soul that is near to God attains spiritual happiness. The typical conception of heaven with beautiful angels and gold-lined streets is symbolic of this happiness. The soul that draws away from God because it failed to adequately develop its spiritual powers, is isolated and cut off from God. The image of a soul existing within an eternal burning fire is a meaningful symbol of what it is like for a spiritual entity such as the soul to exist far from God.There is an urgent truth to the admonition that one must repent during one's lifetime to avoid having the soul consigned to hell. That is, each person must make the proper choices in his or her lifetime so that the soul will develop its spiritual capacities and be able to draw nearer to God. Nobody knows how long their physical

life will last, and therefore time is of the essence. The time to grow spiritually is now.Fortunately, the entire physical world was created for our souls' enlightenment and education. For more on this subject, go toThe Divine Philosophy of `Abdu´l-BaháThe Bahá'í Writings reveal a great deal about the nature of the soul but there is also a great deal of knowledge on this subject that apparently is beyond our ken. Our minds cannot help but think in terms of space and time, and tangible realities. It is very difficult to comprehend the intangible spiritual realities. It is safe to assume that no one ever fully understands the subject. The best that can be hoped for is some insight into the life of the soul after death.Bahá'u'lláh tell us the following:every soul has the capacity to recognize the "signs of God"the soul is "exalted above and independent of all infirmities of body or mind"the body reflects the light of the soul, just as the earth reflects the light of the sunthe soul remains "unafflicted by any bodily ailments"after separation from the body, the soul will continue to progress until it attains the presence of Godthe nature of the soul after death cannot be describedwhen the soul attains the presence of God, "it will assume the form that best befitteth its immortality and is worthy of its celestial habitation""the soul is a sign of God, a heavenly gem whose reality the most learned of men have failed to grasp, and whose mystery no mind, however acute, can ever hope to unravel"the soul that walked in the ways of God and was faithful to the Cause of God will be refreshed and revived and will be invested with the

honor "and glory of all goodly names and stations"the soul who fails to turn towards God will be "indeed as one dead" and will suffer "bound, distressed and helpless in the fetters of his desires"at death the unfaithful souls will "be made aware of the good things that have escaped them, and shall bemoan their plight, and shall humble themselves before God."faithful souls will associate and commune intimately with one another, "and shall be so closely associated in their lives, their aspirations, their aims and strivings as to be even as one soul"the holy soul will be "immortal, live the life of God, and abideth within the retreats of celestial glory upon the Sadrih of heavenly reunion."`Abdu´l-Bahá has this to say about the soul:the next life "is a world of perceptions and discoveries, for the interposed veil will be lifted away and the human spirit will gaze upon souls that are above, below, and on a par with itself. It is similar to the condition of a human being in the womb, where his eyes are veiled, and all things are hidden away from him"at death, "when the human soul soareth out of this transient heap of dust and riseth into the world of God, then veils will fall away, and verities will come to light, and things unknown before will be made clear, and hidden truths be understood"each soul is pure and holy at birth, but the conditions of the souls "will vary according to what they acquire of virtues or vices in this world"after death, the soul of man "remains in the degree of purity to which it has evolved during life in the physical body, and after it is freed from the body it remains plunged in the ocean of God's mercy"souls that

"are not vivified and attracted by the Holy Spirit, are accounted among the dead"This essay only strikes the surface of a deep ocean of spiritual knowledge and insight set forth in the Bahá'í Sacred Texts. You are urged to explore and study the words of Bahá'u'lláh and `Abdu´l-Bahá, and to pray and meditate concerning the truths expressed in the Texts.

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Looking Forward to Death

The Divine Philosophy of `Abdu´l-Bahá

According to the Bahá'í Sacred Texts, the process known as death is merely the withdrawal of the soul from the physical mind and body. During "life", the soul's powers shine upon the body (in the same way the physical sun gives its powers of light and heat to the earth). The soul never was physically connected to the body or inside the body, and therefore it doesn't leave the body upon death. Rather, at "death", the soul ceases to have contact with the body, its powers cease to shine upon the physical body and mind, and then the human mind and body simply pass away.

Having dropped the veil of a physical body, the soul continues its growth in the spiritual worlds.

The primary function of the soul in the physical reality is to grow spiritually by exercising moral decision-making. Basically, our job in life is to learn to choose and turn towards God. Only by

having a physical mind and body can the soul have a free will and learn to make choices. The culmination of a life of proper choices is a soul that has fully developed its latent spiritual capacities. The importance of understanding the teachings on life after death cannot be over-emphasized. Only by knowing how one's souls will exist in the spiritual world can one recognize how to live in this physical reality. The truth about death teaches us how to live.

How One Should Look Forward to Death by `Abdu´l-Bahá

A fetus in the womb must develop its latent physical capacities before being born. Thus, the fetus develops arms, legs, brain, and other organs that will be essential after birth. If the fetus failed to developed these attributes, its existence in the physical world after birth would not be viable (or the baby would be severely deformed).

In the same way that the fetus develops physical attributes during the approximately 9 month gestation period, the soul must develop spiritual attributes during its approximately 70-90 year gestational lifetime. If the soul fails to develop spiritual qualities in this life, then it will be impaired in the next spiritual life.

According to the Bahá'í Sacred Texts, the commonly held beliefs and images of heaven and hell are symbolic of a spiritual state of being. Since there is no such thing as a "place" in the spiritual world, it is certain that the soul does not go to any such place after death of the body. Rather, the soul either has developed to the point where it draws near to God (more like God) or it draws away from God (less like God). A soul that is near to God attains spiritual happiness. The typical conception of heaven with beautiful angels and gold-lined streets is symbolic of this happiness. The soul that draws away from God because it failed to adequately develop its spiritual powers, is isolated and cut off from God. The image of a soul existing within an eternal burning fire is a meaningful symbol of what it is like for a spiritual entity such as the soul to exist far from God.

There is an urgent truth to the admonition that one must repent during one's lifetime to avoid having the soul consigned to hell. That is, each person must make the proper choices in his or her lifetime so that the soul will develop its spiritual capacities and be able to draw nearer to God. Nobody knows how long their physical life will last, and therefore time is of the essence. The time to grow spiritually is now.

Fortunately, the entire physical world was created for our souls' enlightenment and education. For more on this subject, go to [The Divine Philosophy of `Abdu´l-Bahá]

The Bahá'í Writings reveal a great deal about the nature of the soul but there is also a great deal of knowledge on this subject that apparently is beyond our ken. Our minds cannot help but think in terms of space and time, and tangible realities. It is very difficult to comprehend the intangible spiritual realities. It is safe to assume that no one ever fully understands the subject. The best that can be hoped for is some insight into the life of the soul after death.

Bahá'u'lláh tell us the following:

- **every soul has the capacity to recognize the "signs of God"**
- **the soul is "exalted above and independent of all infirmities of body or mind"**
- **the body reflects the light of the soul, just as the earth reflects the light of the sun**
- **the soul remains "unafflicted by any bodily ailments"**
- **after separation from the body, the soul will continue to progress until it attains the presence of God**
- **the nature of the soul after death cannot be described**

- **when the soul attains the presence of God, "it will assume the form that best befitteth its immortality and is worthy of its celestial habitation"**
- **"the soul is a sign of God, a heavenly gem whose reality the most learned of men have failed to grasp, and whose mystery no mind, however acute, can ever hope to unravel"**
- **the soul that walked in the ways of God and was faithful to the Cause of God will be refreshed and revived and will be invested with the honor "and glory of all goodly names and stations"**
- **the soul who fails to turn towards God will be "indeed as one dead" and will suffer "bound, distressed and helpless in the fetters of his desires"**
- **at death the unfaithful souls will "be made aware of the good things that have escaped them, and shall bemoan their plight, and shall humble themselves before God."**
- **faithful souls will associate and commune intimately with one another, "and shall be so closely associated in their lives, their aspirations, their aims and strivings as to be even as one soul"**
- **the holy soul will be "immortal, live the life of God, and abideth within the retreats of celestial glory upon the Sadrih of heavenly reunion."**

`Abdu´l-Bahá has this to say about the soul:

- **the next life "is a world of perceptions and discoveries, for the interposed veil will be lifted away and the human spirit will gaze upon souls that are above, below, and on a par with itself. It is similar to the condition of a human being in the womb, where his eyes are veiled, and all things are hidden away from him"**
- **at death, "when the human soul soareth out of this transient heap of dust and riseth into the world of God, then veils will fall away, and verities will come to light, and things unknown before will be made clear, and hidden truths be understood"**
- **each soul is pure and holy at birth, but the conditions of the souls "will vary according to what they acquire of virtues or vices in this world"**
- **after death, the soul of man "remains in the degree of purity to which it has evolved during life in the physical body, and after it is freed from the body it remains plunged in the ocean of God's mercy"**
- **souls that "are not vivified and attracted by the Holy Spirit, are accounted among the dead"**

This essay only strikes the surface of a deep ocean of spiritual knowledge and insight set forth in the Bahá'í Sacred Texts. You are urged to explore and

study the words of Bahá'u'lláh and `Abdu´l-Bahá, and to pray and meditate concerning the truths expressed in the Texts.

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TRUEBAHAI.comA friend asked: "How should one look forward to death?"`Abdu´l-Bahá answered: "How does one look forward to the goal of any journey? With hope and with expectation. It is even so with the end of this earthly journey. In the next world, man will find himself freed from many of the disabilities under which he now suffers. Those who have passed on through death, have a sphere of their own. It is not removed from ours; their work, the work of the Kingdom, is ours; but it is sanctified from what we call 'time and place.' Time with us is measured by the sun. When there is no more sunrise, and no more sunset, that kind of time does not exist for man. Those who have ascended have different attributes from those who are still on earth, yet there is no real separation."In prayer there is a mingling of station, a mingling of condition. Pray for them as they pray for you! When you do not know it, and are in a receptive attitude, they are able to make suggestions to you, if you are in difficulty. This sometimes happens in sleep. but there is no phenomenal intercourse! That which seems like phenomenal intercourse has another explanation." The questioner exclaimed; "But I have heard a voice!" `Abdu´l-Bahá said: "Yes, that is possible; we hear voices clearly in dreams. It is not with the physical ear that you heard; the spirit of those that have passed on are freed from sense-life, and do not use physical means. It is not possible to put these great matters into human words; the language of man is the language of children, and man's explanation often leads astray."Someone present asked how it was that in prayer

and meditation the heart often turns with instinctive appeal to some friend who has passed into the next life.`Abdu´l-Bahá answered: "It is a law of God's creation that the weak should lean upon the strong. Those to whom you turn may be the mediators of God's power to you, even as when on earth. But it is the One Holy Spirit that strengthens all men." Hereupon another friend referred to the communing of Jesus on the Mount of Transfiguration with Moses and Elijah; and `Abdu´l-Bahá said: "The faithful are ever sustained by the presence of the Supreme Concourse. In the Supreme Concourse are Jesus, and Moses, and Elijah, and Bahá'u'lláh, and other supreme Souls: there, also, are the martyrs."When asked about the individual persistence of the animal's personality after death, `Abdu´l-Bahá said: "Even the most developed dog has not the immortal soul of the man; yet the dog is perfect in its own place. You do not quarrel with a rose-tree because it cannot sing!"`Abdu´l-Bahá, `Abdu´l-Bahá in London, p. 95

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TRUEBAHAI.comThe Divine Philosophy of `Abdu´l-Bahá`Abdu'l-Bahá, one of the leaders and founders of the Bahá'í religion, was one of the twentieth century's great thinkers and philosophers. In many works and talks He expounded upon the spiritual basis and purpose of physical reality, the nature of reality, and humanity's role and place in the world. This page will try to briefly explore some of the wisdom found in the writings and talks of the "Master."According to the Divine Philosophy, the universe is made up of three worlds of God: the World of God, the Kingdom, and Creation.The world of Creationreflects thequalities and attributes of Godaccording to the limited capacity of each of the material beings to express them. Although this material world is real, compared to the spiritual world it has no fundamental existence. It is like the shadow of the spiritual world. All of its positive qualities are emanations from the Holy Spirit. Its negative qualities, such as evil, are simply the absence of spirit (just as the places where light does not shine are in darkness). There was never a time when Creation did not exist. Because the Creator always was and always will be, His Creation has always existed and always will exist.The world of the Kingdomis the spiritual world. The Kingdom is heaven, but heaven is not a place because time and place are constructs of the material Creation. The Kingdom is true, eternal life. Just like the world of Creation receives its power, heat and light from the physical sun, the Kingdom receives its life-giving light from the rays of the Sun of Reality, the breath of the

Holy Spirit.The world of Godis the Realm of Divinity. Humanity cannot conceive of this world and has no relationship with it. The only approach of humans to this Realm is through the heavenly fragrances emanating from the Manifestations of GodHumans are twi-light beings, each with one foot in the darkness of the material world of Creation and one foot in the light of the heavenly Kingdom. Humanity is the perfection of material creation and at the lowest point of spiritual reality. The purpose of our lives is to grow spiritually and to be illumined by the spirit of faith. That is, we must learn to step out of the darkness and towards the light.Man is in the highest degree of materiality, and at the beginning of spirituality-- that is to say, he is the end of imperfection and the beginning of perfection. He is at the last degree of darkness, and at the beginning of light; that is why it has been said that the condition of man is the end of night and the beginning of day, meaning he is the sum of all the degrees of imperfections and that he possesses the degrees of perfection. He has the animal side as well as the angelic side, and the aim of an educator is to so train human souls that their angelic aspect may overcome their animal side. Then if the divine power in man, which is his essential perfection, overcomes the satanic power, which is absolute imperfection, he becomes the most excellent of creatures; but if the satanic power overcomes the divine power, he becomes the lowest of the creatures. That is why he is the end of imperfection and the beginning of perfection.... -`Abdu´l-BaháBecause man exists within

the world of Creation and the world of the Kingdom, he exists for the purpose of growing to overcome his material nature. To do this, he must come under the shadow of the True Educator (the Manifestation of God). Through the love of God, detachment, holiness, chastity, truthfulness, purity, steadfastness, faithfulness and the sacrifice of life (which powers are acquired by turning towards the Manifestation of God), humanity draws nearer to God. Those souls who have love of God enjoy eternal life. Those souls who are veiled from God, although they exist in this world and the next, they are nothing when compared to the heavenly souls who are the children of the Kingdom of God.Although the human soul appears in the material world, it exists within the spiritual world even if it remains veiled from God. The human body and mind exist in the material realm and are dependent upon the soul. The human mind exists by virtue of the action of the mental powers of the soul upon the brain. The soul does not enter the body but "shines" on it just as the sun's rays shine upon the earth.The metaphor of the sun's rays "shining" upon the earth instructs us to the truth of how the five aspects of spirit are expressed in the universe. The five aspects are: the vegetable spirit, the animal spirit, the human spirit, the heavenly spirit, and the Holy Spirit. Each aspect represents a greater and more complete and perfected expression of God's attributes and qualities.The first is the vegetable spiritwhich expresses the power or attribute of growth through the cohesion of various elements and substances by the decree of God.

When the spiritual power of cohesion and growth ceases, the vegetable spirit ceases to exist.The second is the animal spirit,composed of a more complete and perfect commingling of the elements to produce the power of sense perception. The animal power perceives the reality of tangible things. When this perfected spiritual power of perception disassociates and decomposes, the animal spirit vanishes.The third is the human spirit,the perfection of the animal power as it reflects and incorporates all of the powers of the created world. The sign of the human spirit is reason. The power of humanity is to reflect upon intangible realities. By this, humanity makes great scientific discoveries, undertakes immense enterprises and historical events. This is the source of all arts and sciences and discoveries. The human body is the perfected animal body, and therefore, the human spirit reflects its rational powers upon the body. When this power is withdrawn, the animal body of a human is decomposed and disassociated, but the human spirit remains everlasting in its heavenly realm.The mineral evolves till it is absorbed in the life of the plant, the plant progresses til finally it loses its life in that of the animal; the animal, in its turn, forming part of the food of man, is absorbed into human life. Thus, man is shown to be the sum of all creation, the superior of all created beings, the goal to which countless ages of existence have progressed.--`Abdu´l-BaháThe fourth degree of spirit is the heavenly spiritwhich is the spirit of faith and the bounty of God. This is a spiritual power emanating from the the Holy

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`Abdu'l-Bahá, one of the leaders and founders of the Bahá'í religion, was one of the twentieth century's great thinkers and philosophers. In many works and talks He expounded upon the spiritual basis and purpose of physical reality, the nature of reality, and humanity's role and place in the world. This page will try to briefly explore some of the wisdom found in the writings and talks of the "Master."

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Because man exists within the world of Creation and the world of the Kingdom, he exists for the purpose of growing to overcome his material nature. To do this, he must come under the shadow of the True

Educator (the Manifestation of God). Through the love of God, detachment, holiness, chastity, truthfulness, purity, steadfastness, faithfulness and the sacrifice of life (which powers are acquired by turning towards the Manifestation of God), humanity draws nearer to God. Those souls who have love of God enjoy eternal life. Those souls who are veiled from God, although they exist in this world and the next, they are nothing when compared to the heavenly souls who are the children of the Kingdom of God.

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The metaphor of the sun's rays "shining" upon the earth instructs us to the truth of how the five aspects of spirit are expressed in the universe. The five aspects are: the vegetable spirit, the animal spirit, the human spirit, the heavenly spirit, and the Holy Spirit. Each aspect represents a greater and more complete and perfected expression of God's attributes and qualities.

<u>The first is the vegetable spirit</u> which expresses the power or attribute of growth through the cohesion of various elements and substances by the decree of God. When the spiritual power of cohesion and growth ceases, the vegetable spirit ceases to exist.

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The fourth degree of spirit is the heavenly spirit which is the spirit of faith and the bounty of God. This is a spiritual power emanating from the the Holy Spirit. This angelic power represents the perfection of humanity, the acquistion and development of the divine powers and attributes. When the soul turns toward this spirit, it will give full expression to the soul's mental or intellectual powers. These divine forces are imagination (conception), thought (reflection), comprehension (understanding), memory (retention), and a common faculty that is the mysterious bridge between the physical and spiritual (between the soul and the human mind and body).

The soul that turns to the heavenly spirit posseses:

- **inner vision (the power of creative and intuitive thought)**
- **individuality (development of latent capabilities and virtues)**
- **immortality (eternal life - the soul begins at conception but has no end)**
- **spiritual happiness (by the proper development of the soul)**

During life, each human makes moral choices as life situations pose various courses of action to us. These moral choices are recorded by the soul and it develops accordingly. The physical reality is nothing more than a training ground for new souls to develop spiritual capacities. At death, the human mind and its power of moral decision-making ceases, the soul frees itself from the material world, and becomes fully aware of the spiritual realm. If the soul has chosen properly, it will have become an angelic being perfectly reflecting the attributes and spiritual traits of God, and it will draw nearer to God (during this life and the next). If the soul has made poor choices, failing to develop its spiritual capacities, it will remain far from God. Heaven is the state of being that is close to God, infused with the heavenly spirit. Hell is the state of being that is far from God, from the human soul turning away from the heavenly spirit and turning towards the

darkness of the animal existence. Heaven and hell are states of being which characterize our attainment both in this life and the life to come.

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In every situation in life, we must learn to turn towards the higher realm of the heavenly world --- to the spirit of faith or the breaths of the Holy Spirit which are rays of light reflecting the attributes and powers of God..

Our souls develop their latent capacities and virtues by turning towards the spirit of faith, as follows:

- **obedience and submission to Will of God**
- **service to the Cause of God**
- **love of God**
- **detachment, holiness and chastity**
- **truthfulness**
- **purity**
- **steadfastness**
- **faithfulness**
- **sacrifice**

Although the spirit of faith bridges the gap between us and the Manifestation of God, we cannot expect ever to attain that station. The highest attainment for a human soul is to be illumined by the spirit of faith. A human soul never could be or become a Manifestation of God.

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What does Bahá'u'lláh want you to do as a community?

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"O Kings of the earth! He Who is the sovereign Lord of all is come. The Kingdom is God's, the omnipotent Protector, the Self-Subsisting." Bahá'u'lláh

Now that you have learned Who is Bahá'u'lláh and what He wants you to do as an individual, the third part of our inquiry is ready to be explored. Bahá'u'lláh did not reveal His religion for personal salvation only. The Bahá'í Revelation is intended to save the world as well.

The short answer to the question is: that Bahá'u'lláh wants us to come together in order to build God's Kingdom on Earth. Read below to find out how He wants it to be done.

WHO IS BAHÁ'U'LLÁH?

To understand Bahá'u'lláh's ideas about saving the world, we need to discuss first the idea of religious covenants that have come down to us through the ages. A covenant is a solemn and binding promise or agreement. In legal terminology, it refers to a contract with binding obligations and rights that continue on and are passed down from the person who entered the contract to his or her successors. In religious history, it has referred to the idea that God enters into agreements with persons with religious rights and obligations which are passed on from generation to generation, and through the ages. God promises spiritual blessings if and when certain conditions are met.

WHAT DOES HE WANT YOU TO DO (as an indi

We can identify the following covenants of God in religious history.

The Great Covenant: God has entered into a covenant with the peoples of the world that He will always send down Manifestations of God for the spiritual growth of humanity. If the people obey and follow the teachings of the Manifestation of God, they will have spiritual progress and salvation. It is by this ancient covenant, the Teachers and Prophets have lead humanity to true knowledge and enabled mankind to build an ever-advancing civilization.

The Covenant Made by the Manifestations Concerning the Future Prophets: This covenant is made by each Manifestation of God with His followers. This covenant obligates His followers to recognize the next Manifestation of God. To be faithful to one Manifestation of God requires faithfulness to the next,

The New Covenant: The Manifestation of God makes this covenant with His followers regarding their obligation to follow His successor. Bahá'u'lláh's Revelation is unique because He is the first Manifestation to clearly and unequivocally appoint His Successor in writing. The central tenet of this "new" Covenant is that the world will never again be left without divine guidance. Bahá'ís will have five sources of infallible divine guidance: the Báb, Bahá'u'lláh, `Abdu´l-Bahá, the Guardian, and the Universal House of Justice. Acceptance of Bahá'u'lláh requires acceptance of His Covenant. When Bahá'ís speak of "the Covenant", they refer to this Covenant with Bahá'u'lláh.

The Covenant is the most important principle of the Bahá'í Sacred Texts, and is the principle upon which Bahá'u'lláh's mission is based (the unification of the human race).

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There are five divine sources of divine guidance offered to Bahá'ís: the Báb, Bahá'u'lláh, `Abdu´l-Bahá, the Guardians, and the Universal House of Justice.

WHAT DOES HE WANT YOU TO DO (as a community)?

The Báb and Bahá'u'lláh both were Manifestations of God Who revealed the teachings for humanity in this day. Their teachings are the revealed Word.

In this essay, we will look at the Institutions of the Covenant that serve as Bahá'u'lláh's successor and the sources of continuing guidance to the faithful believers.

Bahá'u'lláh appointed his son as His successor, `Abdu´l-Bahá (which means "Servant of Bahá'u'lláh). `Abdu´l-Bahá (or the "Master") is the Center of the Covenant. This means that after the passing of Bahá'u'lláh, He is the authority in the Cause to whom all must turn and obey.

`Abdu´l-Bahá was not a Manifestation of God. However, He does occupy a unique station in religious history. Bahá'u'lláh's appellation "the Mystery of God" hints at this remarkable station. `Abdu´l-Bahá is considered to be the Perfect Man, the Exemplar. In Him a human nature and superhuman knowledge and perfection have been blended and are completely harmonized. His teachings and pronouncements are perfectly guided by Bahá'u'lláh such that they are to be considered as part of the Sacred Texts.

Bahá'u'lláh said:

> *"When the ocean of My presence hath ebbed and the Book of My Revelation is ended, turn your faces toward Him Whom God hath purposed, Who hath branched from this Ancient Root. The object of this sacred verse is none other except the Most Mighty Branch (`Abdu´l-Bahá). Thus have we graciously revealed unto you our potent Will, and I am verily the Gracious, the All-Powerful."* Bahá'u'lláh

> *"Render thanks unto God, O people, for His appearance; for verily He is the most great Favor unto you, the most perfect bounty upon you; and through Him every mouldering bone is quickened. Whoso turneth towards Him hath turned towards God, and whoso turneth away from Him hath turned away from My Beauty, hath repudiated My Proof, and transgressed against Me. "* Bahá'u'lláh

`Abdu´l-Bahá also should be considered as the Author of a divine civilization and world order to which Bahá'u'lláh called all the peoples of the world.

"*That which the Lord hath ordained as the sovereign remedy and mightiest instrument for the healing of all the world is the union of all its peoples in one universal Cause, one common Faith."* Bahá'u'lláh

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After the passing of the Master, it was found that He had left a Will and Testament that appointed His Successor, including creating the Institutions of the Covenant that would serve as channels for continuing divine guidance into the future, and would form a plan and blueprint for a future Bahá'í Commonwealth. The Will and Testament is the "Charter" for a new world Order. According to the Will and Testament, the Successor Institutions are the "twin pillars" of the Guardian and the Universal House of Justice.

The first Guardian of the Cause of God was Shoghi Effendi:

> *"After the passing away of this wronged one, it is incumbent upon... the loved ones of the Abhá' Beauty to turn unto Shoghi Effendi-- the youthful branch branched from the two hallowed and sacred Lote-Trees and the fruit grown from the union of the two offshoots of the Tree of Holiness, ---as he is the sign of God, the chosen branch, the guardian of the Cause of God... He is the expounder of the words of God."* Will and Testament of `Abdu´l-Bahá
>
> *"The mighty stronghold shall remain impregnable and safe through obedience to him who is the guardian of the Cause of God. It is incumbent upon the members of the House of Justice, upon all the Aghsán, the Afnán, the Hands of the Cause of God to show their obedience, submissiveness and subordination unto the guardian of the Cause of God, to turn unto him and be lowly before him. He that opposeth him hath opposed the True One..."* Will and Testament of `Abdu´l-Bahá

The Guardian is the authorized interpreter of the Sacred Texts. Although he is a human just like anyone else, the person who occupies the office of the Guardian will be divinely and infallibly guided in interpreting the Writings. His word is the final authentic and binding interpretation regarding the meaning of Bahá'u'lláh's teachings.

The Master, in His Will and Testament, also expounded upon the Institution of the Universal House of Justice, a legislative body whose function it is to pass on issues and laws, from time to time, that are not addressed in the Sacred Texts. The Guardian serves as the sacred head of the Universal House of Justice. The remaining members are elected by the Bahá'í community.

> *"It is incumbent upon the members of the House of Justice to take counsel together regarding those things which have not outwardly been revealed in the Book, and to enforce that which is agreeable to them. God will verily inspire them with*

whatsoever He willeth, and He verily is the Provider, the Omniscient." Bahá'u'lláh, The Kitáb-i-Aqdas

"Unto the Most Holy Book [Kitáb-i-Aqdas] every one must turn and all that is not expressly recorded therein must be referred to the Universal House of Justice. That which this body, whether unanimously or by a majority doth carry, that is verily the Truth and Purpose of God Himself." Will and Testament of `Abdu´l-Bahá

`Abdu´l-Bahá assured us that if we obey the Institutions of the Guardian and the Universal House of Justice, we will remain under God's protection and guidance.

"The sacred and youthful branch, the Guardian of the Cause of God as well as the Universal House of Justice, to be universally elected and established, are both under the care and protection of the Abhá Beauty, under the shelter and unerring guidance of His Holiness, the Exalted One (may my life be offered up for them both). Whatsoever they decide is of God. Whoso obeyeth him not, neither obeyeth them, hath not obeyed God..." Will and Testament of `Abdu´l-Bahá

"Beware lest anyone falsely interpret these words, and like unto them that have broken the Covenant after the Day of Ascension (of Bahá'u'lláh) advance a pretext, raise the standard of revolt, wax stubborn, and open wide the door of false interpretation. To none is given the right to put forth his own opinion or express his particular convictions. All must seek guidance and turn unto the Center of the Cause and the House of Justice. And he that turneth unto whatsoever else is indeed in grievous error. Will and Testament of `Abdu´l-Bahá

"Soon will the present day Order be rolled up, and a new one spread out in its stead. Verily thy Lord speaketh the truth and is the Knower of things unseen." Bahá'u'lláh

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In addition to the twin pillars of the Administrative Order, there are also secondary Institutions: the national and local houses of justice with responsibility for national and local administration, the Hands of the Cause of God who serve the Guardian in teaching and protecting the Cause, and a system of district, national, and international elections. Bahá'ís are forbidden to engage in partisan politics. Elections are set in a prayerful atmosphere. There are no nominations or campaigns but instead each participant prayerfully selects the most qualified person for the position.

The Bahá'í administration combines the wholesome elements which are found in each of the three forms of secular government, without incorporating any of the negative or corrupting features of such systems:

- autocratic: the Guardian exercises sole and absolute discretion in making interpretations of the Teachings (but in terms of legislative power, he has one voice

among the elected members of the Universal House of Justice and there are no clergy)
- democratic: all administrative bodies are elected (but once they are elected they answer only to God and are not responsible to or bound by a mandate from the electorate)
- aristocratic: it upholds the hereditary principle in entrusting the Guardian with interpretation of the teachings (but it provides for free and direct election of the Order's legislative body)

What is the significance of the Covenant and the Bahá'í Administrative Order? The successorship from the Manifestation to the religious Institutions of His Religion for the first time are set forth in writing, and there is no excuse for humanity to reject the Manifestation's appointed successors.

The Covenant of Bahá'u'lláh preserves divine guidance and protection of the Faith into the future. It maintains the integrity and flexibility of the Teachings after the passing of the Manifestation of God, and it preserves divine guidance and protection for all time. Equally important is its function in safeguarding the unity of the believers (thereby creating the instrument for the ultimate unification of humanity). By uniting Bahá'ís in obedience to the Guardian, the Bahá'í Administrative Order alone possesses the capability of uniting the various competing factions of the world.

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"*By Myself, the day is approaching when We will have rolled up the world and all that is therein, and spread out a new Order in its stead. He, verily, is powerful over all things."* Bahá'u'lláh

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The Bahá'í administration is not simply another "church" organization. Properly understood, it is a living blueprint and embryonic System of Divine Government for the world. It is the long-awaited kingdom of God on earth. This Order is not man-made:

> *"The world's equilibrium hath been upset through the vibrating influence of this most great, this new World Order. Mankind's ordered life hath been revolutionized through the agency of this unique, this wondrous System--- the like of which mortal eyes have never witnessed."* Bahá'u'lláh

The first Guardian, Shoghi Effendi, wrote a great deal about the Administrative Order and he established all the Institutions of the Administrative Order during his ministry. Here are a few selections from his writings on the subject:

- "Let no one, while this System is still in its infancy, misconceive its character, belittle its significance or misrepresent its purpose. The bedrock on which this Administrative Order is founded is God's immutable Purpose for mankind in this day. The Source from which it derives its inspiration is no one less than Bahá'u'lláh

Himself. Its shield and defender are the embattled hosts of the Abhá Kingdom. Its seed is the blood of no less than twenty thousand martyrs who have offered up their lives that it may be born and flourish. The axis round which its institutions revolve are the authentic provisions of the Will and Testament of `Abdu´l-Bahá. Its guiding principles are the truths which He Who is the unerring Interpreter of the teachings of our Faith has so clearly enunciated in His public addresses throughout the West. The laws that govern its operation and limit its functions are those which have been expressly ordained in the Kitáb-i-Aqdas. The seat round which its spiritual, its humanitarian and administrative activities will cluster are the Mashriqu'l-Adhkar and its Dependencies. The pillars that sustain its authority and buttress its structure are the twin institutions of the Guardianship and of the Universal House of Justice. The central, the underlying aim which animates it is the establishment of the New World Order as adumbrated by Bahá'u'lláh. The East nor West, neither Jew nor Gentile, neither rich nor poor, neither white nor colored. Its watchword is the unification of the human race; its standards the "Most Great Peace"; its consummation the advent of that golden millennium ---the Day when the kingdoms of this world shall have become the Kingdom of God Himself, the Kingdom of Bahá'u'lláh. "

- "A world federal system, ruling the whole earth and exercising unchallengable authority over its unimaginably vast resources, blending and embodying the ideals of both the East and the West, liberated from the curse of war and its miseries, and bent on the exploitation of all the available sources of energy on the surface of the planet, a system in which Force is made the servant of Justice, whose life is sustained by its universal recognition of one God and by its allegiance to one common Revelation --- such is the goal towards which humanity, impelled by the unifying forces of life is moving."

- "The Revelation of Bahá'u'lláh, whose supreme mission is none other but the achievement of this organic and spiritual unity of the whole body of nations, should, if we be faithful to its implications, be regarded as signalizing through its advent the coming of age of the entire human race. It should be viewed not merely as yet another spiritual revival in the ever-changing fortunes of mankind, not only as a further stage in a chain of progressive Revelations, nor even as the culmination of one of a series of recurrent prophetic cycles, but rather as marking the last and highest stage in the stupendous evolution of man's collective life on this planet. The emergence of a world community, the consciousness of world citizenship, the founding of a world civilization and culture--- all of which must synchronize with the initial stages in the unfoldment of the Golden Age of the Bahá'í Era--- should, by their very nature, be regarded, as far as this planetary life is concerned, as the furthermost limits in the organization of human society, though man, as an individual, will, nay must indeed as a result of such a consummation, continue indefinitely to progress and develop."

The golden millennium refers to a period of time prophesied in the Book of Revelations, the 1,000 years of Christ's reign, a period of great happiness, perfect government, peace on

earth, and goodwill towards men. Those who recognize Christ's Second Coming will reign with him for 1,000 years while Satan is imprisoned and the dead who follow him are cast into the fire. Bahá'u'lláh claimed that this golden age is here.

Although the golden age of the Bahá'í World Commonwealth will not be established in our lifetimes, the Writings and the books by Shoghi Effendi do give us a glimpse of what the future will bring:

- All nations, creeds and classes closely and permanently united
- Autonomy of state members and personal freedom and initiative completely safeguarded.
- A world legislature will control the entire resources of all component nations and will enact laws to regulate life, satisfy the needs and adjust the relationships of all races and peoples.
- A world executive backed by an international Force will carry out the decisions and apply the laws of world legislature and safeguard the organic unity of the whole commonwealth.
- A world tribunal will adjudicate and deliver compulsory and final verdicts in all disputes arising between the constituent elements of the system.
- A system of world inter-communication will be devised to embrace the whole planet freed from national hindrances and restrictions and functioning with the marvelous swiftness and perfect regularity.
- A world metropolis acting as the nerve center of a world civilization, the focus towards which the unifying forces of life will converge and from which its energizing influences will emanate.
- A world language (chosen or invented) and taught in the schools of all federated nations as an auxiliary to their mother tongues.
- A world script and literature, a uniform system of currency and of weights and measures-- to facilitate intercourse and understanding.
- Science and religion will be reconciled.
- The press will give full expression to the diversified views and convictions of mankind, but will cease to be mischievously manipulated by vested interests and will be liberated from the influences of contending governments and peoples.
- The economic resources of the world will be organized, its raw materials tapped and fully utilized, its markets coordinated and developed, and distribution of its products equitably regulated.
- National rivalries, hatreds, and prejudices will cease.
- Racial animosity and prejudice will be replaced by racial amity, understanding and cooperation.
- The causes of religious strife will be permanently removed.
- Economic barriers and restrictions will be completely abolished.
- The inordinate distinction between classes will be abolished.
- Both destitution and gross accumulation of ownership will disappear.
- The enormous energy dissipated and wasted on war, (economic and political) will be consecrated to such ends as will extend the range of human inventions and technical

development, increase productivity, exterminate disease, extend scientific research, raise the standard of physical health, sharpen and refine the human brain, exploit the unused and unsuspected resources of the planet, prolong human life, further any other agency that can stimulate the intellectual, moral, and spiritual life of the entire human race.

'*"Well is it with him who fixeth his gaze upon the Order of Bahá'u'lláh and rendereth thanks unto his Lord! For He will assuredly be made manifest. God hath indeed irrevocably ordained it in the Bayán."* The Báb

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For more information about the Covenant of Bahá'u'lláh and those Bahá'ís who were not faithful to it, click here.

Considering that this is a forum for the mystical or spiritual teachings of the Orthodox Bahá'í Faith, it is important to realize that the above discussion of the Bahá'í Covenant and Administrative Order consists of essentially spiritual teachings. By establishing a divine government able to embody and give full expression to the divine forces, attributes, and guidance, the society created thereby will be conducive to the spiritual growth and happiness of its participants. In brief, the Bahá'í concept of salvation is a mature one that recognizes that there can be no salvation unless it is a universal salvation that embraces all of humanity. Thus, spiritual service to the Cause requires tireless effort to build the Institutions of the Cause and it depends upon complete and absolute obedience to the Covenant

Most persons are aware that there are presently at least two Bahá'í organizations. This is clearly contrary to the teachings of the Cause as set forth above. To read about the story of how the vast multitude of Bahá'ís lost faith in the Bahá'í Administrative Order and established their own man-made system in its place, click here. The larger organization of Bahá'ís violated the Covenant by rejecting the Guardian. The Bahá'ís who call themselves "Orthodox" have remained firm in the Covenant and adhere fully to the letter and spirit of the Bahá'í Teachings.

more on the Covenant and its violation

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WHO IS BAHÁ'U'LLÁH?

WHAT DOES HE WANT YOU TO DO (as an individual)?

What does Bahá'u'lláh want you to do as an individual?

Now you have answered the question, Who is Bahá'u'lláh?

The next question is: What does He want you to do?

Bahá'u'lláh says we have two basic duties:

> "*The first duty prescribed by God for His servants is the recognition of Him Who is the Dayspring of His Revelation and the Fountain of His laws, Who representeth the Godhead in both the Kingdom of His Cause and the world of creation. Whoso achieveth this duty hath attained unto all good; and whoso is deprived thereof, hath gone astray, though he be the author of every righteous deed. It behoveth every one who reacheth this most sublime station, this summit of transcendent glory, to observe every ordinance of Him Who is the Desire of the world. These twin duties are inseparable. Neither is acceptable without the other. Thus hath it been decreed by Him Who is the Source of Divine inspiration.*" --Bahá'u'lláh

In other words, our duty is to recognize the Manifestation of God for this Day, and to observe complete obedience to Him. Therefore, once you have recognized Bahá'u'lláh, you must answer this question of what He wants you to do. Belief in Him is not enough

Bahá'u'lláh revealed numerous laws governing the conduct of His believers. Some of the better known laws are:

- Chastity - sexual relations outside of marriage, and every type of promiscuous behavior, are forbidden
- Temperance - drugs and alcohol are forbidden (except when prescribed by a physician)
- Marriage - each person chooses his own partner (arranged marriages are forbidden) but the couple must receive the consent of their parents.
- Prayer - daily prayer and meditation is enjoined upon the believers
- Fasting - every year there is a period of fasting, from sunrise to sunset, for 19 days
- Refinement - there are numerous laws relating to physical cleanliness, courtesy, and kindness
- Rectitude - the utmost loving-kindness, trustworthiness, truthfulness, and uprightness is enjoined

The laws of God must not be considered merely as a code of strict rules and regulations. Rather, they are intended to serve as to assist every person to fight his or her own spiritual battles and achieve growth.

Bahá'u'lláh says this about His Laws:

- *"My commandments are the lamps of My loving providence..."*
- *"the breath of life unto all created things"*
- *"the keys of My mercy"*
- *"From My laws the sweet smelling savor of My garment can be smelled, and by their aid the standards of Victory will be planted upon the highest peaks."*
- *"Observe My commandments for the love of My beauty. Happy is the lover that hath inhaled the divine fragrance of his Best Beloved."*
- *"Think not that We have revealed unto you a mere code of laws. Nay, rather, We have unsealed the choice Wine with the fingers of might and power. To this beareth witness that which the Pen of Revelation hath revealed. Meditate upon this, O men of insight."*

WHAT DOES HE WANT YOU TO DO (as a community)?

To live the Bahá'í life of temperance and chastity is not a dull or bleak existence. In reality, it is a great spiritual journey. You start wherever you happen to be and you allow yourself to grow. Over time, the joy of living the life becomes more and more apparent, and the false happiness of hedonism is seen for what it is -- a hollow joyless existence.

In order to understand what it means to live the life, we must explore some of the concepts of physical reality as found in the Writings. We are told that the physical world is eternal, ever-changing, and that it mirrors the attributes and qualities of the Creator.

All of creation is as a school-house for the spiritual education of humankind (and indeed that is its purpose for existing).

> *Out of the wastes of nothingness, with the clay of My command, I made thee to appear, and have ordained for thy training every atom in existence and the essence of all created things*" Bahá'u'lláh

The "animal" life of the physical world develops free will. What kind of God would create robotic followers without the power to choose to worship and love Him? A devotion that is automatic is no devotion at all. Thus, humans have free will. They must choose between turning towards God or away from Him. In every human endeavor and every situation in life, that is the choice before us. We are spiritual beings conscious of an animal body. The schoolhouse of life is to teach us to choose the spiritual world and let go of the material world.

> [man] "*has the animal side as well as the angelic side, and the aim of the true educator is to train human souls that the their angelic aspect may overcome their animal side*" `Abdu´l-Bahá

"The wisdom of the appearance of the spirit in the body is this: the human spirit is a Divine Trust, and it must traverse all conditions, for its passage and movement through the conditions of existence will be the means of it acquiring perfections. So when a man travels and passes through different regions and numerous countries with system and method, it is certainly a means of his acquiring perfection for he will see places and countries from which he will discover the conditions and states of other nations... It is the same when the human spirit passes through the conditions of existence: it will become the possessor of each degree and station."

As we go through life trying to live to the high standards set before us by Bahá'u'lláh, we inevitably suffer through various tests and difficulties, trials, and spiritual battles. There are important lessons for us to learn, and we will certainly be tested until we learn them. The point of living the life is to grow spiritually. By following His Laws, and by reading His Writings, we will grow deeper and deeper all the time, and the world of spiritual truths becomes more and more evident.

In the Writings, you might notice that there are numerous metaphorical statements used to describe deeper more spiritual truths. (For example, the act of ablutions - washing one's hands and face-- is a metaphor for a spiritual purity and cleanliness that is otherwise impossible to grasp). Because spiritual truths are ineffable and beyond the ken of physical beings, it is often necessary to use metaphors to describe them. These metaphors are imbued with numerous levels of meaning. The more we study the Writings, the more we receive deeper knowledge and instruction from them. In addition, the more we ponder and meditate over these truths, the more we begin to see significant spiritual lessons in the occurrences of daily life. After studying this for a time, it will become clear that every situation, problem, pain, pleasure, relationship, and choice in life is a metaphor for a deeper spiritual reality. As one becomes aware of the instructive nature of all life situations, one develops the ability to read deeper and deeper meanings into ordinary life situations.

Thus, to follow Bahá'u'lláh's Laws is not live a bleak and puritanical existence. To the contrary, these Laws free our souls to live in the manner that God intended for us -- a blissfully happy and joyful life of love and learning.

The ultimate goal of our lives is to prepare our souls for the next life. Our time on this earth is very limited. There is precious little time to learn our lessons, to make our choices and learn to develop our free will to the point where we recognize and choose God. In a very brief time, our physical lives will come to a close, and we will lose the ability to spiritually grow of our own volition. Now is the time for us to grow.

The Bahá'í teachings about death are joyful as well. He said that death was a "messenger of joy." The next life is so marvelous, it is so much more full of life, that if we knew what

it was like in the next world, we would choose death over life in this world.

> *"Consider how a being, in the world of the womb, was deaf of ear and blind of eye, and mute of tongue; how he was bereft of any perceptions at all. But once, out of that world of darkness, he passed into this world of light, then his eye saw, his ear heard, his tongue spoke. In the same way, once he hath hastened away from this mortal place into the Kingdom of God, then he will be born in the spirit; then the eye of perception will open, the ear of his soul will hearken, and all the truths of which he was ignorant before will be made plain and clear."* `Abdu´l-Bahá

Of course, the judgment day that comes with death from this physical world is not so pleasant for those souls who failed or refused to develop their spiritual qualities and attributes in this life. If your heart is turned to stone during this life, you will be born into the next life without the ability to see or hear the tremendous waves of spiritual love and truth found in the next world.

> *"...when man does not open his mind and heart to the blessing of the spirit, but turns his soul towards the material side, towards the bodily part of his nature, then is he fallen from his high place and he becomes inferior to the inhabitants of the lower animal kingdom. In this case the man is in a sorry plight! For if the spiritual qualities of the soul, open to the breath of the Divine Spirit, are never used, they become atrophied, enfeebled, and at last incapable; whilst the soul's material qualities alone being exercised they become terribly powerful ---and the unhappy, misguided man becomes more savage, more malevolent than the lower animals themselves. All his aspirations and desires being strengthened by the lower side of the soul's nature, he becomes more and more brutal, until his whole being is in no way superior to the beasts that perish. Men such as this, plan to work evil, to hurt and to destroy; they are entirely without the spirit of Divine compassion, for the celestial quality of the soul has been dominated by that of the material."* `Abdu´l-Bahá

In conclusion, what Bahá'u'lláh wants you to do as an individual is to recognize Him, obey His Laws, live the Bahá'í life, pray, and grow more spiritual every day. He wants this not because He needs anything from you, but only because of His great compassion for His creation.

"The Prophets and Messengers of God have been sent down for the sole purpose of guiding mankind to the straight Path of Truth. The purpose underlying their revelation hath been to educate all men, that they may, at the hour of their death, ascend, in the utmost purity and sanctity, and with absolute detachment, to the throne of the Most High." Bahá'u'lláh

Now that you know what Bahá'u'lláh wants you to do as an individual, the only question that remains is:

[What does Bahá'u'lláh want you to do (as a community)?]



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WHO IS BAHÁ'U'LLÁH?

WHAT DOES HE WANT YOU TO DO (as an individual)?

WHAT DOES HE WANT YOU

Who is Bahá'u'lláh?

The name "Bahá'u'lláh" is translated into English as " Glory of God" and this was the title assumed by Mirza Husayn Ali who was born on November 12, 1817 in Tehran, Persia (now Iran)

It would be correct to refer to Bahá'u'lláh as this great man who lived in 19th century Persia. It also would be correct to consider Him to be the founder of a world-wide independent religion. However, more importantly, Bahá'u'lláh is a Supreme Manifestation of God ---- it is the intention of this essay to begin to explore what that means with the hope of answering the question, "Who IS Bahá'u'lláh?"

Before we can discuss the Bahá'í conception of a "Manifestation of God", it is necessary to present the Bahá'í teachings about God Himself.

God is an unknowable Essence that is beyond our capacity to understand. To understand God and to truly know Him is simply beyond the ken of our limited, rational minds which are focused on time and space. Bahá'u'lláh tells us that God is exalted beyond every human attribute, that He has no corporeal existence, and that ascent and descent, egress and regress, separation and union, and proximity and remoteness have no relationship to God:

> *The door of the knowledge of the Ancient of Being hath ever been, and will continue for ever to be, closed in face of men. No man's understanding shall ever gain access unto His holy court.* - Bahá'u'lláh

> *He is, and hath ever been, veiled in the ancient eternity of His Essence, and will remain in His Reality everlastingly hidden from the sight of men.*
> - Bahá'u'lláh

One of the purposes of our lives, according to Bahá'u'lláh is to know and to love God. This presents us with a paradox since it is impossible for limited, material beings ever to know their Creator, the unknowable and infinite God. Bahá'u'lláh teaches that humanity requires a Divine Mediator or Intermediary. This is the function of the Manifestations of God, Who bridge the gap between the transient and eternal, and the contingent and the absolute.

The Manifestations of God have a dual station. On the one hand, they exist physically in a human body just as other men. On the other hand, their souls are not human, but are imbued with the Holy Spirit. By turning towards the Manifestations of God, we connect ourselves to God in the only way that we can possibly approach Him. Without our ability to know the Manifestation of God, we never could comprehend anything about God.

In one sense, the Manifestations of God are one Person. We may call them by different names, but this is like calling each day's sun a new name as it rises from the horizon. In reality, yesterday's sun is the same as today's sun.

Bahá'u'lláh (on the Manifestations of God):

- "*these Birds of the Celestial Throne... are all sent down from the heaven of the Will of God*"
- *"they all arise to proclaim His irresistible Faith"*
- *"they are to be "regarded as one soul and the same person"*
- *"they all abide in the same tabernacle"*
- *"they all "soar in the same heaven"*
- *"they are all "seated upon the same throne"*
- *"they all "utter the same speech"*
- *"they all "proclaim the same Faith"*

TO DO (as a community)?

Who are the Manifestations of God?

- Abraham
- Moses
- Jesus Christ
- Muhammad
- Buddha
- Krishna
- Zoroaster
- Báb
- Bahá'u'lláh

The Bahá'í Sacred Texts state that every 1000 years or so, a new Manifestation of God appears in the world, as a refreshing springtime, to reveal to us an increasing measure of spiritual truths and to establish social laws and ordinances needed by humanity for the time and place where He appears. This continuous process of progressive revelation is never-ending. We are promised that more Manifestations of God will come in the future.

The concept of progressive revelation means there is really only one Religion, and one Book of God. Each religious tradition of the past is something like a chapter in that Book. As humanity matures, each successive Manifestation reveals more truths about the spiritual world and humanity's place in it. At the same time, as conditions of life

change and mature, the appropriate social laws and customs for the time are established by the Manifestation of God. That does not mean that the earlier Manifestations were less worthy than the today's Manifestation. In fact, they all are equal. As the mouthpieces of God, they can only teach humanity what it is capable of understanding. Thus, their Message is carefully tailored to the capacity of humanity at the time they appear.

It is important to understand, however, that the Manifestations of God are not merely human beings. They are also not God Himself. It would be impossible for an unknowable spiritual Being to take human form. The moment He became human, then He would cease to be God.

The Manifestations of God have a unique station. They are: the Word of God -- the Creator -- the Holy Spirit.

> *"In the beginning was the Word and the Word was with God, and the Word was God. The same was in the beginning with God. All things are made by him; and without him was not anything made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own and his own received him not."* (John 1:1-11)

> *"And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth."* John 1:14

> *"No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him."* John 1:18

The Holy Spirit, or the "Word of God" is an emanation from God. This Word of God has all of the qualities and powers of God. Rays of sunshine emanate from the sun to carry the sun's heat and light to the earth's surface without the sun descending to earth. Likewise, the Word of God carries the powers and attributes of God to this physical world without God descending into the physical reality. It was the Word of God that created the heavens and earth. When we refer to our Creator, we are referring to the Word of God. The Manifestations of God are not the embodiments of God. Rather, they embody the Word of God. Through the Manifestations, the powers and attributes of God are made known to humanity.

> *Naught is seen in My temple but the Temple of God, and in My beauty but His Beauty, and in My being but His Being, and in My self but His Self and in My movement but His Movement, and in My acquiescence but His Acquiescence, and*

in My pen but His Pen, the Mighty, the All-Praised. There hath not been in My soul but the Truth, and in Myself naught could be seen but God. - Bahá'u'lláh

Almost every religion talks about a day when the great promised one will come to earth to usher in an era of peace and prosperity. Bahá'u'lláh claims that He is the Promised One of ages and that His Mission is to usher in the golden millennium of peace on earth.

to Israel	the Lord of Hosts the King of Glory the Desire of all nations the Prince of Peace who would sit on the throne of David and preside over the kingdom of heaven and earth
to Christians	Christ returned in the glory of the Father the Comforter the Spirit of Truth who will guide you unto all truth the Son of Man who will sit in the throne of His Glory in the Day of God
to Islam	the Great Announcement the return of the Imam Husayn the descent of the Spirit of God
to Zoroastrians	the promised World Savior - Shah-Bahram (who would triumph over the evil Ahriman and usher in an era of blessedness and peace)
to Hindus	the Immaculate Reincarnation of Krishna the Most Great Spirit the tenth Avatar
to Buddhists	the long-awaited fifth Buddha Maitreye, the Buddha of universal fellowship
to Báb'is	the Remnant of God He Whom God shall make manifest
to Bahá'ís	the Ancient Beauty the Ancient of Days the Blessed Beauty the Greatest Name the Sun of Truth the Desire of the world

the Voice of God
the Divine Pen
the Book of God
the Concealer
the Eternal Truth
the Trumpet
the Mouthpiece of God
the Wronged One

"Through the movement of Our pen of glory We have, at the bidding of the omnipotent Ordainer, breathed a new life into every human frame and instilled into every word a fresh potency. All created things proclaim the evidences of this world-wide regeneration. This is the most great, the most joyful tidings imparted by the pen of this wronged One to mankind. Every single letter proceeding from Our mouth is endowed with such regenerative power as to enable it to bring into existence a new creation...." - Bahá'u'lláh

Within the treasury of Our Wisdom, there lies unrevealed a knowledge, one word of which, if we chose to divulge it to mankind, would cause every human being to recognize the Manifestation of God and to acknowledge His omniscience, would enable every one to discover the secrets of all the sciences, and to attain so high a station as to find himself wholly independent of all past and future learning. Other knowledges We do as well possess, and not a single letter of which We can disclose, nor do We find humanity able to hear even the barest reference to their meaning. Thus have We informed you of the knowledge of God, the All Knowing, the All-Wise. - Bahá'u'lláh

Conclusion

We only have scratched the surface of answering the question: Who is Bahá'u'lláh? Ultimately, each seeker must determine this answer for himself or herself.

You are encouraged to read the Writings of Bahá'u'lláh and open your heart to the spiritual truths contained in them. Then consider His claim to be the Supreme Manifestation of God for this Day, the embodiment of the Holy Spirit, the eternal Word of God, and our personal savior and creator. If you believe that He is the Manifestation of God for this age, then you must ask yourself the next question....

What does He want you to do (as an individual)?

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Joel Bray Marangella, appointed by Mason Remey as the third Guardian and as the President of the embryonic Universal House of Justice (known as the "Second International Bahá'í Council"), his accession to the office of the Guardianship occurred automatically upon the activation by Mason Remey of the Second International Bahá'í Council with Joel B. Marangella as its head.

Joel Bray Marangella, 1956

The third Guardian is currently the Center of the Cause. His ministry has been and is devoted to overcoming and eliminating completely the Most Great Violation of the Covenant of Bahá'u'lláh.

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A Eulogy to Charles Mason Remey

Charles Mason Remey, Abdu l-Bahá s designated spiritual son, Hand of the Cause of God, President of the first International Bahá i Council the embryonic Universal House of Justice divinely appointed second Guardian of the Bahá i Faith, the Masters chosen architect of the Bahá i House of worship to be constructed on Mount Carmel in the Holy Land the most distinguished architect of the Bahá í world, faithful servant and indefatigable defender of the Covenant of Bahá u lláh during a period of 75 years of service has been gathered into the Abha Kingdom there, at long last, to be reunited with the beloved Master whom he loved and so faithfully served in his lifetime and enjoy eternal communion with the inmates of the most exalted Paradise that heavenly company of God s apostles, martyrs, saints, heroes and champions who laid down their lives before him on the battlefield of service to God s Cause.... Read More

A brief history of the violation of the Covenant of Bahá'u'lláh at the World Center of the Bahá'í Faith following the passing of the first Guardian of the Bahá'í Faith

This brief historical account is written in the hope that the inquiring student of the Bahá'í Faith may gain an insight into the true meaning of loyalty to the Covenant of Bahá'u'lláh as he reviews those events which took place shortly preceding and immediately following the passing of Shoghi Effendi, the first Guardian of the Bahá'í Faith, and which so tragically led to the subversion of the sacred provisions of the Will and Testament of 'Abdu'l-Bahá and a shameful betrayal of the acts and works of Shoghi Effendi by a majority of the followers of Bahá'u'lláh... Read More

Why did he call it "The Central Body"?

A TERM USED ONLY ONCE FOR EMPHASIS, YET ITS PURPOSE WOULD BE SHAMELESSLY

IGNORED In July, 1947, Shoghi Effendi prepared a statement for submission to the "United Nations Special Palestine Committee" that was incorporated in a pamphlet under the title of "The Faith of Bahá u lláh" and published by the Bahá í Publishing Committee of the United States.... Read More

If you say "yes," I accept as valid the following acts and pronouncements of Shoghi Effendi
THEN YOU ARE LEFT WITH ONE INESCAPABLE CONCLUSION. If you are a Bahá í faithful to the Covenant of Bahá u lláh and its immortal "Child" the Will and Testament of Abdu l-Bahá and therefore faithful to the institution of the Guardianship, you will certainly say "yes" that you accept, without qualification, everything that Shoghi Effendi has written about the Covenant... Read More

Unanswered Letters to Rúhíyyih Khánum
My dear Rúhíyyih Khánum, I dare hope that you will read this letter which should have been written many years ago. I could not bring myself to write it then but recently I have had the strong feeling that it is one that Shoghi Effendi would want me to write... Read More

The Most Significant Milestone...The Greatest Event...
To what significant milestone and to what greatest event in the evolution of the Administrative Order was Shoghi Effendi referring and eulogizing in the unprecedented superlative terms found in the extracts from his message quoted above? He was referring to Read More

It Has Come to This!
They dare not disclose to the enquirer the very existence of an integral part of the explicit Holy Text the divinely-conceived, sacred and immortal Will and Testament of Abdu l-Bahá. Recently a magazine has been placed in my hands titled: THE BAHÁ ÍS published by the Office of Public Information of the Bahá í International Community of the heterodox Bahá í organization... Read More

Do They Really Care?
DO THESE BAHÁ ÍS CARE THAT THEY, IN EFFECT, CONSIDER THAT THE MAJOR PROVISIONS OF THE WILL AND TESTAMENT OF ABDU L-BAHÁ ARE NOW NULL AND VOID, DESPITE THE FACT THAT SHOGHI EFFENDI HAD DECLARED THIS SACRED DOCUMENT TO BE A PART OF THE IMMORTAL AND IMMUTABLE EXPLICIT HOLY TEXT? Read More

WHAT IS THE MEANING OF LOYALTY TO THE COVENANT OF BAHÁ'U'LLÁH AND WHO ARE THE PRESENT DAY COVENANT-BREAKERS?
The enquirer who has come in contact with the Bahá'í Faith in the past twenty years has, perhaps, discovered that this Faith, since the passing of Shoghi Effendi, first Guardian of the Bahá'í Faith, has become divided into two principal camps: the pro-Guardian (or Orthodox) Bahá'ís who believe in the uninterrupted continuity of the guardianship throughout the Dispensation of Bahá'u'lláh and the sans-Guardian (or Heterodox) Bahá'ís who believe that "God changed His plan" and the guardianship of the Bahá'í Faith came to an end with the death of the first Guardian, Shoghi Effendi.... Read More

"LO, THE ALL POSSESSING HAS COME. EARTH AND HEAVEN, GLORY AND DOMINION ARE GOD S . . ." BAHÁ U LLÁH

Reflect upon the above words of Bahá u lláh as revealed in His Obligatory prayers, and then ask yourself whether the Kingdom of God on earth is destined to have a flawed, imperfect and man-made headless administrative organization... Read More

An Illegitmate Nondescript Administrative Body Pretending to be the Universal House of Justice of the Bahá í Faith

And nothing more than a headless caricature of the divinely-conceived and immortal institution bequeathed to us by the Center of the Covenant. Certainly this body is not the Universal House of Justice delineated in the divinely-conceived, sacred and immutable provisions of the Will and Testament of Abdu l-Bahá... Read More

The Satanic Collusion to Terminate the Institution of the Guardianship

BETWEEN Ten Persian Hands of the Cause who, during the first conclave of 26 of the 27 Hands of the Cause held in Akká, some two weeks following the passing of Shoghi Effendi... Read More

The Diabolical Subversion of the Bahá í Administrative Order

perpetrated following the passing of Shoghi Effendi. During the concluding years of Shoghi Effendi s thirty-six year ministry he appointed twenty-seven living Hands of the Cause of God, the first contingent of twelve being appointed on 24 December 1951 and the last contingent of eight being appointed in his last message to the Bahá í world in October 1957, dispatched one month prior to his passing on the 4th of November 1957 during a visit to London, England.... Read More

ABDU L-BAHÁ WRITES OFF THE AGHSÁN IN PART THREE OF HIS WILL AND TESTAMENT

Why would Abdu l-Bahá have omitted reference to the Aghsán in Part Three of His Will and Testament and only mentioned the Afnán and the Hands when enjoining fidelity to the guardian. Obviously it was because by the time He had come to write Part Three, they had already shown their disloyalty to Him and were therefore out of the Faith.... Read More

THE AGHSÁN MYTH EXPOSED

The undeniable falsehood propagated by twenty-six Hands of the Cause that only an Aghsán could inherit the Guardianship.... Read More

THE EMBRYO. A Perfect and Complete Organism at Conception

During the last seven years of the ministry of Shoghi Effendi (1950-1957) as he established "at long last" the international institutions of the Bahá í Administrative Order at the World Center of the Faith on Mount Carmel, he frequently described these institutions, as well as the World Order of Bahá'u'lláh, as being in their embryonic state of development. Following the passing of Shoghi Effendi... Read More

'ABDU'L-BAHÁ'S UNIQUE PROMISE TO A BELIEVER: "ERE LONG, THY LORD SHALL MAKE THEE A SIGN OF GUIDANCE AMONG MANKIND"

The above quotation has been extracted from a Tablet addressed to Mason Remey and may be found in the publication "Star of the West" (Vol. V, No. 19, March 2, 1915). In addition to this brilliant and unique promise made to him by Abdu l-Bahá, he was frequently eulogized by Him in

other Tablets that are recorded in various issues of the "Star of the West" where, for example... Read More

SHOGHI EFFENDI INFORMS UNITED NATIONS OF HIS ROLE AS THE "APPOINTED HEAD" OF FUTURE BAHÁ'Í "WORLD COUNCIL" PRIOR TO ITS FORMATION IN 1951

In July 1947, some three and one half years prior to his appointment of the International Bahá'í Council on 9 January 1951, Shoghi Effendi prepared a statement for submission to the United Nations Special Palestine Committee that has been published in pamphlet form under the title of: "The Faith of Bahá'u'lláh." with the subtitle, "A World Religion." On page three of this document one may note the following significant paragraph which incontestably proves, in Shoghi Effendi's own words, that... Read More

SHOGHI EFFENDI FORETELLS AN ACTIVE ROLE FOR THE INTERNATIONAL BAHÁ Í COUNCIL

IN A MESSAGE THAT INDIRECTLY AND UNDENIABLY PORTENDED HIS IMMINENT PASSING AND CONFIRMED THE IDENTITY OF HIS APPOINTED SUCCESSOR. Read More

THE THREE SECRETARIES OF THE INTERNATIONAL BAHÁ Í COUNCIL WHO NEVER WROTE A SINGLE LETTER

As more than half a century has now elapsed since the first beloved Guardian of the Faith, Shoghi Effendi, issued the only Proclamation of his ministry, in which he extolled in unprecedented and glowing terms the decision he had taken "at long last" to constitute the International Bahá í Council, as depicted above, it is certain that those believers who have embraced the Faith in recent years would have no knowledge of this auspicious event, much less the momentous significance and implications involved in its formation, which even the Bahá ís at the time, failed to discern with tragic results for the future of the Faith.... Read More

9 January 1951 - The date on which Shoghi Effendi issued the only Proclamation of his ministry

The date on which he proclaimed an "historic decision marking the most significant milestone in the evolution of the Administrative Order of the Faith of Bahá u lláh in the course of the last thirty years." The date on which he established "this first embryonic International Institution" which "history will acclaim as the greatest event shedding lustre upon the second epoch of the Formative Age of the Bahá í Dispensation." The date marking an undertaking... Read More

A LETTER AND FIVE MESSAGES OF SHOGHI EFFENDI PROVIDING IRREFUTABLE PROOF OF THE CONTINUANCE OF THE GUARDIANSHIP

This letter to the United Nations and these five messages were inexcusably overlooked or ignored by the Hands of the Cause in their reprehensible hasty abandonment of the Guardianship on the very first day of their conclave in Akká following the passing of Shoghi Effendi with the result that the momentous significance and implications of this letter and these five messages were never perceived by them at the time and have remained unperceived by the Bahá í World to this day with tragic consequences for the Faith.... Read More

The Ultimate Delusion

That a man-made, obviously fallible, sans-Guardian and hence an illegitimate and illicitly formed Universal House of Justice, foisted upon the Bahá í World by the former Hands of the Cause,

following the passing of Shoghi Effendi in 1957, who had faithlessly concluded that the Guardianship had come to an end and who then, in place of the Twin Institutions delineated by Abdu l-Bahá in His divinely-conceived, sacred and immortal Will and Testament, had substituted this single, headless body of their own making, and, notwithstanding its obvious incompleteness, its headless deformity and its shameless assumption of functions clearly contrary to the provisions of Abdu l-Bahá s sacred Mandate, would still delude themselves into believing that they would be able to successfully establish the World Order of Bahá u lláh the long-prayed for, long-awaited and promised Kingdom of God "on earth as it is in Heaven...." Read More

THE ILLEGITIMATE REIGN OF THE "CUSTODIANS" AT THE BAHÁ Í WORLD CENTER THAT WAS NEVER MEANT TO BE

"How [was this body of the Hands] to assume the reins of authority with no document to support us, other than general theological statements about the Hands?" The above question posed by Rúhíyyih Khánum, widow of Shoghi Effendi, first Guardian of the Bahá í Faith, is found in the introduction of a book titled: "The Ministry of the Custodians" and, while she is referring to the entire body of the Hands, the question is equally applicable to the body of nine Hands of the Cause that the Hands selected from their own number, to direct the affairs of the Faith from Haifa following the passing of Shoghi Effendi in November 1957... Read More

A CRITIQUE REVEALING ERRONEOUS STATEMENTS AND INTERPRETATIONS PERTAINING TO THE CONTINUITY OF THE GUARDIANSHIP IN ADIB TAHERZADEH'S BOOK: "THE COVENANT OF BAHÁ U LLÁH"

The author of this book has devoted thirty-six chapters, 441 pages and three appendices to the subject of the Covenant of Bahá u lláh. While the first thirty-three chapters and 376 pages provide an exhaustive and well-written exposition, with a few exceptions, covering for the most part, the early history of the Faith and the various fruitless attempts to subvert the Covenant of Bahá u lláh, it will be clearly shown in this critique... Read More

TO: THOSE DIRECTING AFFAIRS AT THE BAHÁ'Í WORLD CENTER. WHAT POSSIBLE ANSWER CAN YOU GIVE TO FUTURE BAHÁ'Í GENERATIONS?

How can any faithful and devoted believer professing fidelity to the mighty, indestructible and resistless Covenant of Bahá u lláh maintain the belief that the most important provisions of the Will and Testament of Abdu l-Bahá have now become null and void? Read More

TABLET OF THE HOLY MARINER DOOMS THE BOGUS UHJ TO OBLIVION

To the members of the sans-Guardian "Universal House of Justice." You would do well to heed the warning revealed in Bahá u lláh s highly prophetic "Tablet of the Holy Mariner," as enjoined by Abdu l-Bahá in the following foreword penned by Him, as this highly significant Tablet not only unmistakably foretells the tragic events centered in "the land of exile" that were destined to take place, and have since transpired following the passing of Shoghi Effendi, but foretells the terrible retributive fate that is now soon to befall those "idle claimants" to a station that is above theirs to claim and from whom "the breeze of Faithfulness" has not been found.... Read More

"A Severe Trial Pursueth You"

The above quotation differs in its language from other warnings of Bahá u lláh in which He has prophesied a dire catastrophe that is destined to befall the world. Is there any doubt that He would

have foreseen the crisis that was destined to afflict the Bahá í World with the sudden and unexpected passing of the first Guardian... Read More

Third Guardian's Message on September 11th Terrorist Attacks

The faithful believers have certainly been as shocked, stunned, saddened and dismayed by the recent unforeseen and heinous terrorist attacks on the World Trade Center and the Pentagon as their fellow-Americans and grieve along side them at the great loss of life incurred by so many innocent victims. Their hearts go out especially to those who have lost their loved ones in this terrible and unprecedented tragedy and they remember them in their prayers. We, as Bahá'í's, have the assurance and the consolation from our Writings that... Read More

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True Bahá'í

What is True Friendship?

by Ross Campbell

Only a spiritually mature man or woman is able to consistently demonstrate true friendship to another man or woman.

Spiritual maturity means accomplishing the application in our lives of the Words of the Holy Messengers. Application means not merely learning their Words, but actually discovering how to make application of those Words in our daily lives. For example, one of those Holy Messengers, His Holiness the Lord Christ said: "There is more happiness in giving than in receiving."

A true friend seeks only good for the other person, and never betrays trust. A person who has the qualities of true friendship even shows kindness and friendship to persons who are his/her enemies, and those who act like enemies. For example, His Holiness the Lord Buddha on one occasion was sitting on some steps when a group of boys came by and commenced vigorously insulting Him and taunting Him, attempting to make Him angry. After some time, one of the boys, having observed that the insults were having no effect upon the Lord Buddha, Who remained sitting peacefully, silently, asked the Lord Buddha why He was not becoming angry with them. He responded by asking a question: "If someone offers a gift and the one to whom the gift is offered refuses the gift, then to whom does the gift belong?" The boy answered: "It continues to belong to the one offering the gift." The Lord Buddha said: " Likewise, I am refusing to accept your insults, therefore they remain yours."

He remained at peace and at the same time taught a lesson in Divine Wisdom to those who wished to make themselves His enemies.

There is very much to say about that true friendship and many true life examples from history to relate. Of course, our truest Friend is the Lord of this age in which we live (Bahá'u'lláh), Who commenced His Ministry in the year 1863, and left us many books full of Truth and Wisdom for us to examine. He is the most loyal Friend, the most trustworthy Friend. He suffered immensely during His Ministry of 40 years and many relatives and apparent friends betrayed Him. He teaches us the blessings of suffering and how our sufferings mature us spiritually and prepare us for the next world.

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these Teachings have had on the hearts of men has been progressively weakened. Sectarianism and schism have stemmed from differences over interpretation of the Holy Scriptures and the introduction into the original Teachings of man-made dogmas and rituals. Had the Founders of the past great religions made specific provisions concerning the matter of succession; that is, had they formally designated a successor or established a system whereby a successor or series of successors would have been endowed with unequivocal authority to interpret Holy Writ, there would have been no basis for the divisive interpretations that have sundered these Faiths... Read More

Commentary on the Will and Testament of 'Abdu'l-Bahá
The Will and Testament of 'Abdu'l-Bahá has been described by the first Guardian of the Bahá'í Faith, Shoghi Effendi, as that "immortal Document", the "Charter of the New World Order" of Bahá'u'lláh and a Document which "in some of its features" is "supplementary to no less weighty a Book than the Kitáb-i-Aqdas" (the Most Holy Book). Shoghi Effendi has also extolled this Instrument as "His greatest legacy to posterity, the brightest emanation of His mind and the mightiest instrument forged to insure the continuity of the three ages... Read More

DOES SHOGHI EFFENDI CONTINUE TO FUNCTION AS THE GUARDIAN OF THE FAITH IN THE NEXT WORLD? How can any Bahá'í who has read the Will and Testament of 'Abdu'l-Bahá rationally claim that the Guardian of the Cause of God continues to exercise his functions in the next world?

For, to so argue, as some incredulously do, how do they rationally explain, notwithstanding the explicit terms of the divinely-conceived and sacred Will and Testament of 'Abdu'l-Bahá that require the Guardian to preside as ***"the sacred head and distinguished member for life"*** of the Universal House of Justice, and ***"attend in person its deliberations,"*** he is able to perform this essential role from the next world, and exercise as well the following additional rights and functions conferred upon him in that sacred and immutable Document.... READ MORE

CAN THEY PREVAIL AGAINST "THEIR WILL?"

WILL GOD PERMIT THESE WAYWARD BAHÁ'ÍS TO CONTINUE THEIR BLASPHEMOUS REPUDIATION OF THE DIVINELY-CONCEIVED AND SACRED WILL AND TESTAMENT OF 'ABDU'L-BAHÁ WITH IMPUNITY, A DOCUMENT THAT SHOGHI EFFENDI ACCLAIMED AS ***"THEIR WILL"*** AND ***"GOD'S IMMUTABLE PURPOSE FOR MANKIND IN THIS DAY"?***

Future unbiased, sincere and spiritually minded scholars, initiating a study of the Faith may find it difficult to place their hands on those writings of Shoghi Effendi, the first Guardian of the Bahá'í Faith, in which he discusses at length the Bahá'í Administrative Order, much less find it possible to review the ***"historic"*** and ***"epoch making"*** messages... READ MORE

The Flagrant and Inexcusable Betrayal of Shoghi Effendi. What were these ***"highest institutions"*** and these "***supreme organs"*** of this ***"unfolding Order"*** that Shoghi had ***"at long last"*** erected "***in their embryonic form"*** at the World Center of the Faith? These ***"highest institutions,"*** erected by Shoghi Effendi, in their ***"embryonic form,"*** were none other than the **Universal House of Justice**—this ***"first embryonic International Institution"***—that he had appointed on 9 January 1951, in the only Proclamation he had issued during his ministry and which he had designated, in the first stage of a projected four-fold development, as the ***"Inter***

national Bahá'í Council" and his subsequent appointment on 24 December 1951 of **twelve Hands of the Cause**, as the first contingent of that Institution that he would subsequently increase to a total of ... Read More

A Eulogy to Charles Mason Remey

Charles Mason Remey, Abdu'l-Bahá's designated spiritual son, Hand of the Cause of God, President of the first International Bahá'i Council — the embryonic Universal House of Justice — divinely appointed second Guardian of the Bahá'i Faith, the Masters chosen architect of the Bahá'i House of worship to be constructed on Mount Carmel in the Holy Land the most distinguished architect of the Bahá'í world, faithful servant and indefatigable defender of the Covenant of Bahá'u'lláh during a period of 75 years of service has been gathered into the Abha Kingdom there, at long last, to be reunited with the beloved Master whom he loved and so faithfully served in his lifetime and enjoy eternal communion with the inmates of the most exalted Paradise — that heavenly company of God's apostles, martyrs, saints, heroes and champions who laid down their lives before him on the battlefield of service to God's Cause.... Read More

A brief history of the violation of the Covenant of Bahá'u'lláh at the World Center of the Bahá'í Faith following the passing of the first Guardian of the Bahá'í Faith

This brief historical account is written in the hope that the inquiring student of the Bahá'í Faith may gain an insight into the true meaning of loyalty to the Covenant of Bahá'u'lláh as he reviews those events which took place shortly preceding and immediately following the passing of Shoghi Effendi, the first Guardian of the Bahá'í Faith, and which so tragically led to the subversion of the sacred provisions of the Will and Testament of 'Abdu'l-Bahá and a shameful betrayal of the acts and works of Shoghi Effendi by a majority of the followers of Bahá'u'lláh... Read More

Why did he call it "The Central Body"?

A TERM USED ONLY ONCE FOR EMPHASIS, YET ITS PURPOSE WOULD BE SHAMELESSLY IGNORED In July, 1947, Shoghi Effendi prepared a statement for submission to the "United Nations Special Palestine Committee" that was incorporated in a pamphlet under the title of "The Faith of Bahá'u'lláh" and published by the Bahá'í Publishing Committee of the United States.... Read More

If you say "yes," I accept as valid the following acts and pronouncements of Shoghi Effendi

THEN YOU ARE LEFT WITH ONE INESCAPABLE CONCLUSION. If you are a Bahá'í faithful to the Covenant of Bahá'u'lláh and its immortal "Child"—the Will and Testament of 'Abdu'l-Bahá—and therefore faithful to the institution of the Guardianship, you will certainly say "yes" that you accept, without qualification, everything that Shoghi Effendi has written about the Covenant... Read More

Unanswered Letters to Rúhíyyih Khánum

My dear Rúhíyyih Khánum, I dare hope that you will read this letter which should have been written many years ago. I could not bring myself to write it then but recently I have had the strong feeling that it is one that Shoghi Effendi would want me to write... Read More

The Most Significant Milestone...The Greatest Event...

To what "significant milestone"and to what "greatest event" in the "evolution of the Administrative

Order" was Shoghi Effendi referring and eulogizing in the unprecedented superlative terms found in the extracts from his message quoted above? He was referring to Read More

It Has Come to This!

They dare not disclose to the enquirer the very existence of an integral part of the "explicit Holy Text"—the divinely-conceived, sacred and immortal Will and Testament of 'Abdu'l-Bahá. Recently a magazine has been placed in my hands titled: "THE BAHÁ'ÍS" published by the "Office of Public Information of the Bahá'í International Community" of the heterodox Bahá'í organization... Read More

Do They Really Care?

DO THESE BAHÁ'ÍS CARE THAT THEY, IN EFFECT, CONSIDER THAT THE MAJOR PROVISIONS OF THE WILL AND TESTAMENT OF 'ABDU'L-BAHÁ ARE NOW NULL AND VOID, DESPITE THE FACT THAT SHOGHI EFFENDI HAD DECLARED THIS SACRED DOCUMENT TO BE A PART OF THE IMMORTAL AND IMMUTABLE EXPLICIT HOLY TEXT? Read More

WHAT IS THE MEANING OF LOYALTY TO THE COVENANT OF BAHÁ'U'LLÁH AND WHO ARE THE PRESENT DAY COVENANT-BREAKERS?

The enquirer who has come in contact with the Bahá'í Faith in the past twenty years has, perhaps, discovered that this Faith, since the passing of Shoghi Effendi, first Guardian of the Bahá'í Faith, has become divided into two principal camps: the pro-Guardian (or Orthodox) Bahá'ís who believe in the uninterrupted continuity of the guardianship throughout the Dispensation of Bahá'u'lláh and the sans-Guardian (or Heterodox) Bahá'ís who believe that "God changed His plan" and the guardianship of the Bahá'í Faith came to an end with the death of the first Guardian, Shoghi Effendi.... Read More

"LO, THE ALL POSSESSING HAS COME. EARTH AND HEAVEN, GLORY AND DOMINION ARE GOD'S . . ." —BAHÁ'U'LLÁH

Reflect upon the above words of Bahá'u'lláh as revealed in His Obligatory prayers, and then ask yourself whether the Kingdom of God on earth is destined to have a flawed, imperfect and man-made headless administrative organization... Read More

An Illegitmate Nondescript Administrative Body Pretending to be the Universal House of Justice of the Bahá'í Faith

And nothing more than a headless caricature of the divinely-conceived and immortal institution bequeathed to us by the "Center of the Covenant." Certainly this body is not the Universal House of Justice delineated in the divinely-conceived, sacred and immutable provisions of the Will and Testament of 'Abdu'l-Bahá... Read More

The Satanic Collusion to Terminate the Institution of the Guardianship

BETWEEN Ten Persian Hands of the Cause who, during the first conclave of 26 of the 27 Hands of the Cause held in 'Akká, some two weeks following the passing of Shoghi Effendi... Read More

The Diabolical Subversion of the Bahá'í Administrative Order

perpetrated following the passing of Shoghi Effendi. During the concluding years of Shoghi Effendi's thirty-six year ministry he appointed twenty-seven living Hands of the Cause of God, the

first contingent of twelve being appointed on 24 December 1951 and the last contingent of eight being appointed in his last message to the Bahá'í world in October 1957, dispatched one month prior to his passing on the 4th of November 1957 during a visit to London, England.... Read More

'ABDU'L-BAHÁ WRITES OFF THE AGHSÁN IN PART THREE OF HIS WILL AND TESTAMENT

Why would 'Abdu'l-Bahá have omitted reference to the Aghsán in Part Three of His Will and Testament and only mentioned the Afnán and the Hands when enjoining fidelity to the guardian. Obviously it was because by the time He had come to write Part Three, they had already shown their disloyalty to Him and were therefore out of the Faith.... Read More

THE AGHSÁN MYTH EXPOSED

The undeniable falsehood propagated by twenty-six Hands of the Cause that only an Aghsán could inherit the Guardianship.... Read More

THE EMBRYO. A Perfect and Complete Organism at Conception

During the last seven years of the ministry of Shoghi Effendi (1950-1957) as he established "at long last" the international institutions of the Bahá'í Administrative Order at the World Center of the Faith on Mount Carmel, he frequently described these institutions, as well as the World Order of Bahá'u'lláh, as being in their embryonic state of development. Following the passing of Shoghi Effendi... Read More

'ABDU'L-BAHÁ'S UNIQUE PROMISE TO A BELIEVER: "ERE LONG, THY LORD SHALL MAKE THEE A SIGN OF GUIDANCE AMONG MANKIND"

The above quotation has been extracted from a Tablet addressed to Mason Remey and may be found in the publication "Star of the West" (Vol. V, No. 19, March 2, 1915). In addition to this brilliant and unique promise made to him by 'Abdu'l-Bahá, he was frequently eulogized by Him in other Tablets that are recorded in various issues of the "Star of the West" where, for example... Read More

SHOGHI EFFENDI INFORMS UNITED NATIONS OF HIS ROLE AS THE "APPOINTED HEAD" OF FUTURE BAHÁ'Í "WORLD COUNCIL" PRIOR TO ITS FORMATION IN 1951

In July 1947, some three and one half years prior to his appointment of the International Bahá'í Council on 9 January 1951, Shoghi Effendi prepared a statement for submission to the United Nations Special Palestine Committee that has been published in pamphlet form under the title of: "The Faith of Bahá'u'lláh." with the subtitle, "A World Religion." On page three of this document one may note the following significant paragraph which incontestably proves, in Shoghi Effendi's own words, that... Read More

SHOGHI EFFENDI FORETELLS AN ACTIVE ROLE FOR THE INTERNATIONAL BAHÁ'Í COUNCIL

IN A MESSAGE THAT INDIRECTLY AND UNDENIABLY PORTENDED HIS IMMINENT PASSING AND CONFIRMED THE IDENTITY OF HIS APPOINTED SUCCESSOR. Read More

THE THREE SECRETARIES OF THE INTERNATIONAL BAHÁ'Í COUNCIL WHO NEVER WROTE A SINGLE LETTER

As more than half a century has now elapsed since the first beloved Guardian of the Faith, Shoghi Effendi, issued the only Proclamation of his ministry, in which he extolled in unprecedented and

glowing terms the decision he had taken "at long last" to constitute the International Bahá'í Council, as depicted above, it is certain that those believers who have embraced the Faith in recent years would have no knowledge of this auspicious event, much less the momentous significance and implications involved in its formation, which even the Bahá'ís at the time, failed to discern with tragic results for the future of the Faith.... Read More

9 January 1951 - The date on which Shoghi Effendi issued the only Proclamation of his ministry

The date on which he proclaimed an "historic decision marking the most significant milestone in the evolution of the Administrative Order of the Faith of Bahá'u'lláh in the course of the last thirty years." The date on which he established "this first embryonic International Institution" which "history will acclaim as the greatest event shedding lustre upon the second epoch of the Formative Age of the Bahá'í Dispensation." The date marking an undertaking... Read More

A LETTER AND FIVE MESSAGES OF SHOGHI EFFENDI PROVIDING IRREFUTABLE PROOF OF THE CONTINUANCE OF THE GUARDIANSHIP

This letter to the United Nations and these five messages were inexcusably overlooked or ignored by the Hands of the Cause in their reprehensible hasty abandonment of the Guardianship on the very first day of their conclave in 'Akká following the passing of Shoghi Effendi with the result that the momentous significance and implications of this letter and these five messages were never perceived by them at the time and have remained unperceived by the Bahá'í World to this day with tragic consequences for the Faith.... Read More

The Ultimate Delusion

That a man-made, obviously fallible, sans-Guardian and hence an illegitimate and illicitly formed Universal House of Justice, foisted upon the Bahá'í World by the former Hands of the Cause, following the passing of Shoghi Effendi in 1957, who had faithlessly concluded that the Guardianship had come to an end and who then, in place of the Twin Institutions delineated by 'Abdu'l-Bahá in His divinely-conceived, sacred and immortal Will and Testament, had substituted this single, headless body of their own making, and, notwithstanding its obvious incompleteness, its headless deformity and its shameless assumption of functions clearly contrary to the provisions of 'Abdu'l-Bahá's sacred Mandate, would still delude themselves into believing that they would be able to successfully establish the World Order of Bahá'u'lláh—the long-prayed for, long-awaited and promised Kingdom of God "on earth as it is in Heaven...." Read More

THE ILLEGITIMATE REIGN OF THE "CUSTODIANS" AT THE BAHÁ'Í WORLD CENTER THAT WAS NEVER MEANT TO BE

"How [was this body of the Hands] to assume the reins of authority with no document to support us, other than general theological statements about the Hands?" The above question posed by Rúhíyyih Khánum, widow of Shoghi Effendi, first Guardian of the Bahá'í Faith, is found in the introduction of a book titled: "The Ministry of the Custodians" and, while she is referring to the entire body of the Hands, the question is equally applicable to the body of nine Hands of the Cause that the Hands selected from their own number, to direct the affairs of the Faith from Haifa following the passing of Shoghi Effendi in November 1957... Read More

A CRITIQUE REVEALING ERRONEOUS STATEMENTS AND INTERPRETATIONS PERTAINING TO THE CONTINUITY OF THE GUARDIANSHIP IN ADIB TAHERZADEH'S

BOOK: "THE COVENANT OF BAHÁ'U'LLÁH"

The author of this book has devoted thirty-six chapters, 441 pages and three appendices to the subject of the Covenant of Bahá'u'lláh. While the first thirty-three chapters and 376 pages provide an exhaustive and well-written exposition, with a few exceptions, covering for the most part, the early history of the Faith and the various fruitless attempts to subvert the Covenant of Bahá'u'lláh, it will be clearly shown in this critique... Read More

TO: THOSE DIRECTING AFFAIRS AT THE BAHÁ'Í WORLD CENTER. WHAT POSSIBLE ANSWER CAN YOU GIVE TO FUTURE BAHÁ'Í GENERATIONS?

How can any faithful and devoted believer professing fidelity to the mighty, indestructible and resistless Covenant of Bahá'u'lláh maintain the belief that the most important provisions of the Will and Testament of 'Abdu'l-Bahá have now become null and void? Read More

TABLET OF THE HOLY MARINER DOOMS THE BOGUS UHJ TO OBLIVION

To the members of the sans-Guardian "Universal House of Justice." You would do well to heed the warning revealed in Bahá'u'lláh's highly prophetic "Tablet of the Holy Mariner," as enjoined by 'Abdu'l-Bahá in the following foreword penned by Him, as this highly significant Tablet not only unmistakably foretells the tragic events centered in "the land of exile" that were destined to take place, and have since transpired following the passing of Shoghi Effendi, but foretells the terrible retributive fate that is now soon to befall those "idle claimants" to a station that is above theirs to claim and from whom "the breeze of Faithfulness" has not been found.... Read More

"A Severe Trial Pursueth You"

The above quotation differs in its language from other warnings of Bahá'u'lláh in which He has prophesied a dire catastrophe that is destined to befall the world. Is there any doubt that He would have foreseen the crisis that was destined to afflict the Bahá'í World with the sudden and unexpected passing of the first Guardian... Read More

RETURN TO MAIN LINKS MENU

True Bahá'í

A Message from the Guardian to the Bahá’ís of the World: A Warning Call!

A warning call to obey “The Summons of the Lord of Hosts” by Nosrat’u’llah Bahremand It was brought to my attention that the illegitimate organization which is headquartered in Haifa and which undeservedly calls itself “the Universal House of Justice”,...

07/12/2015 13:36
Comments(0)

True Bahá'í

True Bahai unity: disputes are essential for arriving at truth

What first attracted me to the Bahai religion were its teachings on the rule of law as a means of peace and justice between nations, the independent investigation of reality as the basis of unity between individuals, and the idea of consultation.

Unity of nations cannot be achieved without the rule of law and justice between the peoples of the world. Without justice and the rule of law, war is inevitable. "*An arbitral court of justice shall be established by which international disputes are to be settled. Through this means all possibility of discord and war between the nations will be obviated.*" Abdu'l-Baha, The Promulgation of Universal Peace, p. 317. This fundamental teaching is so obvious today. The time is so ripe for justice to reign in the affairs of the world. However, nations are just assemblies of persons, so if unity and justice is to be achieved, we must look to the teachings of how individuals are to become united.

Baha'u'llah taught that unity of individual persons requires that each of us think for ourselves, investigate reality and truth for ourselves, and that we do not follow traditions or the opinions of clergy members. Too many Baha'is today, under the yoke of their bogus UHJ (presently residing in Haifa), are unable or unwilling to think for themselves. Every obscure question of how they should think or behave is presented to their so-called Universal House of Justice. The dictatorial pronouncements of this body are eagerly anticipated and studied. The unity that this bogus UHJ enforces is one of single-minded thinking. According to its formula, the community remains united by agreement with its dictates. Don't think your own thoughts. Think our thoughts and thus the robotic unity of community will be maintained. It is disagreement that is the source of disunity, according to the bogus UHJ. Therefore they espouse the belief that no matter how wrong they might be, every community member must accept their dictates as being the divine truth, or else that member must be expelled for the sake of unity.

"*[D]isputes are forbidden in the community*" says the UHJ's Secretary General, Albert Lincoln (quoted from the documentary film "Bahais in My Backyard), disregarding Baha'u'llah's unique and distinctive method for achieving unity. The unity envisaged by Baha'u'llah was not one in which all of humanity was required to think the same thoughts and conform its behavior to the dictates of an elite leadership. To the contrary, Baha'u'llah's vision was for a commonwealth of free people, with no clergy to tell persons what to think or how to behave. Instead of unity of thinking, Baha'u'llah command His followers to resolve all problems and all disputes by using the principles of consultation.

The central idea of consultation is that each person expresses with absolute freedom his or her own opinion and arguments. Each person remains detached from the views being expressed so that no personal attacks are made nor is anyone injured by a dissenting viewpoint. Every effort is made to arrive at a consensus. "*The shining spark of truth cometh forth only after the clash of differing opinions.*" Selections from the Writings of Abdu'l-Baha, p. 86. In this way, problems and disputes are resolved in a manner whereby every participant can get behind the ultimate decision, knowing that every viewpoint was carefully considered and that the truth has emerged.

What a liberating philosophy brought by Baha'u'llah. It seems that while dispute and contention is built into the human mind, it is precisely that same clash of opinions, when presented using the proper procedures of consultation, that transforms the long-standing practice of humanity to disagree as a means of arriving at the truth. How else will humanity achieve peace and justice than to transform its very contentiousness into the means for solving all of the world's problems?

Posted at 05:08 PM in World Unity | Permalink | Comments (0) | TrackBack (0)

True Bahá'í

Don't be an imitator: independent investigation of truth

One of the teachings of Bahá'u'lláh is the independent investigation of truth, meaning that we must not be imitators or blind followers. Instead of relying upon the opinion of any other person, we are enjoined to investigate independently and arrive at our own conclusion. A true Bahá'í does not accept any teaching merely because it is a tradition but rather he or she always must question dogma and doctrines until truth is ascertained.

The idea here is that truth must be based upon reality rather than opinion: "*As reality is one and cannot admit of multiplicity, therefore different opinions must ultimately become fused into one*" (Selections from the Writings of `Abdu'l-Bahá, p. 298). It was ignorance based upon blind imitation that has caused wars, hatred and animosity to prevail over humanity. The road to peace involves all persons approaching truth for themselves.

This means that no leaders, whether they be administrative institutions of the Faith, respected members of the learned, or the head of the Faith himself, have the power to tell us how to believe or how to behave. We are God's creation, with God-given minds and souls, and nobody has the authority over our conscience. In the Bahá'í religion, there is not to be a professional clergy. There is no need for a clergy because all of humanity is to be educated and all of humanity is responsible for ascertaining the truth independently.

In every religion corruption sets in, when the leadership seeks to control the membership with dogmas and doctrines designed to keep free thinking in check and to cause limits of discussion in certain areas. This is how clergy maintain power and control. The corrupt practices of the clergy in past religions must be resisted in the Bahá'í religion. "*It seems both strange and pitiful that the Church and clergy should always, in every age, be the most bitter opponents of the very Truth they are continually admonishing their followers to be prepared to receive! They have become so violently attached to the form that the substance itself eludes them!*" (Shoghi Effendi, letter of 7 February 1945 to an individual believer).

Investigation of truth and reality is fundamentally a spiritual and mystical endeavor. Although Bahá'ís far too often have immersed themselves in the details of administering their communities, the central focus of the Bahá'í religion is prayer and meditation. "*For the core of religious faith is that mystical feeling which unites man with God. This state of spiritual communion can be brought about and maintained by means of meditation and prayer. And this is the reason why Bahá'u'lláh has so much stressed the importance of worship. It is not sufficient for a believer merely to accept and observe the teachings. He should, in addition, cultivate the sense of spirituality which he can acquire chiefly be means of prayer.*" (Letter written on behalf of Shoghi Effendi to an individual believer, 8 December 1935). In the Bahá'í religion, prayer and meditation are between the individual and God. Worship is not a public practice or the fruit of any administration.

Thus in matters of the apprehension and experience of truth, faith, and worship, the individual Bahá'í is not subject to the dictates of any other person or entity. This is a matter strictly between

God and the individual believer. This is such a radical approach to religion that it appears most Bahá'ís have failed to live up to the individual responsibility imposed upon them. Instead of taking this matter of faith and investigation of truth seriously, too many Bahá'ís are content to let their leaders dictate to them every aspect of their lives, belief, and behavior.

But it is personal conscience and not the dictates of Bahá'í leadership that is most important:

The "*conscience of man is sacred and to be respected; and that liberty thereof produces widening of ideas, amendment of morals, improvement of conduct, disclosure of the secrets of creation, and manifestation of the hidden verities of the contingent world*" (`Abdu'l-Bahá, A Traveller's Narrative, p. 91) and "*when freedom of conscience, liberty of thought and right of speech prevail -- that is to say, when every man according to his own idealization may give expression to his beliefs -- development and growth are inevitable* (`Abdu'l-Bahá, The Promulgation of Universal Peace, p. 197).

Until now there has been this dichotomy between religion and spirituality. Religious people worshiped and thought as a group, while spiritual persons worshiped and thought freely and individual. In this Faith, each individual is to be free to worship and think for himself, yet the administrative order keeps them united in one common Faith. `Abdu'l-Bahá said of Bahá'ís who achieve this, that "... *ye have investigated the truth and have been freed from imitations and superstitions, that ye observe with your own eyes and not with those of others, hearken with your own ears and not with the ears of others, and discover mysteries with the help of your own consciences and not with those of others. For the imitator saith that such a man hath seen, such a man hath heard, and such a conscience hath discovered; in other words he dependeth upon the sight, the hearing and the conscience of others and hath no will of his own*" (Selections from the Writings of `Abdu'l-Bahá, p. 29).

How important it is for all Bahá'ís to study and understand this principle of the independent investigation of truth. It is the starting point for deepening the in the verities of the Faith. To not be an imitator is a spiritual duty and obligation of the first order.

Posted at 12:10 PM in Introductory | Permalink

True Bahá'í

Great Moments in Bahá'í Litigation, Part 2

As part of the court action by the NSA of Wilmette (of the sans-Guardian Bahá'ís) against the Orthodox Bahá'í Faith, the NSA's attorney traveled to Perth Australia to take the deposition of Joel B. Marangella, the OBF's Guardian.

The conclusion of the deposition seemed to sum up very nicely the NSA's case against the OBF:

[MR. DOLAN, attorney for the NSA] Q. Earlier you stepped through many of the articles on your web site with Mr Goldberg and you explained what the meaning of those articles were. Do you recall that?

[JOEL B. MARANGELLA] A. Yes. Yes.

Q. All those explanations, were those based on your personal interpretations of the documents and events captured there?

A. Not interpretation. It was mentioning facts, not interpretations. Off-hand I can't remember was it a question of interpretation; it was a question of facts. I mean, if someone does not accept certain conditions of the Will and Testament of Abdu'l-Baha, it's a fact, not an interpretation. They have no longer any Hands of the Cause, that's a fact. They no longer have a head of the Universal House of Justice, that's a fact. , it's not an interpretation.

Q. And are you entitled to conclude that because you're the Guardian and so interpreter?

A. Well, I would tell them to read the Will and Testament of Abdu'l-Baha and there is it. It says that the Guardians are sacred head "sacred head for life of the Universal of Justice". I can show that document or Shoghi Effendi has said it, "It's a sacred immutable document" and it should be endure as long as the Dispensation of Balla'u'llah endures. So what else is it?

Q. So that all has to do with your reading of the Will and Testament of Abdu'l-Baha?

A. Well, it's evidence, it's evidence. Well, not my reading, it's Shoghi Effendi's statement, his clear statement, that this document is sacred - a sacred document, co-equal on status with the Kitab-i-Aqdas which is Baha'u'llah's most sacred book. He says its equal parts. See, so it's there, it's his statement, inviolable.

Q. But those are your articles, correct, on the web site .....

A. Well, they're my articles, yes.

Q. So - - -

A. I constantly quote Shoghi Effendi to support whatever I say.

Q. But you wrote all of those articles on your web site?

A. Yes, yes. Definitely.

Q. I have nothing further.

MR GOLDBERG: I have nothing else.

MR. DOLAN: Thank you very much.

MR MARANGELLA: Okay. Thank you. Do I say it's my pleasure?

MR DOLAN: Maybe a stretch - - -

DEPOSITION CONCLUDED

From Transcript of Deposition of Joel B. Marangella, April 30, 2007 (pp. 201:10 to 203:13). Exhibit A to the OBF's Surreply.

To see the Court documents go to: http://trueseeker.typepad.com/true_seeker/court_case.html

Posted at 10:56 AM in Court Action | Permalink

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True Bahá'í

Great Moments in Bahá'í Litigation

As part of the court action by the NSA of Wilmette (of the sans-Guardian Bahá'ís) against the Orthodox Bahá'í Faith, the NSA's attorney traveled to Perth Australia to take the deposition of Joel B. Marangella, the OBF's Guardian. In the following brilliant exchange, it appears that Mr. Dolan, the NSA's attorney, is slowly beginning to realize what this case is really about:

[MR. DOLAN] Q. Just below that at the end of that paragraph you refer to a battle against the forces of darkness. Do you know who you're referring to there as the forces of darkness?

[JOEL B. MARANGELLA] A. It would be those that abandoned the Guardianship, those that believe there's no more guardian. I said they were the forces of darkness.

Q. Would that include my client?

A. Yes, it would. Most definitely.

Transcript of Deposition of Joel B. Marangella, April 30, 2007 (p. 89:11-19). Exhibit A to the OBF's Surreply.

To see the Court documents go to: http://trueseeker.typepad.com/true_seeker/court_case.html

Posted at 09:16 AM in Court Action | Permalink

True Bahá'í

True Bahai unity: disputes are essential for arriving at truth

What first attracted me to the Bahai religion were its teachings on the rule of law as a means of peace and justice between nations, the independent investigation of reality as the basis of unity between individuals, and the idea of consultation.

Unity of nations cannot be achieved without the rule of law and justice between the peoples of the world. Without justice and the rule of law, war is inevitable. "*An arbitral court of justice shall be established by which international disputes are to be settled. Through this means all possibility of discord and war between the nations will be obviated.*" Abdu'l-Baha, The Promulgation of Universal Peace, p. 317. This fundamental teaching is so obvious today. The time is so ripe for justice to reign in the affairs of the world. However, nations are just assemblies of persons, so if unity and justice is to be achieved, we must look to the teachings of how individuals are to become united.

Baha'u'llah taught that unity of individual persons requires that each of us think for ourselves, investigate reality and truth for ourselves, and that we do not follow traditions or the opinions of clergy members. Too many Baha'is today, under the yoke of their bogus UHJ (presently residing in Haifa), are unable or unwilling to think for themselves. Every obscure question of how they should think or behave is presented to their so-called Universal House of Justice. The dictatorial pronouncements of this body are eagerly anticipated and studied. The unity that this bogus UHJ enforces is one of single-minded thinking. According to its formula, the community remains united by agreement with its dictates. Don't think your own thoughts. Think our thoughts and thus the robotic unity of community will be maintained. It is disagreement that is the source of disunity, according to the bogus UHJ. Therefore they espouse the belief that no matter how wrong they might be, every community member must accept their dictates as being the divine truth, or else that member must be expelled for the sake of unity.

"*[D]isputes are forbidden in the community*" says the UHJ's Secretary General, Albert Lincoln (quoted from the documentary film "Bahais in My Backyard), disregarding Baha'u'llah's unique and distinctive method for achieving unity. The unity envisaged by Baha'u'llah was not one in which all of humanity was required to think the same thoughts and conform its behavior to the dictates of an elite leadership. To the contrary, Baha'u'llah's vision was for a commonwealth of free people, with no clergy to tell persons what to think or how to behave. Instead of unity of thinking, Baha'u'llah command His followers to resolve all problems and all disputes by using the principles of consultation.

The central idea of consultation is that each person expresses with absolute freedom his or her own opinion and arguments. Each person remains detached from the views being expressed so that no personal attacks are made nor is anyone injured by a dissenting viewpoint. Every effort is made to arrive at a consensus. "*The shining spark of truth cometh forth only after the clash of differing opinions.*" Selections from the Writings of Abdu'l-Baha, p. 86. In this way, problems and disputes are resolved in a manner whereby every participant can get behind the ultimate decision, knowing that every viewpoint was carefully considered and that the truth has emerged.

What a liberating philosophy brought by Baha'u'llah. It seems that while dispute and contention is built into the human mind, it is precisely that same clash of opinions, when presented using the proper procedures of consultation, that transforms the long-standing practice of humanity to disagree as a means of arriving at the truth. How else will humanity achieve peace and justice than to transform its very contentiousness into the means for solving all of the world's problems?

Posted at 05:08 PM in World Unity | Permalink | Comments (0) | TrackBack (0)

True Bahá'í

Is is Teaching or is it Proselytizing?

In the court case against the Orthodox Bahá'í Faith ("OBF") brought by the sans-Guardian Wilmette NSA, the OBF revealed (in its Sur-reply Memorandum) that the number of its members in the United States was only about 40 persons. This small number comes as a surprise to many, including many of the OBF members and supporters who assumed that the number was much higher.

When I was a member of the sans-Guardian organization, I recall there was great emphasis on teaching for the purpose of increasing enrollments. I never gave it much thought at the time. However, in reviewing the Bahá'í Writings today, I do not find much support for the notion of teaching for enrollments. In fact, Bahá'ís are not supposed to proselytize. The sans-Guardian UHJ defines this as bringing undue pressure to bear upon someone to change his Faith (UHJ letter of 1982 Jan 03, "Teaching vs. Proselytizing"). The American Heritage Dictionary definition of "proselytize" is to recruit or seek to convert someone from one belief to another. Nothing is there about undue pressure. I think teaching for the purpose of increasing enrollments is proselytizing and I don't think Bahá'ís are supposed to do that.

With all of the buildings they have built and must maintain, and all of their far-flung activities, it is no wonder that the sans-Guardian organization has sought for a long time to increase their enrollments because, since only Bahá'ís can contribute money, they have a strong financial pressure to make sure their numbers increase. They need to have a larger pool of recruits from which to seek donations. In my opinion, this is a purely materialistic approach not worthy of Bahá'ís.

The OBF seeks to teach its interpretation of the Faith, but it does not do so for the purpose of enrollment. In other words, as the name "Orthodox" implies, the Orthodox Bahá'ís do not proselytize. They just teach. This teaching is to spread the divine remedy for healing the ills of humanity far and wide, to give as much information out to as many people as possible about the Teachings of Bahá'u'lláh. If there are people out there who wish to seek, to understand, and to apply these Teachings, and they decide to join with us in our community of defenders of the Greatest Name, we are most happy to have them. But we don't want enrollment for enrollment's sake. We do not want people signing up just to swell our mailing list so we can send appeals to them for money. Unfortunately, there are very few people in the United States who are interested in the Teachings, and that is why our numbers are so few. Nevertheless, we know we are doing our duty to just be out there making the information available and teaching to everyone and anyone who wants to know the truth.

Does our position have support, that we should not worry about the numbers of enrollments but instead worry about spreading the Message in its pure form and hope to reach the pure in heart? Why yes, of course!

"*Look ye not upon the fewness of thy numbers, rather, seek ye out hearts that are pure. One consecrated soul is preferable to a thousand other souls*" `Abdu'l-Bahá says (Selections from the

Writings of `Abdu'l-Bahá, pp. 80-81). He exhorts us not to despair over this and puts our present situation into historical perspective when He says: "*do not be discouraged because you are few or because people think that your Cause is of no importance. If few people come to your gatherings do not lose heart, and if you are ridiculed and contradicted be not distressed, for the apostles of Christ had the same to bear*" (Paris Talks, p. 117). The Master even goes on to point out that it is the enemies of the true Cause of God who are more likely to have large numbers: "*But always the greater the cause the more do enemies arise in larger and larger numbers to attempt its overthrow! The brighter the light the darker the shadow! Our part it is to act in accordance with the teaching of Bahá'u'lláh in humility and firm steadfastness*" (Paris Talks, p. 106).

It seems to me that this spiritual approach to the idea of enrolling believers is the appropriate way to think about this. The sans-Guardian Bahá'ís and their obsession with enrollments is false and demonstrates they have strayed from the Teachings and are of the lost.

Posted at 12:08 PM in sans-Guardian Bahá'ís | Permalink

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True Bahá'í

The Dark Side of Bahá'í

In approaching members of the Bahá'í World Faith, that organization that is presently headquartered in Haifa and Wilmette ("BWF"), one must exercise great caution. These are people who are not at all what they seem to be. On the surface, they appear friendly and loving to the utmost degree. They espouse wonderfully liberal views of unity and harmony amongst the peoples of the world. They are so upright and kind, and seemingly open and tolerant. However, underneath the surface, they display much darker personalities. In my opinion, many of them are very dangerous.

Many people who have not experienced this darker element of the Bahá'ís will not believe it. I myself would never have believed it had I not witnessed for myself how awful the BWF members can behave when their world view is challenged. Their tolerance and openness is very robotic, for purposes of show only, in an effort to attract new adherents. They advocate unity in diversity, but they don't really mean this in the sense of being tolerant of diverse views and practices. What they really mean is a unity that swallows up diversity, more like the science fiction Borg who wish to bring cultures into unity by assimilation.

If you are considering joining the BWF, some caution would be advised. It is important to ask the questions that need to be asked. Do not allow them to sweep any topic under the rug. Do not join them unless they can answer your concerns fully. They are under great pressure to win new adherents and to give money to their organization. Many of them are very skilled at deflecting questions and concerns and making their Faith look attractive. Once you join their organization, their attitude towards you will change suddenly. Once you are no longer a "seeker" they see their mission as completed and they no longer care about responding to your concerns. In fact, this not so subtle shift in their attitude will be displayed by active discouragement of the slightest criticism or questioning of anything about the BWF. This questioning attitude, while tolerated to a limited extent with "seekers," is simply not allowed by card carrying members of the BWF. Once you have joined the BWF, it is not that easy to extricate yourself from the organization unless you are willing to do it on their terms, meaning very quietly and without displaying any desire to remain a Baha'i outside of their organization.

I was a member of the BWF from around mid-1980 until I resigned from their organization in early 1997. Before joining, I conducted an extensive investigation of the BWF, including reading numerous books and attending "firesides", meetings conducted by ordinary Bahá'ís to teach the Faith and answer questions of seekers. As part of my investigation, I inquired into the Guardianship since the Writings clearly called for a continuing line of Guardians, but was told that it was impossible for Shoghi Effendi to have appointed a successor and therefore there no longer was a living Guardian, but instead the Universal House of Justice was the sole head of the Faith even though it did not have the Guardian as its "sacred head" as required by the *Will & Testament of `Abdu'l-Bahá*. Having been told by members of the BWF that there were no longer any living claimants to the Guardianship, I was satisfied with their explanation and embraced them.

It was not until the Fall of 1996, while surfing the Internet, did I come to the realization that there was a living claimant to the Guardianship (Joel B. Marangella) and that he had a worldwide following of believers who had accepted his Guardianship, the Orthodox Bahá'í Faith ("OBF"), and who were following what I considered to be the true original teachings of the Faith. The BWF considered them to be covenant-breakers. It had been a part of the teachings of the BWF that should any of us ever come across reading materials by covenant-breakers, we must not read them or have any contact with them because one could catch a spiritual disease from contact with them and their irrational ideas. Prior to 1996, I did not know of any living covenant-breakers and therefore never gave much thought to this teaching believing it was merely an historical reference. Once I came upon the web sites of the OBF and interacted with them on online bulletin boards, the prospect of "catching" irrational thought processes from these allegedly disturbed individuals did cross my mind. My intellectual curiosity compelled me to carefully review and consider their position, and I decided that if I came across any irrational ideas, I would simply stop reading their sites.

The OBF web sites contained intelligent, rational, and cogent arguments and explanations as to their version of the Faith's history of how almost all of the Hands of the Cause of God, persons appointed by Shoghi Effendi to protect the Faith, met in a secret conclave after Shoghi Effendi's death. The Hands decided that Shoghi Effendi did not and could not have appointed a successor. They later expelled Charles Mason Remey and his followers and tried to convince the rank and file believers that no Guardian could be appointed after Shoghi Effendi, but instead to accept the Custodians, a body of their own making from among their own, and a Universal House of Justice elected without a Guardian at its head, contrary to the explicit provisions of the *Will & Testament of `Abdu'l-Bahá*. In fact, Charles Mason Remey had been appointed by Shoghi Effendi, during his lifetime, as the President of the embryonic International Baha'i Council ("IBC"), an embryo of the Universal House of Justice ("UHJ"), the supreme body of the Faith. Since President of the UHJ and the Guardian are synonymous terms under the explicit provisions of the *Will & Testament of `Abdu'l-Bahá*, it was clear that upon the birth of the IBC (upon Shoghi Effendi's death), Charles Mason Remey became the second Guardian and the sacred head of the actively functioning IBC. However, the Hands rejected Charles Mason Remey and the IBC, the twin pillars of the Baha'i Administrative Order, and thus perpetrated the greatest violation of the Covenant of Bahá'u'lláh, turning most of the Baha'i world against the true Faith. No wonder the BWF tries to scare its members from reading the truth on the OBF's web sites!

On February, 18, 1997, I resigned from the BWF and declared and enrolled with the OBF. Although shortly thereafter, I received an acknowledgment of my resignation from the NSA of the BWF, several months later, on May 27, 1997, my wife and I were declared to be covenant-breakers and all of my friends in the Faith were instructed to shun me entirely and never to have any contact with me or face the same expulsion themselves. Although my wife did not join the OBF at that time, she was also expelled and shunned because she refused to take my children and divorce me as they had insisted she must.

The BWF claims that shunning us as covenant-breakers is required to maintain the unity of the Faith. The OBF believe, on the other hand, that unity in the Faith is achieved and maintained by obedience to the Center of the Cause, the living Guardian, and that a covenant-breaker is and always was defined as one who rejects the authority of the Guardian. Under the original definition

of covenant-breaker, it was the Hands and those who followed them who are the covenant-breakers.

At the present time, the BWF is in court against the OBF in an attempt to prevent the OBF from using Bahá'í in its name and on its web sites and from using the symbol of the Greatest Name. In their view, if you do not show obedience to their organization, you are not allowed to call yourself a Bahá'í. For more on this, go to this web page:
http://trueseeker.typepad.com/true_seeker/court_case.html

My experience is not at all unique. Many of the OBF members have similar stories. Many others who have dissented from the BWF can tell you about the strange and cult-like behavior of the members of the BWF in their attempts to silence critics and stop all dissent.

If you are considering joining the BWF, I urge you to question them fully about the Guardianship, as this was supposedly one of the essential verities of their Faith. Read Shoghi Effendi's *Dispensation of Bahá'u'lláh*, and `Abdu'l-Bahá's *Will and Testament* and ask them why their organization does not comport with the requirements of their own Writings, which expressly state that the Institutions of the Faith (that BWF no longer has) are divine in origin and essential to the Cause of God. Watch their reaction and judge for yourself whether you really wish to belong to the BWF.

Posted at 05:26 PM in sans-Guardian Bahá'ís | Permalink

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True Bahá'í

The Light Side of Bahá'í

Yesterday I wrote about the dark side of Bahá'í, but today I want to talk about the Light side. My criticism of the Bahá'í World Faith, the organization presently headquartered in Haifa and Wilmette ("BWF") and my belief they are dark does not mean that I believe there is anything dark about the Bahá'í Revelation. To the contrary, it is precisely because the BWF's leaders have strayed far from the original teachings of Bahá'u'lláh that they have fallen so far into the darkness.

The Bahá'í teachings are key to achieving a peaceful and just society. For example, Bahá'u'lláh taught us of the unity of the human race, elimination of prejudices of all kinds, the rule of law and the establishment of justice between all nations of the world, the need for a universal language, the need for universal education, and a spiritual solution to the economic problem with an emphasis on voluntary equalization of the extremes of poverty and wealth. This is God's teaching for the present day.

`Abdu'l-Bahá:
"*White doves and gray doves associate with each other in perfect friendship. Man draws imaginary lines on the planet and says, "This is a Frenchman, a Musselman, an Italian!" Upon these differences wars are waged. Men are fighting for the possession of the earth. They fight for that which becomes their graves, their cemeteries, their tombs.*

"*In reality all are members of one human family -- children of one Heavenly Father. Humanity may be likened unto the vari-colored flowers of one garden. There is unity in diversity. Each sets off and enhances the other's beauty.*" Divine Philosophy, pp. 25-26

To achieve unity and the elimination of prejudice, we must become tolerant of the differences of thought of various people. There is not a single right way to think and behave. All persons are children of God, and we must view them in a sacred light. We must celebrate the beauty and diversity of the various cultures, and refrain from imposing Western civilization as some kind of standard for the world. We must not seek to impose our own narrow views and opinions upon others. Rather, we need to listen to each other, be open to the truth wherever it might be found, allow everyone to express themselves freely and openly, and recognize the perfection of all.

`Abdu'l-Bahá:
How unpleasing to the eye if all the flowers and plants, the leaves and blossoms, the fruits, the branches and the trees of that garden were all of the same shape and colour! Diversity of hues, form and shape, enricheth and adorneth the garden, and heighteneth the effect thereof. In like manner, when divers shades of thought, temperament and character, are brought together under the power and influence of one central agency, the beauty and glory of human perfection will be revealed and made manifest. Naught but the celestial potency of the Word of God, which ruleth and transcendeth the realities of all things, is capable of harmonizing the divergent thoughts, sentiments, ideas, and convictions of the children of men. Verily, it is the penetrating power in all things, the mover of souls and the binder and regulator in the world of humanity." Selections from the Writings of `Abdu'l-Bahá, pp. 291-292.

Those who have a deep and abiding faith in God do not have fear of other's viewpoints and opinions. When people become upset and fearful over the words of others, this reveals that they do not have faith in their own point of view and they feel threatened by an opposing or differing approach. Instead of holding on to our own perceptions and viewpoints as if they were the truth, we should seek the reality of truth. This can come only by the clash of different opinions: "*The shining spark of truth cometh forth only after the clash of differing opinions*." Selections from the Writings of `Abdu'l-Bahá, p. 87.

The disagreement between the various denominations of the Bahá'í religion over leadership and authority is most difficult, in the view of the Orthodox Bahá'ís, because those who reject the Guardian are rejecting the central mechanism established in the Faith to keep its unity intact, that is universal obedience to the Guardian. However, as difficult as this might be, it is not acceptable for any denomination of the Faith to try to crush or oppress the other, or to stifle their right to freely express their views and practice their Faith according to the dictates of their own conscience. Those Bahá'í organizations which practice censorship, shunning, the stifling of dissenting views, and attacks against persons who disagree with them, are engaged in behavior that is anathema to the teachings of Bahá'u'lláh.

Posted at 01:14 PM in sans-Guardian Bahá'ís | Permalink

True Bahá'í

The Lost Teachings of the Bahá'í Guardianship

One of the more interesting aspects of the litigation against the Orthodox Bahá'ís brought by the National Spiritual Assembly of the Bahais of the United States headquartered in Wilmette (hereafter called the "sans-Guardian Bahais"), was the way in which the sans-Guardian Bahais acted as if the principles of the Guardianship were created by Charles Mason Remey and Joel B. Marangella.

Althought the Orthodox Bahá'ís believe that Shoghi Effendi was the first Guardian, Charles Mason Remey was the second Guardian and Joel B. Marangella was the third Guardian, it was not any of the Guardians who created the idea of the Guardianship. Throughout the litigation, the sans-Guardian Bahais acted as if the principle of the hereditary Guardianship is what distinguishes the Orthodox Bahá'ís from the sans-Guardian Bahais. This, of course, is untrue. The teachings of both organizations have the idea of the hereditary Guardianship. This is a teaching espoused by `Abdu'l-Bahá in His Will and Testament, and Shoghi Effendi (who was accepted by the sans-Guardian Bahais) wrote extensively on the subject. The idea did not originate from the Guardians. The only difference between the sans-Guardian Bahais and the Orthodox Bahá'ís, is that the sans-Guardian Bahais lost their faith in the Covenant after the death of Shoghi Effendi, falsely believing that the essential Institution of the Guardianship had come to an end. However, the fundamental teachings of the Faith have become so lost, that the sans-Guardian Bahais act as if the Guardianship is not part of their teachings.

During the deposition taken by Mr. Dolan for the sans-Guardian NSA of Orthodox Bahá'í Hand of the Cause Marilyn Meyer, he questions her about her duties as a Hand, and on the hereditary Guardianship, as if these things were somehow unknown to the Wilmette NSA. On cross-examination, the Orthodox Bahá'í attorney had to get Ms. Meyer to teach these lost but fundamental teachings of the Faith to the Wilmette NSA:

EXAMINATION
BY MR. GOLDBERG:
Q. Okay. I have a few questions for you just to clarify some of the things that you testified to.
A. Okay.
Q. You said that the goal of the National Spiritual Assembly of the -- under the Remey organization was to teach the guardianship. Can you tell me what that means, what does it mean, what is the guardianship?
A. The guardianship is the unique feature of the revelation of Baha'u'llah. It is the guardian -- we should -- that we should never be without a point of guidance. The guardian's job is to interpret the writings among other things, to elucidate on the

00130
writings. And he is head of the Universal House of Justice without which they cannot function.
Q. Is the guardianship unique to the Remey NSA?
A. To the Remey NSA?
Q. Yes. Did that -- did it arise out of Mason Remey's teachings or --
A. No, the guardianship is unique. And Shoghi Effendi has written that it's unique to the Baha'i faith all together. And Shoghi Effendi stressed that point.
Q. And Shoghi Effendi you testified earlier was the first guardian. How did he become the guardian?
A. Shoghi Effendi was appointed by Abdu'l Baha, [chosen]shows in by Abdu'l Baha to be the first guardian.
Q. And so the guardianship then is a feature of the heterodox or the Wilmette group as well as the Remey NSA; is that correct?
A. That's correct.
MR. DOLAN: Objection, leading.
BY MR. GOLDBERG:
Q. So what is the difference between the Wilmette NSA group and the believers under the guardianship?
A. We hold the same beliefs up until the passing of Shoghi Effendi; that is, we believe Baha'u'llah to
00131
be the manifestation of God. We believe his eldest son, Abdu'l Baha, to be the center of the covenant. We believe that Shoghi Effendi was the first guardian. The -- what are we calling you?
Q. Wilmette group, Wilmette NSA.
A. I forgot, I'm sorry. Has not acknowledged a guardian since the passing of Shoghi Effendi. That's the point of divergence.

Transcript of deposition of Marilyn K. Meyer, April 18, 2007 (Exhibit C to OBF Sur-reply)

Later, the OBF attorney has to ask Ms. Meyer to explain the Institution of the Hands, another Institution that has been lost to the sans-Guardian Bahais:

Q. Okay. New topic. You testified about --
well, Hands of the Cause and the purpose of the Hands of the Cause and things like that. Do you recall whether -- well, let me ask you this, is the Hands of the Cause an institution created exclusively by Joel

Marangella?
A. It is not.
Q. Where does the Hand of the Cause come from?
A. Again, using the definitive document for the administrative order, it was designed and implemented by -- designed and anticipated by Abdu'l Baha. And it was implemented by the first guardian Shoghi Effendi.
Q. And did Shoghi Effendi appoint Hands of the Cause then?
A. Shoghi Effendi did appoint Hands of the Cause.
Q. How about Mason Remey?
A. The only relative statement that I could remember was that Mason Remey said that all of the supporters of his organization should be considered Hands of the Cause. There was no individual appointment.
Q. Okay. And you -- well, let me ask you this,

00140

is the Hands of the Cause, does it have any administrative authority or power?
A. The Hands of the Cause have no administrative authority or power.
Q. So --
A. Per the document of Abdu'l Baha's Will and Testament.
Q. So they function on their own or how do --
A. They -- they serve -- they serve the guardian.
Q. Okay.
A. And they serve them in various ways because under Shoghi Effendi they had different talents. So the hands serve at the request and bidding of the guardian.

It is unfortunate that the sans-Guardian Bahais have strayed so far away from the original teachings of the Faith that they barely recognize the teachings when they hear it from the mouths of the Orthodox Bahá'ís. For them, the Guardianship and the Hands of the Cause are relics of history instead of the living and vital Institutions of the Administrative Order of Bahá'u'lláh that they were intended to be and they truly are.

For more information about the court case against the OBF, go here:
http://trueseeker.typepad.com/true_seeker/court_case.html

Posted at 10:23 PM in Court Action | Permalink

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True Bahá'í

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A. Okay.
Q. You said that the goal of the National Spiritual Assembly of the -- under the Remey organization was to teach the guardianship. Can you tell me what that means, what does it mean, what is the guardianship?
A. The guardianship is the unique feature of the revelation of Baha'u'llah. It is the guardian -- we should -- that we should never be without a point of guidance. The guardian's job is to interpret the writings among other things, to elucidate on the

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writings. And he is head of the Universal House of Justice without which they cannot function.
Q. Is the guardianship unique to the Remey NSA?
A. To the Remey NSA?
Q. Yes. Did that -- did it arise out of Mason Remey's teachings or --
A. No, the guardianship is unique. And Shoghi Effendi has written that it's unique to the Baha'i faith all together. And Shoghi Effendi stressed that point.
Q. And Shoghi Effendi you testified earlier was the first guardian. How did he become the guardian?
A. Shoghi Effendi was appointed by Abdu'l Baha, [chosen]shows in by Abdu'l Baha to be the first guardian.
Q. And so the guardianship then is a feature of the heterodox or the Wilmette group as well as the Remey NSA; is that correct?
A. That's correct.
MR. DOLAN: Objection, leading.
BY MR. GOLDBERG:
Q. So what is the difference between the Wilmette NSA group and the believers under the guardianship?
A. We hold the same beliefs up until the passing of Shoghi Effendi; that is, we believe Baha'u'llah to
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be the manifestation of God. We believe his eldest son, Abdu'l Baha, to be the center of the covenant. We believe that Shoghi Effendi was the first guardian. The -- what are we calling you?
Q. Wilmette group, Wilmette NSA.
A. I forgot, I'm sorry. Has not acknowledged a guardian since the passing of Shoghi Effendi. That's the point of divergence.

Transcript of deposition of Marilyn K. Meyer, April 18, 2007 (Exhibit C to OBF Sur-reply)

Later, the OBF attorney has to ask Ms. Meyer to explain the Institution of the Hands, another Institution that has been lost to the sans-Guardian Bahais:

Q. Okay. New topic. You testified about --
well, Hands of the Cause and the purpose of the Hands of the Cause and things like that. Do you recall whether -- well, let me ask you this, is the Hands of the Cause an institution created exclusively by Joel

Marangella?
A. It is not.
Q. Where does the Hand of the Cause come from?
A. Again, using the definitive document for the administrative order, it was designed and implemented by -- designed and anticipated by Abdu'l Baha. And it was implemented by the first guardian Shoghi Effendi.
Q. And did Shoghi Effendi appoint Hands of the Cause then?
A. Shoghi Effendi did appoint Hands of the Cause.
Q. How about Mason Remey?
A. The only relative statement that I could remember was that Mason Remey said that all of the supporters of his organization should be considered Hands of the Cause. There was no individual appointment.
Q. Okay. And you -- well, let me ask you this,

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is the Hands of the Cause, does it have any administrative authority or power?
A. The Hands of the Cause have no administrative authority or power.
Q. So --
A. Per the document of Abdu'l Baha's Will and Testament.
Q. So they function on their own or how do --
A. They -- they serve -- they serve the guardian.
Q. Okay.
A. And they serve them in various ways because under Shoghi Effendi they had different talents. So the hands serve at the request and bidding of the guardian.

It is unfortunate that the sans-Guardian Bahais have strayed so far away from the original teachings of the Faith that they barely recognize the teachings when they hear it from the mouths of the Orthodox Bahá'ís. For them, the Guardianship and the Hands of the Cause are relics of history instead of the living and vital Institutions of the Administrative Order of Bahá'u'lláh that they were intended to be and they truly are.

For more information about the court case against the OBF, go here:
http://trueseeker.typepad.com/true_seeker/court_case.html

Posted at 10:23 PM in Court Action | Permalink

Reblog (0)

True Bahá'í

The Orthodox Bahá'í Peace Plan

In this time of war, the world thirsts for the divine remedy of the Message of Bahá'u'lláh. Almost all of the principles and teachings of the Bahá'í revelation have the unification of the planet and elimination of war and prejudice at their core. For example, among the principles and teachings of Bahá'u'lláh are the oneness of mankind, elimination of prejudice, the unity of religious truth, the accord of religion with science, equality of men and women, universal education, abolition of extremes of poverty and wealth, and a universal language. All of these principles, when realized, will be conducive to the elimination of warfare and the creation of a unified spiritual society.

There are a few principles of Bahá'u'lláh that are key to the end of warfare and the establishment of a peaceful civilization.

War will not be eliminated from the earth until justice reigns over it.

"*And among the teachings of His Holiness Bahá'u'lláh are justice and right. Until these are realized on the plane of existence, all things will be in disorder and remain imperfect. The world of mankind is a world of oppression and cruelty, and a realm of aggression and error.*" `Abdu'l-Bahá, Foundations of World Unity, p. 31.

It is obvious that injustice is the reason why peoples of the world war against one another. If it were not for the unjust and oppressive actions of one people against another, if it were not for the grievous attacks and oppressive hostilities back and forth, there would be no need for war. Until humanity is able to dispense justice in response to the atrocities committed by the peoples of the world against one another, and thereby end forever the cycle of violence and hatred, there is no hope for a peaceful world. Bahá'u'lláh revealed a specific system of teachings to bring about justice. Specifically, the wondrous system created by Bahá'u'lláh and his Son, the Center of His Covenant, `Abdu'l-Bahá, for the government of human affairs contains within it an unparalleled divine system of justice, the Administrative Order of Bahá'u'lláh. Unfortunately, the sans-Guardian Bahá'ís have devised a perverted system in place of the divinely revealed one, and they have emphasized this system in order to perpetuate the power of their leadership. The man-made system they devised is nothing but a distorted image of the true system brought by Bahá'u'lláh.

This system involves several levels of houses of justice. At the basic level is the local house of justice to be created in every city and village on the earth. This body, following the laws of Bahá'u'lláh, will administer justice on the local level and will let justice and peace reign in every locality on the planet. If a person is aggrieved by the decision of the local house of justice, he or she may appeal it to the national house of justice, to be created in every nation on earth, and ultimately may appeal the decision to the supreme Universal House of Justice, that will dispense justice and peace around the entire globe, enacting laws to create a just and spiritual global society, the Commonwealth of Bahá'u'lláh. However, this is not a man-made system but is based upon the divine laws and teachings of Bahá'u'lláh Himself. At the center of this system is the Center of the Cause, the appointed Guardian and sacred head for life of the Universal House of Justice. The

Guardian protects the Faith from schism and disorder as the ultimate authority in the Cause, the only authorized Interpreter of the Holy Texts.

The first Guardian of the Cause had this to say about the purpose of this system: "*Alike in the claims unequivocally asserted by its author and the general character of the growth of the Bahá'í community in every continent of the globe, it can be regarded in no other light than a world religion, destined to evolve in the course of time into a world-embracing commonwealth, whose advent must signalize the Golden Age of mankind, the age in which the unity of the human race will have been unassailably established, its maturity attained, and its glorious destiny unfolded through the birth and efflorescence of a world-encompassing civilization.... This Administrative Order, unlike the systems evolved after the death of the Founders of the various religions, is divine in origin, rests securely on the laws, the precepts, the ordinances and institutions which the Founder of the Faith has Himself specifically laid down and unequivocally established, and functions in strict accordance with the interpretations of the authorized Interpreters of its holy scriptures.*" Shoghi Effendi, Summary Statement - 1947, Special UN Committee on Palestine.

Anyone interested in learning more on the functioning of this system is advised to read the first Guardian's spiritual testament and masterpiece, the *Dispensation of Bahá'u'lláh*, a book that provides the details of the functioning of this wondrous divine system, including a world legislature, executive, and tribunal as the basis for a "*world metropolis* [that] *will act as the nerve center of a world civilization." "A mechanism of world inter-communication*," a "*world language...invented or chosen from among the existing languages...*" and a "*world script, a world literature, a uniform and universal system of currency, of weights and measures*" and the "e*conomic resources of the world will be organized, its sources of raw materials will be tapped and fully utilized, its markets will be coordinated and developed, and the distribution of its products will be equitably regulated.*" In this system, oppression and injustices will be forever eliminated, and the peoples of the world at long last will live together under the banner of a divine civilization.

Shoghi Effendi: "*Who can doubt that such a consummation -- the coming of age of the human race -- must signalize, in its turn, the inauguration of a world civilization such as no mortal eye hath ever beheld or human mind conceived? Who is it that can imagine the lofty standard which such a civilization, as it unfolds itself, is destined to attain? Who can measure the heights to which human intelligence, liberated from its shackles, will soar? Who can visualize the realms which the human spirit, vitalized by the outpouring light of Bahá'u'lláh, shining in the plenitude of its glory, will discover?*" The World Order of Bahá'u'lláh, p. 205.

Bahá'u'lláh: "*The world's equilibrium hath been upset through the vibrating influence of this most great, this new World Order. Mankind's ordered life hath been revolutionized through the agency of this unique, this wondrous System -- the like of which mortal eyes have never witnessed.*" Gleanings from the Writings of Bahá'u'lláh, p. 136.

For more on the peace plan of the Orthodox Bahá'í Faith, follow this link:
http://trueseeker.typepad.com/true_seeker/world_peace_unity.html

Posted at 08:40 PM in Introductory | Permalink

True Bahá'í

True Bahai unity: disputes are essential for arriving at truth

What first attracted me to the Bahai religion were its teachings on the rule of law as a means of peace and justice between nations, the independent investigation of reality as the basis of unity between individuals, and the idea of consultation.

Unity of nations cannot be achieved without the rule of law and justice between the peoples of the world. Without justice and the rule of law, war is inevitable. "*An arbitral court of justice shall be established by which international disputes are to be settled. Through this means all possibility of discord and war between the nations will be obviated.*" Abdu'l-Baha, The Promulgation of Universal Peace, p. 317. This fundamental teaching is so obvious today. The time is so ripe for justice to reign in the affairs of the world. However, nations are just assemblies of persons, so if unity and justice is to be achieved, we must look to the teachings of how individuals are to become united.

Baha'u'llah taught that unity of individual persons requires that each of us think for ourselves, investigate reality and truth for ourselves, and that we do not follow traditions or the opinions of clergy members. Too many Baha'is today, under the yoke of their bogus UHJ (presently residing in Haifa), are unable or unwilling to think for themselves. Every obscure question of how they should think or behave is presented to their so-called Universal House of Justice. The dictatorial pronouncements of this body are eagerly anticipated and studied. The unity that this bogus UHJ enforces is one of single-minded thinking. According to its formula, the community remains united by agreement with its dictates. Don't think your own thoughts. Think our thoughts and thus the robotic unity of community will be maintained. It is disagreement that is the source of disunity, according to the bogus UHJ. Therefore they espouse the belief that no matter how wrong they might be, every community member must accept their dictates as being the divine truth, or else that member must be expelled for the sake of unity.

"*[D]isputes are forbidden in the community*" says the UHJ's Secretary General, Albert Lincoln (quoted from the documentary film "Bahais in My Backyard), disregarding Baha'u'llah's unique and distinctive method for achieving unity. The unity envisaged by Baha'u'llah was not one in which all of humanity was required to think the same thoughts and conform its behavior to the dictates of an elite leadership. To the contrary, Baha'u'llah's vision was for a commonwealth of free people, with no clergy to tell persons what to think or how to behave. Instead of unity of thinking, Baha'u'llah command His followers to resolve all problems and all disputes by using the principles of consultation.

The central idea of consultation is that each person expresses with absolute freedom his or her own opinion and arguments. Each person remains detached from the views being expressed so that no personal attacks are made nor is anyone injured by a dissenting viewpoint. Every effort is made to arrive at a consensus. "*The shining spark of truth cometh forth only after the clash of differing opinions.*" Selections from the Writings of Abdu'l-Baha, p. 86. In this way, problems and disputes are resolved in a manner whereby every participant can get behind the ultimate decision, knowing that every viewpoint was carefully considered and that the truth has emerged.

What a liberating philosophy brought by Baha'u'llah. It seems that while dispute and contention is built into the human mind, it is precisely that same clash of opinions, when presented using the proper procedures of consultation, that transforms the long-standing practice of humanity to disagree as a means of arriving at the truth. How else will humanity achieve peace and justice than to transform its very contentiousness into the means for solving all of the world's problems?

Posted at 05:08 PM in World Unity | Permalink

True Bahá'í

Two thumbs up for film "Bahais in My Backyard"

Two thumbs up for Bahais in My Backyard, an Israeli's view of the Bahai Faith that is presently headquartered in Haifa, Israel ("BWF"). This hour long film captures the essence of what is wrong with the BWF and how they have hijacked the true teachings of Bahá'u'lláh, distorted them and are attempting to use them to carry out their plan for world domination.

Of course, when I say "two thumbs up", I am borrowing from the Siskel and Ebert movie reviewers, with no pun intended about the hilarious television commercial for "erection problems" that provided much needed comic relief in a piece that mostly ran chills down my spine at the palpable evil being displayed by the leaders of the BWF.

Throughout the film, the BWF leaders appear as humorless, evasive, cold, calculating, arrogant, dark and paranoid. They are so scary they almost seem alien as if they were about to blink with more than one set of eyelids. Everyone else comes across as human, warm and trusting souls, although Frederick Glaysher, a Reform Bahá'í and outspoken critic of the BWF, came across as somewhat paranoid, not that I blame him. The rank and file members of BWF seemed like nice people but they did not seem to get it, as one woman calls the U.S. National Center in Wilmette and seems mystified that they are so paranoid about releasing information about the members.

The film crew is escorted through the underground pathways, facilities and auditoriums of the Haifa World Center by the BWF's Secretary General, Albert Lincoln (who inexplicably could not open all of the doors with his "master key"). In an attempt to make the BWF appear in a positive light he introduces the BWF by saying: "*The Bahai Faith is the first religion in the history of the world as far as I am aware to function without a clergy and on a democratic basis.*"

Anyone who knows about how the BWF handles dissent and critcisim knows that the BWF does not function on a democratic basis. Not only that, but I find it hard to believe that Mr. Lincoln became the Secretary General of the World Centre without being familiar with Shoghi Effendi's teachings on the subject. This makes Mr. Lincoln a bald-faced liar.

Shoghi Effendi: "*Neither in theory nor in practice can the Administrative Order of the Faith of Bahá'u'lláh be said to conform to any type of democratic government, to any system of autocracy, to any purely aristocratic order, or to any of the various theocracies, whether Jewish, Christian or Islamic which mankind has witnessed in the past. It incorporates within its structure certain elements which are to be found in each of the three recognized forms of secular government, is devoid of the defects which each of them inherently possesses, and blends the salutary truths which each undoubtedly contains without vitiating in any way the integrity of the Divine verities on which it is essentially founded.*" God Passes By, p. 326.

Later, in a candid moment, Mr. Lincoln discusses how the BWF treats dissidents. His statements are so precious, I will quote him in full here. He would make Mussolini proud:

"*In every organization, particularly in religious organizations, there is always some form of dealing with harmful dissidents. It certainly exists in the Catholic Church and other religious*

organizations. Within the context of the Bahai Faith, those who attack the authority of the Institutions, which are there to maintain the unity of the community, are expelled from the community and the community is asked not to speak with them. This is because disputes are forbidden in the community and on such a fundamental issue the best way to avoid a dispute is simply not to have a conversation."

I must say hearing Mr. Lincoln speak so coldly about "dealing with" dissidents and saying that disputes are "forbidden" sent chills down my spine and I had to run to my front door to make sure it was securely locked! To hear him say these things, as if they were so reasonable, is punctuated by the fact that he is speaking in a palace situated on Mount Carmel that is purported to be the seat of a future world government. What he is really saying here is that the theocratic global State to be created by the BWF is a fascist organization. They will "deal with" the dissidents and they won't let them "have a conversation." Never mind that consultation, that is the clash of opposing viewpoints, is one of the central teachings of the Faith, and the question of the authority of their "Institutions" was never even consulted about. You don't achieve unity by avoiding the dispute altogether and just impose one view on everyone else, like it or not.

If you don't believe that the BWF intends to set up a world government, just listen to Douglas Moore, Public Information Director, spew his propaganda. He says that "*nations will eventually give up some of their sovereignty and turn it over to a world government.*" This sounds all progressive and wonderful until one realizes that this world government he is talking about is THEIR world government, one where dissidents are dealt with. He is standing, after all, in a shrine to this world government, with the spooky buildings of world government all about him.

The disturbing lack of candor and outright lies of the BWF leaders is highlighted by the visit made by Murray Smith, Deputy Secretary General, who is secretly taped discussing why they BWF won't admit an Israeli to membership. The guy sits there and tells him that Bahá'u'lláh Himself forbid Israeli citizens from joining their community. Never mind that the Israeli State did not exist in the time of Bahá'u'lláh. In fact, this rule comes from their bogus UHJ, which attributes it to a policy that supposedly existed from the time of Bahá'u'lláh. Mr. Smith's lie becomes apparent when he admits this rule will be eliminated in the future, as if the pronouncements of Bahá'u'lláh can simply be cast aside in the future. This man is a buffoon.

The underground facilities of the BWF's world centre is examined by an architect who concludes that it is an elaborate bomb shelter or bunker to help a council of wise men survive through an anticipated holocaust. Of course, that is exactly what it is. The BWF leaders deny an apocalyptic vision in the film (and they elsewhere publicly denounce such a teaching) ignoring the fact that the writings of Bahá'u'lláh, `Abdu'l-Bahá and Shoghi Effendi are replete with references to a world embracing calamity. The deception just never ends.

Probably the most priceless portion of the film is the interview with Nigar Bahai Amsalem, the great grand-daughter of Bahá'u'lláh, a neighbor to the BWF world center and a very nice lady who insists that she exists despite the fact that her existence is officially denied by the BWF leaders. She says: "*We are the family and they cannot say that we are not the family as they tell their people that come from abroad: 'do not talk to them,' but personally I think its very childish because what are they so afraid of us for? What can we do? Against all.... we are not interested. We are the*

family that are living here. The blood of Bahá'u'lláh runs in all the veins of the family. We are not doing anything against them. We are just living peacefully and doing exactly what Bahá'u'lláh told us to do. So we are Bahá'ís. We are true Bahá'ís."

She needs to be careful with that "true Bahá'í talk". It will get her sued. I know why they are so afraid of her and the rest of the family. Her existence threatens their authority and power. She does not fear them at all. She fears only God. I liked her.

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In conclusion, the film was highly entertaining, revealing, and had a certain gloomy sense of humor about it even as it exposed the shapeshifting BWF leadership as the agents of deception and evil that they are. I highly recommend it.

Posted at 10:25 PM in sans-Guardian Bahá'ís | Permalink

Reblog (0)

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Reblog (0)

True Bahá'í

Understanding the Bahai Revelation

Very few people in the world today demonstrate an understanding of the Bahai Revelation, the body of teachings revealed by Baha'u'llah that are the divine remedy for the ills that plague mankind today. Orthodox Baha'is proclaim and teach their Faith, not because they seek to convert people to their religion, but for the higher goal of sharing the truth of the Message of Baha'u'llah for this Day. It is so unfortunate that even amongst most of the Bahais who have accepted Baha'u'llah, true and deep understanding of His teachings is a rare find.

How does one acquire knowledge and understanding of the Baha'i Revelation? I submit that intense prayer and meditation and devoted study of the Holy Writings is necessary. That is, prayer that goes beyond mere recitation of the Writings at the public meetings, and a study that goes beyond mere intellectual reflection. To absorb the truth of the Baha'i Revelation, one must undergo an intense search and devoted meditation until a spiritual understanding is achieved. This is a lifelong process.

Abdu'l-Baha: "*How shall we attain the reality of knowledge? By the breaths and promptings of the Holy Spirit which is light and knowledge itself. Through it the human mind is quickened and fortified into true conclusions and perfect knowledge.*" Foundations of World Unity, p. 46. Abdu'l-Baha repeatedly speaks of the breaths and promptings of the Holy Spirit as the secret to obtaining eternal life and true knowledge, the means of true brotherhood, the solution to war and the source of real kindness.

One approach these breaths of the Holy Spirit by turning to the Manifestation of God in prayerful devotion and reflection:

"*Likewise the Holy Spirit is the very cause of the life of man; without the Holy Spirit he would have no intellect, he would be unable to acquire his scientific knowledge by which his great influence over the rest of creation is gained. The illumination of the Holy Spirit gives to man the power of thought, and enables him to make discoveries by which he bends the laws of nature to his will. The Holy Spirit it is which, through the mediation of the Prophets of God, teaches spiritual virtues to man and enables him to attain Eternal Life.*" Abdu'l-Baha, Paris Talks, p. 58.

Unfortunately too many Baha'is are existing on the surface and have not delved deeply into the Ocean of Baha'u'llah's Revelation. Their devotions are limited to parrot-like recitations of the revealed prayers, delivered mechanically and only within the meetings of other Baha'is. However, for Baha'is devotion is supposed to be a personal matter directly between God and the individual, and not in the form of congregation. Prayer should be a constant activity from the moment one awakes in the morning until one retires at night. Prayer and devotion is not divorced from one's life activities and work, but every action should be done in devotion and praise of God. With this kind of devotion, the breaths of the Holy Spirit descend and one plunges deeply into the ocean of Truth.

Posted at 11:22 PM in Introductory | Permalink

Reblog (0)

True Bahá'í

What did Shoghi Effendi say about what is a true Bahá'í?

"[T]he principal factors that must be taken into consideration before deciding whether a person may be regarded a ***true believer*** *or not [are:] 'Full recognition of the station of the Forerunner, the Author, and the True Exemplar of the Bahá'í Cause, as set forth in 'Abdu'l-Bahá's testament; unreserved acceptance of, and submission to, whatsoever has been revealed by their Pen;* ***loyal and steadfast adherence to every clause of our Beloved's sacred Will****; and close association with the spirit as well as the form of the present day Bahá'í Administration throughout the world..."* - Shoghi Effendi (Bahá'í Administration, p.90)

Posted at 01:06 PM in Introductory | Permalink

True Bahá'í

Wilmette NSA's court action against Orthodox Bahá'ís

Just in case you don't know about it yet, the Wilmette National Spiritual Assembly of the Baha'is of the United States has taken to court the Orthodox Bahá'ís (and others) seeking to enforce against them a Judgment entered back in 1966 against the long defunct NSA of the Baha'is under the Hereditary Guardianship (the NSA founded by Mason Remey's followers).

Click here to see the relevant pleadings in the court case.

That Judgment against the Remey NSA enjoined that organization from, among other things, calling itself Baha'i, and using the symbol of the Greatest Name. The Wilmette NSA claims trademark rights to these sacred names and symbols of the Faith. The Judgment makes findings that the Wilmette NSA's version of the Baha'i Faith is the only one, and basically it outlaws Mason Remey's version of the Faith.

Click here to see the 1966 Judgment (in Acrobat PDF format).

Posted at 10:21 AM in Court Action | Permalink

True Bahá'í

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Anyone with familiarity with that organization knows that their religion consists of a series of endless edicts about what one can or cannot think, do or say in every conceivable situation. They pump out book after book of "guidance" to tell their faithful flock how they are supposed to think and behave about everything for the sake of "unity." If perchance there is some area of their lives not covered by their stifling rules and regulations, there is only one thing to do about it. Not sure which shade of lipstick to use? Is it OK for unmarried persons to kiss? With or without tongue? Shoot off a letter to God's supposed representative on this earth, their so-called Universal House of Justice and ask them to please tell me what to do, what to say, what to believe.

Of course, you can't have stifling rules and regulations without stifling ENFORCEMENT. Luckily, there is a unified community of single-minded busybodies to get the job done. The non-stop job of the Bahai busybodies is to make sure that nobody is breaking any of the stifling rules and regulations and to punish those who do, so that their precious Faith will not fall into disrepute:

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Revelation hath revealed. Meditate upon this, O men of insight!" Baha'u'llah, The Kitab-i-Aqdas, p. 21

Let's meditate upon this for a moment. He did not say that He wanted you to drink the cyanide-laced kool-aid of sicko cultists. He said it was the choice Wine. Note the capital letters. I think that has something to do with God-intoxication and not a network of busybodies making sure everybody is doing the right thing, saying the right thing, and thinking the right thoughts.

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The thing that really amazes me is that there so many individuals who are willing to allow others to impose external control over their minds and bodies. Why don't they wake up?

Posted at 09:53 AM in sans-Guardian Bahá'ís | Permalink | Comments (0) | TrackBack (0)

True Bahá'í

Abdu'l-Baha's rejection of tyranny

The dictatorial attitude and practices of the Bahai World Faith (that is the Baha'i organization presently headquartered in Haifa and Wilmette, hereafter "BWF"), by which they attempt to rule and control over every aspect of its members' lives and thoughts, does not at all arise from the teachings of the Founders of the Faith.

Abdul-Baha, the Center of the Covenant and the Interpreter of the Bahai Texts, rejected all forms of despotism and tyranny. In a talk He gave on 18 November 1911 in Paris, the Master said this:

"*For persons who are believers, to commit tyranny is to be visited by divine torment in the world of immortality. Naturally, they will avoid despotism and coercion, especially if they believe that if they act justly they will draw near to the threshold of grandeur, gain eternal life, enter into the kingdom of God, and have their faces be illumined by the lights of divine grace and loving-kindness....*

"*My own hope is that all the divine friends will be manifestations of justice in all affairs. For justice does not pertain to government figures alone. Merchants must also be just in commerce. Those who make goods must be just in what they produce. All human beings, large and small, must behave with justice and fairness. Justice consists in not exceeding their own prerogatives. They must wish for each person what they wish for themselves. This is divine justice. Praise be to God, the sun of justice has risen from the horizon of Baha'u'llah. For in his tablets was laid the foundation for a justice such as was never conceived by any mind from the beginning of creation until now. A station has been established for every sort of individual, which they must not transgress against. For instance, he says that the people of every occupation must exercise justice therein, that is, they must not go beyond what they deserve. If anyone should transgress in his occupation, such as a king who becomes a despot, there is no distinction between them and him. All individuals who do not observe justice in their dealings with others are like the dictatorial leader. Thus, it is apparent that every human being can be just or tyrannical. But my hope is that all will be just, and that all of your thoughts will be of associating with all humankind and employing the utmost justice and fairness in your dealings with others.*"
[from `Abdu'l-Baha on Democracy and the Separation of Religion and State by Juan R.I. Cole]
http://www.h-net.org/~bahai/trans/vol6/absiyas2.htm

In my view, the dictatorial behavior of the BWF arises out of fear and a lack of true guidance. The overwhelming fear of their leaders and their rank and file becomes manifest every time the legitimacy of their leadership is questioned. If they were so certain that they were in the right, that they had divine authority to lead the Baha'i community, then they would react with faith and confidence in the face of naysayers. By reacting with panic and fear, their own faithlessness becomes apparent and their own doubts and concerns become evident. They know full well that their leadership's claim to authority is based upon hollow and empty interpretations of the Bahai Texts. It is a house of cards ready to fall with the slightest dissent. Their bogus UHJ has no clothes!

There will come a time when the misled members of the BWF will awaken and begin to think for themselves. They will see that there is no reason for them to tolerate the mind control and busybody regulation of their personal lives practiced by the BWF leadership. There is no reason at all for them to accept this abuse from anyone. They will see that the true Faith of God is united by attraction and love and not by fear and coercion. When that day arrives that the misled Baha'is awaken to the Truth, the Guardian of the Cause of God, Joel B. Marangella, will joyously welcome them back under the shade of the Tree of Covenant.

Posted at 04:19 PM in sans-Guardian Bahá'ís | Permalink

Reblog (0)

True Bahá'í

Bahai Liberty

In observing the behavior of the leaders of the Baha'is who presently occupy the Bahai World Center in Israel and the Wilmette headquarters of the Bahai Faith in the USA, you might not realize that one of the fundamental teachings of the Cause of Baha'u'llah is that individual conscience and the liberty of the individual is essential for peace and for the spiritual growth of humanity.

In the words of Abdu'l-Baha:

"*The standard of liberty is held aloft in this land. You enjoy political liberty; you enjoy liberty of thought and speech, religious liberty, racial and personal liberty. Surely this is worthy of appreciation and thanksgiving.... Liberalism is essential in this day -- justness and equity toward all nations and people.*" (The Promulgation of Universal Peace, p. 390)

In other passages, Abdu'l-Baha refers to liberty and freedom as bestowals from God. Any right thinking person will see that the heart of religion is the relationship and mystical union of the individual with God. Without liberty and freedom of conscience, it is impossible for mysticism to flourish.

The agencies of the State, corporate boards and bodies of all type have no soul. Spiritual progress and understanding does not come from committees and agencies. It is only the free individual, who answers to and communes with God, that can spiritually grow and apprehend the mysteries of the Holy Spirit. Without freedom of the individual, there can be no inspiration, no creativity, and no progress. Without liberty, all is lost.

How then did the Cause of Baha'u'llah become so denigrated and polluted by the pernicious ideas that the thoughts and minds of Baha'is must be controlled and limited for the sake of unity and protection of the community?

Posted at 10:22 PM in sans-Guardian Bahá'ís | Permalink

True Bahá'í

Huququ'llah is the Right of the Guardian Only

HUQUQU'LLAH IS THE RIGHT OF THE GUARDIAN ONLY
THEREFORE RECEIPT OF HUQUQ BY THE BOGUS UHJ IS ILLEGITIMATE
by guest blogger
Hand of the Cause of God Y.H. Taylor

According to the Master's Will which complements the Aqdas, the Huquq goes only to the Guardian.

The bogus sans-Guardian organization (that is, the Bahai organization of currently occupying Haifa and Wilmette) collects Huquq, which according to the Will and Testament of Abdu'l Baha goes only to the Guardian of the Cause of God, "that it may be expended for the diffusion of the Fragrances of God and the exaltation of His Word, for benevolent pursuits and for the common weal." But the money that they take undeservedly and without having any authority is being used in opposition to "what God hath decreed" and is spent to make opposition and animosity against the Guardian of the Cause of God. The recent court case by the Wilmette NSA against the TRUE FAITH OF BAHA'U'LLAH is witness to it.

The Master in his Will and Testament says:
"*O friends of 'Abdu'l-Baha! The Lord, as a sign of His infinite bounties, hath graciously favored His servants by providing for a fixed money offering (Huquq), to be dutifully presented unto Him, though He, the True One and His servants have been at all times independent of all created things, and God verily is the All-Possessing, exalted above the need of any gift from His creatures. This fixed money offering, however, causeth the people to become firm and steadfast and draweth Divine increase upon them. It is to be offered through the Guardian of the Cause of God, that it may be expended for the diffusion of the Fragrances of God and the exaltation of His Word, for benevolent pursuits and for the common weal*".

And the first Guardian emphasized:
"*There is a difference between taxes and spiritual offerings. The House of Justice has certain revenues such as inheritance shares, fees and fines. These are the taxes, which, according to the Aqdas, go directly not to the Guardian but to the House of Justice. According to the Master's Will which complements the Aqdas, the Huquq goes only to the Guardian.*"
(To Mr. George O. Latimer, Portland, Oregon, dated Haifa, June 17, 1933.)
(Shoghi Effendi, Extracts from the USBN)

Y.H. Taylor

Posted at 09:04 AM in sans-Guardian Bahá'ís | Permalink

Reblog (0)

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True Bahá'í

Message from LSA of Lucknow (India) in 1957

Message from LSA of Lucknow (India) in 1957 to Bahai's of the World
Reproduced by National Bahai Council of Orthodox Bahais of India

by guest blogger
Hand of the Cause of God Y.H. Taylor

In this period of strife, India is privileged to be a light to the world, the torch-bearer of a message of universal brotherhood. Indian culture possesses the capacity for rejuvenation, and can without loss of continuity bring about a spiritual change. Indian people, though somewhat slow-going, have the strength and vitality of youth, and so have preserved their basic human instinct for love of the truth. Their instinct reacts infallibly to the impact of realities. They are capable of effecting changes, not by imposition nor by intimidation, but by the process of education, a spiritual refining.

How many of us are aware that the Local Spiritual Assembly of Lucknow, upon the passing of Shoghi Effendi in 1957, stood up valiantly for this very basic human instinct of LOVE FOR THE TRUTH, and faithfully demonstrated its fidelity to the Will And Testament of 'Abdu'l-Bahá, in refusing to conform to the dictates of the violating Hands of Cause who conspired to make the religion of Bahá'u'lláh conform to their own whims and wishes? These violating Hands of the Cause were bent upon exploitation of the Sacred Name in following a policy of imposition and intimidation.

It is a well known fact that when men follow a policy of secret collusion, of which these Hands were guilty at the very first conclave of Hands, held in 'Akká following the passing of Shoghi Effendi, they cut themselves off from the truth and they become deluded by ignorance, and developed satanic perversity or egotism that proclaims itself absolute both in knowledge and power. The LSA of Lucknow, undeterred by this policy of intimidation, passed a resolution in the presence of seven members of the Assembly on November 9th, 1957, resolving that "*the activities of this L.S.A. be suspended till the appointment of the next Guardian of the Faith.*"

Y.H. Taylor

The letter written by the Local Spiritual Assembly of the Baha'is of Lucknow in 1957:

Resolution passed in the presence of seven members of the Assembly (L.S.A.

LUCKNOW) on November 9th,1957

REGISTERED SOCIETY NO. 141 NOVEMBER 18, 1958

(U.P.INDIA) RAFFANIAN
L.S.A. (LUCKNOW) HAIFA, ISRAEL

Where as by a resolution passed in the presence of seven members of the Assembly on November 9th, 1957, it was resolved that "the activities of this L.S.A. be suspended til the appointment of the next Guardian of the Faith" and the same was intimated to the N.S.A., New Delhi, and whereas it comes under the purview of the Supreme Council, so therefore it behooves this assembly to place the following arguments without prejudice, before the aforementioned Supreme Council through Raffanian, Haifa (Israel):

***1**. Man's nature is two-fold; he is spirit and body and therefore, at once, a citizen of this world and of the* Heavenly City.

***2**. The State of Guardianship is the supermost thing upon Earth, for the Guardians are not only God's lieutenants upon earth, and sit upon God's throne, but even by God Himself they are called Gods. That which concerns the mystery of The Guardian's power is not lawful to be disputed, for, that is to wade into the weakness of Gods, and to take away the mystical reverence that belongs unto the temporal presence of them that sit in the Throne of God.*

***3.** The Guardian ought to have no equal in his realm because this would nullify the rule that an equal cannot have authority over his equals. Still less ought he to have a superior or anyone more powerful than he, for he would then be below his own deputies and it is impossible that inferiors should be equal to the Supreme.*

***4**. The Supremacy of the Guardian in spiritual matters is absolute under God. Substantially He is the "AKDAS" in the sense that he can neither be removed nor held responsible and has ultimate authority over the rest of the hierarchy, which his deputies have not. The Guardian has full power to create Hands of the Cause and can do so without any of the customary forms of election.*

***5.** The unique power possessed by The Guardian alone, is, therefore a "Divine Right". It confers a peculiar superiority, a power of revision and supervision over all other forms of authority whether ecclesiastical or secular. In substance the Guardian alone is the head of the entire legal system, not, indeed, as a universal executive but as a court of final authority which functions not in absentia but by presence. It is evident that it is impossible to invest the community or even the Hands of the Cause, with the supreme authority which is the Divine prerogative of the Guardian.*

***6.** The present system is but conciliary and the concilliarists have set against it the ideal of a harmony of powers cooperating by free and mutual consent. Such an argument is fought with the implication that God had changed the mode of imposing His Divine Right according to the wishes of the few. Such a democratic conception is vitally opposed to the Spirit of the Faith. The concilliarist theory strands curiously balanced between past and present. Wherever authority stands upon the exploitation of a sacred name, intimidation has to be adopted as policy on considerations.*

L.S.A. Lucknow in animated suspense til the consecration of the Guardian on His vacant throne.

51 Sundarbagh,

Lucknow

U.P. (India)

Posted at 11:48 AM in sans-Guardian Bahá'ís | Permalink

True Bahá'í

Shoghi Effendi the seer?

There is a video recently uploaded to youtube that refers to Shoghi Effendi, the first Guardian of the Bahai Faith, as a seer and oracle because he apparently predicted the internet years before anyone else:

http://www.youtube.com/watch?v=6V28gQFnnFA

The video sets forth the famous quote of the first Guardian about the internet: "*A mechanism of world inter-communication will be devised, embracing the whole planet, freed from national hindrances and restrictions, and functioning with marvellous swiftness and perfect regularity*." The World Order of Baha'u'llah, p. 203.

It appears the video was created by a heterodox Bahai (it is an ad for the Bahai Faith presently headquartered in Haifa and Wilmette that we call heterodox because they have strayed from the original teachings of the Faith). I don't know what is most remarkable. The fact that these Bahais continue to deify Shoghi Effendi by referring to him as a seer and an oracle, or the fact that a heterodox Bahai has actually read the World Order of Baha'u'llah. Of course, Shoghi Effendi was not a seer. He was the Guardian and he was giving his interpretation of the teachings of Baha'u'llah. The Guardian is an ordinary human being who holds a divine office, and therefore he is guided when performing his official functions in the Faith. The video makes it sound like Shoghi Effendi was the Prophet of the Bahai religion.

This did get me to thinking about the internet, and what a gift from God it is. Not only is it removing the national barriers and creating a global community, but it is such an arena of freedom that the heterodox Baha'is are unable to silence their critics. Not that they are not trying to do so. They will fail, however, as long as the internet is free "from national hindrances and restrictions."

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True Bahá'í

They are cursed and trapped

Img_0157 by guest blogger:
Hand of the Cause of God Nosrat'u'llah Bahremand

A few years ago one of the Heterodox Baha'is told me that when Mason Remey, the second Guardian of the Cause of God broke his silence and sent his Proclamation to the American National Convention, the former Hands desperately started looking every where in the Writings to find anything to support their bogus claim and any thing to give legitimacy to their illegitimately appointed body of Custodians. Of course there was not even a word that they could find, so they had exhausted their search and were disappointed. Then one day, Mr. Varqa, one of the Hands, said he had good news as he had found something and then showed them a passage in the Aqdas regarding "Endowments dedicated to charity" and gave his interpretation which was accepted by the desperate Hands. That unauthorized and erroneous interpretation is the one which now is used by the bogus UHJ and its pawns. I am not sure how much of this story is accurate but I believe there is no reason to doubt its accuracy. Any how, I think Mr Varqa is still alive and he can explain whether he was the originator of this erroneous interpretation or if it was someone else.

It seems that the headless and bogus UHJ, which is the product of the violators of the Covenant, i.e. the former Hands of the Cause, is cursed and trapped in their malice and wickedness for they have not only violated and misrepresented the Will and Testament of the Master but they have also transgressed against the Aqdas and violated this most Holy Book. They disregarded the following warning of Baha'u'llah in The Aqdas:

"*Whoso interpreteth what hath been sent down from the heaven of Revelation, and altereth its evident meaning, he, verily, is of them that have perverted the Sublime Word of God, and is of the lost ones in the Lucid Book.*" (The Kitab-i-Aqdas, p. 57)

In 1992 when they translated and published the Aqdas in English they added some notes to the Book, Many of them contain unauthorised and erroneous interpretations.

In their translation they conveniently and sinfully changed the meaning of the word "bilaad" (cities) in the passage about endowments, to "world," to suit their evil intentions.

"*Endowments dedicated to charity revert to God, the Revealer of Signs. None hath the right to dispose of them without leave from Him Who is the Dawning-place of Revelation. After Him, this authority shall pass to the Aghsan, and after them to the House of Justice -- should it be established in the world by then -- that they may use these endowments for the benefit of the Places which have been exalted in this Cause, and for whatsoever hath been enjoined upon them by Him Who is the God of might and power. Otherwise, the endowments shall revert to the people of Baha who speak not except by His leave and judge not save in accordance with what God hath decreed in this Tablet -- lo, they are the champions of victory betwixt heaven and earth -- that they may use them in the manner that hath been laid down in the Book by God, the Mighty, the Bountiful.* (The Kitab-i-Aqdas, p. 34)

In their notes, they illegitimately and erroneously interpreted this passage of Aqdas to mean that the main reason for including this verse was to tell the people that the Guardianship had been ended only 36 years after its establishment whereas, He in the same Holy Book:

"*...alludes to the future Centre of His Covenant, and invests Him with the right of interpreting His holy Writ; anticipates by implication the institution of Guardianship; ...*"
(God Passes By p.214)

Also in the Will and Testament of Abdu'l Baha which is: "*...the Charter of a future world civilization, which may be regarded in some of its features as supplementary to no less weighty a Book than the Kitab-i-Aqdas; signed and sealed by 'Abdu'l-Baha; entirely written with His own hand; ... establishes the institution of the Guardianship as a hereditary office and outlines its essential functions;*" (God Passes By, p. 327)

And while His rightful interpreter; the first Guardian of the Cause of God assures the continuation of the Guardianship until the end of the Baha'i Dispensation:

"*In this Dispensation, Divine guidance flows on to us in this world after the Prophet's ascension, through first the Master, and then the Guardians*." (Lights of Guidance, p.310)

Let's examine the erroneous and unauthorized interpretations of the man made, headless Body:

Note "66. "*Aghsan," Paragraph 42 "Aghsan" (plural of Ghusn) is the Arabic word for "Branches". This term is used by Baha'u'llah to designate His male descendants*."

Baha'u'llah only titled each one of His Sons using a superlative or comparative adjective and the word *Ghusn* such as *Ghusn-I-Azam* (Greatest Branch) and *Ghusn-I-At-har*(Purest Branch). or *Ghusn-I-Akbar* (Greater Branch) He never gave anybody other than His sons such a title or never did He write any thing to designate His male descendants to carry on such titles.

Baha'u'llah in the Kitab-i-Ahd (Book of the Covenant) refers to His sons using the plural of (Ghusn) *Aghsan * i.e. Branches; but He distinguishes *Aghsan* (His sons) from His other descendants, such as His own kindred and members of the Holy Household, while the first Guardian has identified Aghsan as the sons of Baha'u'llah [God Passes By p.239] and [Gleanings from the Writings of Baha'u'llah p.244]. Even at the time of Abdu'l Baha it was well understood that Branches means sons of Baha'u'llah as this is quite evident from the following Tablet of Abdu'l Baha:

"*O thou whose heart is attracted and whose breast is dilated with joy by the Holy Fragrances!*

"Give the glad-tidings to the assemblies of the beloved who are firm in the Covenant and say:

"Verily the Lord hath manifested Himself in this new and wonderful age with the greatest bounty and mercy, which have never been preceded and whereof the eye of existence hath never seen the like; and it is His Great Covenant and New Testament, as appointed by the trace of His Supreme Pen, through which, and according to clear ordinances and explicit statements, the matter was plainly shown and the branches (sons), twigs (relations), kinsmen and beloved were commanded

to obey the "appointed Center of the Covenant." But the Covenant of God and His Testament is a bounty to the righteous and a curse to the wicked." (Abdu'l-Baha, Tablets of Abdu'l-Baha v2, p. 438)

Generally in Baha'u'llah's Writings the word ghusn and its plural aghsan similar to its meaning in English (branch) and (branches) are used as the original meaning (branch of tree) or other type of usage in representational or symbolic ways, but interestingly mostly these words are used to show spiritual connection or intellectual realities:

"*Since the affectionate and faithful believers are as the aghsan (branches) and the leaves of this Holy Tree, therefore whatever (hostility and injuries) falls on the Mighty Stock; it will occur to the aghsan (branches), twigs and leaves as well, this is how in every age these tragedies and nuisances have been and will be for the lovers of the Beauty of All-Glorious.*" (Baha'u'llah, Al'vah-i-Moba'rakeh, p.343) (Ma'idiy-i-Asmani. Vol 4, p.42)

"*O' Seeker when ye see the names in The Holy Scriptures mentioning Blessedness, Divine Lote-Tree, Forbidden tree, Leaves, Fruits and the like; do not consider them fantasy, in the sight of God; the purpose of all these names has been and will be the devoted believer of God, and as long as the believer is in the shadow of the Divine Tree he will be from the Tree of Blessedness and exalted in the presence of God, but after turning away will be from the burning bush of Hell, while being Faithful; afnan (twigs), aghsan (branches), o'ragh (leaves) and assmar (fruits) will be perceived as substantiated and after opposition all will considered as rejected and abandoned*" (Baha'u'llah, Ma'idiy-i-Asmani. Vol 7, p.21)

In the continuation of the same note 66 they have written the following erroneous and sinful interpretation and flawed argument:

"*It has particular implications not only for the disposition of endowments but also for the succession of authority following the passing of Baha'u'llah and of 'Abdu'l-Baha. Baha'u'llah, in the Book of His Covenant, appointed 'Abdu'l-Baha, His eldest son, as the Centre of His Covenant and the Head of the Faith. Abdu'l-Baha, in His Will and Testament, appointed Shoghi Effendi, His eldest grandson, as the Guardian and Head of the Faith. This passage of the Aqdas, therefore, anticipates the succession of chosen Aghsan and thus the institution of the Guardianship and envisages the possibility of a break in their line.*"

By their falsity and error they consider the "Endowments dedicated to charity" like a family foundation and business which has to be kept in the family, so with their other false interpretation that Aghsan means male descendent of Baha'u'llah, any remaining blood descendant can be a claimant to the Baha'i properties in the Holy land. The fact is that Endowments dedicated to charity is not a family business, it has nothing to do with the Guardianship, it is a revenue for the Houses of Justice (Local, National and International) on the other hand, the Aghsan mentioned in this section did not exist after Abdu'l Baha since Shoghi Effendi was not an Aghsan (i.e. sons of Baha'u'llah) he was a ghusn-i-momtaz (chosen branch) he was chosen from among "affectionate and faithful believers" (branches) as were the second and third Guardians.

Abdu'l Baha in one of his Tablets gives the following direction and guidance:

"*Prior to establishment of the House of Justice, Endowments dedicated to charity revert to a spiritual assembly which is free from remnants of concupiscence, there is no other arrangement*."
(Ganjineh-i-hodood va Ahkam, p.221)

Shoghi Effendi first Guardian of the Cause of God wrote:

"*There is a difference between taxes and spiritual offerings. The House of Justice has certain revenues such as inheritance shares, fees and fines. These are the taxes which, according to the Aqdas, go directly not to the Guardian but to the House of Justice. According to the Master's Will which complements the Aqdas, the Huquq goes only to the Guardian*." (To Mr. George O. Latimer, Portland, Oregon, dated Haifa, June 17, 1933.) (Shoghi Effendi, Extracts from the USBN)

The first Guardian during his ministry in more than one hundred of his messages and letters strongly encouraged National and Local Spiritual Assemblies to establish their local and national endowments, even urging the National Spiritual Assemblies to have a part of their International endowments in the Holy Land registered in their names.

"*Theirs is the unrivalled opportunity, should they bestir themselves, to carry forward to a triumphant conclusion this first corporate effort to which they have consecrated themselves and their nascent institutions, to embark, in the course of subsequent Plans, on enterprises destined to safeguard and consolidate, in all parts of the motherland, the achievements so hardly won, to proclaim, unequivocally, systematically and effectively, to the masses throughout the length and breadth of the British Isles the verities enshrined in their Faith, to initiate the establishment of a befitting National Haziratu'l-Quds in either the capital of the United Kingdom or further north in the very heart of the British Isles, to inaugurate national and local endowments, to incorporate the newly constituted assemblies, to undertake the preliminary measures for the erection of the first Mashriqu'l-Adhkar in the British Empire,*" (Shoghi Effendi, The Unfolding Destiny of the British Baha'i Community, p. 220)

"*Canadian National Assembly, the establishment of National Baha'i Endowments, doubling the number of Local Assemblies throughout the Dominion and raising to one hundred the total number of localities where Baha'is reside throughout the Provinces, the constitution of a group in Newfoundland and the formation of a nucleus of the Faith in the Territory of Greenland, singled out for special mention by the Author of the Divine Plan, and the participation of Eskimos and Red Indians in membership to share administrative privileges in local institutions of the Faith in Canada*" (Shoghi Effendi, Messages to Canada, p. 7)

"*The incorporation of firmly established Local Spiritual Assemblies must simultaneously be accelerated in order to strengthen the structure of these newly established institutions, and pave the way for the establishment of local Baha'i endowments.*" (Shoghi Effendi, Messages to Canada, p. 48)

"*He was very pleased to learn of this endowment, now registered in the name of your Spiritual Assembly, and most generously contributed to the Faith of Baha'u'llah by the dear Baha'i friends Mr and Mrs. Bakhtiari... It is of the utmost importance that gradually, as the Communities grow stronger, they should acquire endowments to be used for the benefit of all the Baha'is. This not only reinforces the sense of community life, but enhances the prestige of the Faith in the eyes of*

their fellow citizens".

(Shoghi Effendi, Messages to the Indian Subcontinent, p. 215)

"*NEWLY-ESTABLISHED ISRAEL BRANCH OF NATIONAL ASSEMBLY*
While the members of this valiant, this highly gifted, forward marching and deeply consecrated community, and particularly its alert and zealous national representatives, labour to attain these immediate goals, that constitute the distinguishing features and the prime objectives of this newly opened phase of the Crusade, the measures initiated recently in the Holy Land to transfer eventually part of the international Baha'i endowments on Mt. Carmel to the name of the newly-established Branch of the Canadian National Spiritual Assembly will be steadily and energetically pursued, as a mark of abiding appreciation of the magnificence and exemplary achievements of this community in recent years in the service of the Cause of Baha'u'llah."
Shoghi Effendi, Messages to Canada, p. 48)

The fact that the Endowments dedicated to charity is revenue for the House of Justice is quite clear and well understood by Iranian Baha'i scholars during the time of Abdu'l Baha and Shoghi Effendi. Following are the links to two different books from two highly knowledgeable teachers of the Faith. Both of them have written about the passage on endowments in the section of the Aqdas pertaining to the revenues of the House of Justice:

http://www.reference.bahai.org/fa/t/c/GHA/gha-229.html

http://www.reference.bahai.org/fa/t/c/AK4/ak4-272.html#pg268

Another erroneous and unauthorised interpretation about the "people of Baha":

"*The term "people of Baha" is used with a number of different meanings in the Baha'i Writings. In this instance, they are described as those 'who speak not except by His leave and judge not save in accordance with what God hath decreed in this Tablet.' Following the passing of Shoghi Effendi in 1957, the Hands of the Cause of God directed the affairs of the Cause until the election of the Universal House of Justice in 1963*"

"People of Baha" simply means people of Baha, i.e. Baha'is. To say otherwise, means that those former Hands of the Cause who have arrogated unto themselves the collective Guardianship have grossly misinterpreted its meaning. They have obviously altered the evident meaning of the word in the Book, let alone conceded the fact that only the Guardian of the Cause of God has the authority to interpret. It is amazing that those Hands who were violators of the Covenant, and had caused a breach in the Cause of God, and subverted His Word, and become the manifestation of the Center of Sedition, described themselves as those "who speak not except by His leave and judge not save in accordance with what God hath decreed in this Tablet". Who did describe themselves as those? Themselves? The bogus UHJ? How can they do that? In fact they did so in opposition to "what God hath decreed"

"*What deviation can be greater than interpolating and falsifying the words and verses of the Sacred Text,*" (Abdu'l-Baha, The Will and Testament, p. 5)

A book which is published by the Heterodox Baha'is in 1997, based on the Ishraq-i-khavari's talks about the Aqdas, contains some points which he could not help himself from saying and which also has escaped the censor, includes the following:

"*Abdu'l Baha in a tablet explicitly explains that these "people of Baha" are the Spiritual Assemblies who are managing the spiritual affairs of the Baha'i communities in cities before the establishment of the House of Justice.*" http://www.reference.bahai.org/fa/t/o/TDKA/tdka-137.html#pg116

I have not seen the Tablet which Ishraq-i-khavari has mentioned but I am certain that it is true since Abdu'l Baha wrote:

"*Prior to establishment of the House of Justice, Endowments dedicated to charity revert to the spiritual assembly which is free from remnants of concupiscence, there is no other arrangement.*"
(Ganjineh-i-hodood va Ahkam, p.221)

Following is the interpretation of the "people of Baha" by the rightful interpreter of word of God, Joel B Marangella, the third Guardian, in response to the question of an individual dated 12 April 2003

"*If you will refer to page 154 in "God Passes By", in the fifth line from the top of the page you will find this statement: "Rejoice with exceeding gladness, O people of Baha!" It is clear that Baha'u'llah is referring to all faithful believers in this passage. As to the other clauses under the same heading of the Aqdas, one must, of course, when reading the Aqdas always keep in mind that the Will and Testament of the Master supplements the Aqdas, as explained by Shoghi Effendi. In this instance, it is clear that, similarly to the administration of other types of endowments, endowments or gifts to charity are currently administered, on behalf of the believers, that is, the "people of Baha" at national or local levels by their representatives in the Baha'i Administrative Order, that is their respective Assemblies (future Houses of Justice) and will in the future be administered by the Universal House of Justice, (when established) for any international endowments and by National and Local Houses of Justice, for endowments at those levels, as appropriate.*"

I have to remind Baha'is that:

"*The mighty stronghold shall remain impregnable and safe through obedience to him who is the Guardian of the Cause of God. It is incumbent upon the members of the House of Justice, upon all the Aghsan, the Afnan, the Hands of the Cause of God to show their obedience, submissiveness and subordination unto the Guardian of the Cause of God, to turn unto him and be lowly before him. He that opposeth him hath opposed the True One, will make a breach in the Cause of God, will subvert His Word and will become a manifestation of the Center of Sedition.*" (Abdu'l-Baha, The Will and Testament, p. 11)

Nosrat

Posted at 11:54 PM in sans-Guardian Bahá'ís | Permalink

True Bahá'í

Three Approaches to Understanding the term "Aghsán"

The division of Baha'is into several different sects came about because of the differing interpretations of the Will and Testament of Abdu'l-Baha. In that holy and sacred Document, Abdu'l-Baha created the Institution of the Guardianship as the Center of the Cause, and the Institution that would carry forward His function and authority as Interpreter of the Holy Writings. He appointed Shoghi Effendi as the first Guardian of the Cause and enjoined upon him the duty to appoint his successor: either his first born descendant, or the Guardian may "choose another branch to succeed him."

Since Shoghi Effendi had no descendants, the question came up whether he chose another branch. The Arabic word, Aghsán, or Branch, had been defined by Shoghi Effendi as the Sons of Baha'u'llah, although this was obviously not the meaning of the word in this context, since at the time Abdu'l-Baha wrote these words, there were no faithful Sons of Baha'u'llah. The proper interpretation of the word Aghsán to the question of the continuing Guardianship is key to understanding the split amongst the Baha'is.

There are three basic approaches to this:

1) Magic Sperm: The first approach is the belief that only one of the Sons of Baha'u'llah, or at least a male blood-line descendant, is eligible for appointment as Guardian. This is the majority Baha'i view represented by those Bahais who presently occupy Haifa and Wilmette (the heterodox Baha'is). I consider this concept to be the "magic sperm" theory carrying the implicit belief that there is some magical essence in the bloodline of Baha'u'llah that is necessary for one to be divinely guided. Although this is a highly superstitious and materialistic point of view, there is an historical basis for this in Islamic belief. For example, the descendants of the Prophet Muhammad are considered to have some special status or respect. The idea of blood royalty found in many of the systems of government historically also carry this idea that the genetic code of certain families carries with it some kind of magical power or essence.

If we carry the logic of this belief to its extreme, we would consider what would happen if the genetic material of Shoghi Effendi were cloned. We would have an exact duplicate of Shoghi Effendi's genetic makeup, but of course physically we would end up with his cloned identical twin. It would be a different person entirely and would not be the Guardian. Of course, if we could do this, we could clone Baha'u'llah Himself, but of course we would end up with a cloned human being and not the Manifestation of God for this Day. There is no magic in their genetic material. This example does not intend any disrespect, but merely to show absurd it is to insist that only a physical relative of Baha'u'llah could possibly serve as Guardian.

2) Spiritual Aghsán: The second approach is the belief that the Guardian may choose any male believer as his successor, and that the person so chosen is, effectively, a "spiritual" Aghsán. This would be the view represented by the Orthodox Baha'is, that is those who recognize Joel B. Marangella as the third Guardian. It is also the view taken by those Baha'is who follow Jacques Soghomonian as their fourth Guardian. This approach finds that the Will and Testament did not

impose an obligation upon the Guardian to appoint an Aghsán, but allows him to appoint any male believer as his successor. Branchhood is essentially a spiritual relationship and does not require a physical family relation. This is not a materialistic and superstitious approach, but rather is a spiritual understanding of the essential relationships of the Institutions of the Faith and the believers. For more on these spiritual relationships, see Joel B. Marangella's article entitled "Tree of the Covenant".

3) Secular Adoption: The other approach is the belief that the Guardian may only choose an Aghsán to be his successor but that by a legal adoption, recognized by secular or civil authorities, of any male as his son will validate that choice as being legally an Aghsán. This is the position taken by the Baha'is Under the Provisions of the Covenant. In my opinion, this approach is very similar to the second one, but curiously adds the unnecessary requirement that the Guardian's choice of successor have a legal sanction by a secular adoption.

It is ironic that the split of the Faith comes over the interpretation of a clause contained in the Will and Testament of Abdu'l-Baha, a writing intended by Him to avoid a split within the Cause of God by creating the Institution of the Guardianship and enjoining all of the believers to be obedient to the Guardian and his interpretations. Unfortunately, the vast majority of Baha'is lost faith in the Covenant of Baha'u'llah and rejected the Guardianship following the death of Shoghi Effendi, and thus they adopted the materialistic and superstitious belief that Shoghi Effendi was unable to appoint a successor because the Aghsán were either dead or unfaithful. Having failed to embrace the living Guardian of the Cause, the Baha'is followed the incorrect interpretation of the Will and Testament and have found themselves in grievous error.

Posted at 07:06 PM in Introductory | Permalink

Reblog (0)

True Bahá'í

Update on Court Action Against the Orthodox Baha'is

An evidentiary hearing on the Wilmette NSA's contempt motion against the Orthodox Bahai Faith and the Baha'is under the Provisions of the Covenant is scheduled for January 7, 2008 at 9:30 AM in the United States District Court, before the Honorable Amy J. St Eve in Courtroom 1241 in the Everett McKinley Dirksen Federal Building, 219 South Dearborn Street, Chicago, Illinois. This will be a "mini-trial" on the issue of whether the respondents are in "privity" with the NSA under the Hereditary Guardianship (Mason Remey's organization) and therefore bound by the 1966 Judgment against that NSA. Witness testimony will be taken at the hearing which is scheduled for two days.

To see the recent Court orders, go to our updated page:
http://trueseeker.typepad.com/true_seeker/court_case.html

Posted at 11:23 AM in Court Action | Permalink

Reblog (0)

True Bahá'í

We have unsealed the choice cyanide kool-aid!

I had to laugh out loud over the recent admission by a sans-Guardian Bahai in the talk.religion.bahai newsgroup who insisted that Baha'u'llah revealed the "stifling rules and regulations" enforced by the Bahai organization currently occupying Haifa and Wilmette.

Anyone with familiarity with that organization knows that their religion consists of a series of endless edicts about what one can or cannot think, do or say in every conceivable situation. They pump out book after book of "guidance" to tell their faithful flock how they are supposed to think and behave about everything for the sake of "unity." If perchance there is some area of their lives not covered by their stifling rules and regulations, there is only one thing to do about it. Not sure which shade of lipstick to use? Is it OK for unmarried persons to kiss? With or without tongue? Shoot off a letter to God's supposed representative on this earth, their so-called Universal House of Justice and ask them to please tell me what to do, what to say, what to believe.

Of course, you can't have stifling rules and regulations without stifling ENFORCEMENT. Luckily, there is a unified community of single-minded busybodies to get the job done. The non-stop job of the Bahai busybodies is to make sure that nobody is breaking any of the stifling rules and regulations and to punish those who do, so that their precious Faith will not fall into disrepute:

Busybody 1: "What time did Jane come home last night?"
Busybody 2: "Did she even come home? She was on a date and never came home at all!"
Busybody 1; "Who is she sleeping with? We need to have a talk with her and remind her that she will risk losing her (gasp) voting rights!"
Busybody 2: "LuAnne never goes out on dates. I wonder if she is at home masturbating? The UHJ said that was definitely not allowed."
Busybody 1: "I wonder how we can find out? We need to spy on her for the sake of the community."
Busybody 2: "Is John drinking again? Peter saw him in a bar the other night."
Busybody 1: "Oh really, what was Peter doing in a bar?"
Busybody 2: "Good point. I better report him to the LSA."

Am I exaggerating? Perhaps. But I have seen this kind of mind-boggling interference with people's lives when I was a cult member of this Bahai community.

But you know I have read up quite a bit on the Bahai Revelation over the years and frankly I cannot remember reading in the words of the founding figures of this Faith the remotest reference to the need for a Bahai community to organize for the purpose of spying upon and enforcing the personal "laws" of the Faith.

Baha'u'llah had this to say about His rules and regulations:

"*Think not that We have revealed unto you a mere code of laws. Nay, rather, We have unsealed the choice Wine with the fingers of might and power. To this beareth witness that which the Pen of*

Revelation hath revealed. Meditate upon this, O men of insight!" Baha'u'llah, The Kitab-i-Aqdas, p. 21

Let's meditate upon this for a moment. He did not say that He wanted you to drink the cyanide-laced kool-aid of sicko cultists. He said it was the choice Wine. Note the capital letters. I think that has something to do with God-intoxication and not a network of busybodies making sure everybody is doing the right thing, saying the right thing, and thinking the right thoughts.

There is an idea. God intoxication. That is, a soul in connection with the Beloved. Mystic intercourse with the Holy Spirit. Remember that spiritual stuff?

Could it be that the personal laws of the Bahai revelation are guidelines for leading a spiritual life that each person needs to internalize within his or her own life?

Could it be that the purpose of the Bahai revelation is the spiritual growth of the entire community by each member of that community fighting his or her own spiritual battles?

Could it be that the role of the community and its administrative institutions is to foster and facilitate this growth and not to promulgate and enforce stifing rules and regulations that lord over the individual members?

I think it could be.

The thing that really amazes me is that there so many individuals who are willing to allow others to impose external control over their minds and bodies. Why don't they wake up?

Posted at 09:53 AM in sans-Guardian Bahá'ís | Permalink

True Bahá'í

WHO CREATED THE SECTS IN THE BAHAI FAITH?

by guest blogger:
Dr. A. Parikh
Secretary of the National (Orthodox) Bahai Council of India

My Dear Bahá'í Friends!

Some of the friends enquire as to why the Divine Cause (Bahá'í Faith) has become divided into different sects? What are the factors behind it? Who is responsible for this division?

It is well understood why such questions should come to mind. But it is sad that there is no discussion on such questions nor do we investigate the answers to such questions. While 'Abdu'l-Bahá insisted that:

"The shining spark of truth cometh forth only after the clash of differing opinions".
(Abdu'l-Baha, Selections from the Writings of Abdu'l-Baha, p. 87)

Friends claim that:

According to the sayings of Abdul Bahá, the "Guardian" should be from the lineage of Bahá'u'lláh.

This is not correct in any way. Bahá'u'lláh has never placed, or written, any such condition concerning the Guardianship. In fact, He has only alluded to the Guardianship in His Writings, and it remained for 'Abdu'l-Bahá to establish the institution of the Guardianship in His Will and Testament.

I request the friends whenever you quote what "Abdul Baha says", please quote His correct and exact words and do not insert the doubtful ideas of your own mind.

The majorityof the friends are unaware of and lack knowledge of the truth but, on the other hand, accept whatever has been stated by the UHJ, the NSA or LSA and rely completely upon erroneous facts. They do not strive to know any thing other than those confused ideas and attribute those baseless, adverse and confused ideas and facts to Bahá'u'lláh.

In the Writings and Tablets of Bahá'u'lláh and 'Abdul Bahá, preference is given to impeccability and perfection and it is emphasized that preference should be given to spiritual relationships over physical relationships. Therefore, 'Abdul Bahá explains the matter as follows:

"The lineage of descendants is of two types one is from physical descendants and the other is spiritual. One is born of clay and water, and the other from the soul and heart."
(Ma'idiy-i-Asmani. Vol 5, p. 161)

"O dear one of 'Abdu'l-Baha! Be the son of thy father and be the fruit of that tree. Be a son that hath been born of his soul and heart and not only of water and clay. A real son is such a one as hath branched from the spiritual part of man. I ask God that thou mayest be at all times confirmed and

strengthened."
(Selections from the Writings of Abdu'l-Baha, p. 140)

The Friends should note that Assemblies do not have any right to decide or discuss "any matter" outside the powers and responsibilities fixed by Abdul Bahá and Shoghi Effendi. Then, who authorizes them to either change or falsify the intent of statements made in the "Tablets and Will and Testament" and thereby go against the explicit Holy Text?

They cannot decide that the Guardianship shall continue or not continue in the Bahai Faith, because according to the Will and Testament, the Guardianship of the Cause of God will continue till the end of the Dispensation of Bahá'u'lláh. Even if all the people of the world should stand against him the truth cannot be changed by decision of the people.

As for the current sects in the Bahá'í Faith, this is due to those Baha'is who, following the passing of Shoghi Effendi, stood against the Expounder and Interpreter of the Words of God-- "The Guardian of the Faith"-- and, unfortunately, the majority of the Bahá'ís blindly followed them. It was far better had they paid attention to the words of 'Abdul Baha. For He said:

"Were it not for the protecting power of the Covenant to guard the impregnable fort of the Cause of God, there would arise among the Baha'is, in one day, a thousand different sects as was the case in former ages. But in this Blessed Dispensation, for the sake of the permanency of the Cause of God and the avoidance of dissension amongst the people of God, the Blessed Beauty (may my soul be a sacrifice unto Him), has through the Supreme Pen written the Covenant and the Testament; He appointed a Center, the Exponent of the Book and the annuller of disputes. Whatever is written or said by Him is conformable to the truth and under the protection of the Blessed Beauty. He is infallible. The express purpose of this last Will and Testament is to set aside disputes from the world."
(Abdu'l-Baha, Baha'i World Faith - Abdu'l-Baha Section, p. 357)

Further, 'Abdu'l-Bahá wrote in His Will and Testament:

"The Mighty stronghold shall remain impregnable and safe through obedience to him who is the guardian of the Cause of God. It is incumbent upon the members of the House Justice, upon all the Aghsán, the Afnán, the Hands of the Cause of God to show their obedience, submissiveness and subordination unto the guardian of the Cause of God, to turn unto him and be lowly before him. He that opposeth him hath opposed the True One, will make a breach in the Cause of God, will subvert His word and will become a manifestation of the Centre of Sedition. (Will & Testament of Abdul Bahá page No.12)

My Dear Bahá'í Friend!

Do you now realize why the different sects came into existence among the Bahá'ís? Do you understand to whom Abdul Bahá has referred to as the Disputer and Creator of the Sects?

It should now be clear from the terms of His "Will" that disobedience to the Guardian and rebelling against him have now caused the several sects to come into existence.

The true Bahá'ís are those who are under the Shelter of the Guardian. The deviated sects are those who have turned away from the true Guardian.

It is my fervent hope that soon all the friends will turn unto the living guardian of the Faith and will be submissive unto him.

Written by Dr. A. Parikh, Secretary of the National (Orthodox) Bahai Council of India
on 27th July 2007.

Posted at 06:17 PM in sans-Guardian Bahá'ís | Permalink

True Bahá'í

Can you guess where these quotations came from?

Can you guess where these quotations came from?

1. "At a time when religious extremism, intolerance, and discrimination are threatening peace and security in many parts of the world, it is imperative for the United Nations to address this issue [the freedom of religion or belief] openly and earnestly. Until all people are free to openly practice and share their beliefs within the parameters of equally applied laws, as well as change their religion or belief system, development and peace will prove elusive."

2. "Baha'is believe freedom of religion and conscience is the intrinsic right of each individual and is central to human development. It lies at the heart of an individual's integrity and identity."

3. "Baha'is believe adherence to religion or belief must never be coerced."

4. "In their interpersonal relationships, Baha'is are guided by Baha'u'llah's call to 'consort with the followers of all religions in a spirit of friendliness and fellowship.'"

5. "In the United States, the Baha'i community advocates for religious freedom..."

You might be shocked to know that quotation number 1 came from the Baha'i International Community's Response to the Secretary General's Report, 30 April 2005. http://statements.bahai.org/05-0402.htm.

The Bahá'í International Community is a non-governmental organization (NGO) registered with the United Nations and affiliated with the so-called Universal House of Justice now occupying Mt. Carmel in Haifa. If you want to see some more shameless hyprocrisy, check out these articles from the Bahai International Community:
Statement on religious freedom: http://www.bic-un.bahai.org/pdf/05-1001.pdf
Eliminating religious intolerance: http://www.bic-un.bahai.org/pdf/90-0125.pdf

The other quotations above are from a web page of the National Spiritual Assembly of the Baha'is of the United States (presently headquartered in Wilmette) that is devoted to "religious freedom." http://www.bahai.us/religious-freedom

Anyone familiar with this organization of Baha'is knows how stunning are the hypocrisy of these statements considering the track record of this organization in its constant attempts to stifle dissent and religious freedom of conscience within its own ranks. Everyone familiar with the organization knows how it shuns, coerces, and abuses anyone who might hold a different view from the one espoused by its leadership. The tight control of the community and the fanatical response to its critics lies in sharp contrast to the liberal words it espouses to the United Nations.

This hypocrisy is punctuated by the cries from the Wilmette NSA's religious freedom page over the persecution of Baha'is in Iran and Egypt. These cries of persecution are in sharp contrast to the actions of the Wilmette NSA in bringing the Orthodox Baha'is and others to court in an attempt to

prevent them from using the word "Baha'i" in their names and from using the allegedly trademarked sacred symbols of the Greatest Name. For information about that action, go to: http://trueseeker.typepad.com/true_seeker/court_case.html

The attempt by this Bahai organization to put on a liberal face when it comes to religious freedom does not mean there is any hope at all that they will ever get their house in order and allow religious dissent within the Bahai community, and recognize the right of other denominations of Bahai to exist. It is only for show and to seek favors and pity from the international community over the mistreatment of the Bahais in Iran and Egypt. That mistreatment has not enlightened them about the falsity of their own position.

This hypocrisy is evident to the world at large. The fairly objective Ontario Consultants on Religious Tolerance has made note of this outrageous hypocrisy of the Bahais: http://www.religioustolerance.org/bahai5.htm.

Another amusing document is the bogus UHJ's statement on individual rights and freedom: http://bahai-library.org/published.uhj/irf.html

What a contribution to the world's literature is this gem of a statement. In it, the UHJ expresses both its fear and contempt for free speech. It suggests that the principle of moderation should be applied to just how free society should allow speech to be, reminding us that Baha'u'llah approved of liberty in certain circumstances and did not in others. It is for their fascist UHJ to let us know what those circumstances are. Because Baha'u'llah said "excess of speech (is) a deadly poison," the UHJ apparently believes that speech needs to be feared and suppressed.

If you want to see how speech is to be regulated in this bogus UHJ's world order, check out this correspondence:
http://www.bahai-faith.com/ex-Bahai-7.html

Hopefully, the world's public will eventually awaken to the fascist elements of this sick Bahai organization that now occupies Haifa and Wilmette and which every day perverts and distorts the Message of Baha'u'llah.

Hopefully too the public will perceive the more subtle hypocrisy of this Bahai organization as it espouses a liberal attitude towards all of the world's religions. It is barely able to mask its contempt for the followers of the other revealed religions it superciliously regards as dead faiths of the historical past. If this organization is ever given the chance, it will probably oppose the right of those religions to exist as well.

It is time for the Bahai community to eliminate the condescending attitude it displays with respect to other religions. In every exposition of the unity of all religions by Baha'is, there is always this patronizing air to it, that the Baha'i Faith is so superior to the previously revealed religions. The actual teaching of Baha'u'llah is not that the Baha'i Faith is superior to other religions, but that all revealed religious faiths are successive chapters of the one Faith, and that it is the latest one but not the last. To believe that the Baha'i Faith is superior to other religions is to lose sight of the true teaching of the Faith and it serves only to alienate the members of other religions who can certainly perceive this air of superiority coming from Baha'is.

Indeed it is high time for Baha'is everywhere to live up to the ideals of tolerance and righteousness, brotherhood, and freedom of conscience that was taught by the Founding Figures of the Faith. I pray this will happen soon, before it is too late to resurrect the good name of Baha'i.

Posted at 10:38 PM in sans-Guardian Bahá'ís | Permalink

True Bahá'í

follow the Light, not the torch-bearer

There is so much confusion and misunderstanding about the Guardianship in the Bahai world today. First of all, many Bahais have no concept or understanding of the Guardianship as one of the core teachings of the Cause of God. That is, in this Day of God it is necessary for the Cause to have an authorized interpreter and center, to whom all must turn, in order to maintain the unity of the Cause, and to carry the Faith effectively into the future.

The sans-Guardian Bahais, of course, have perverted this teaching to mean that all must turn to their headless so-called Universal House of Justice. I believe the simple analogy of a relay race will demonstrate how these Bahais, and others, have completely strayed from the true path.

If you think of divine guidance as the Light emanating from Baha'u'llah and the line of successors as the torch-bearers of that Light, then it is easy to understand the Bahai covenant.

Mastercolor_3 The first torch-bearer was Abdu'l-Baha, the Center of the Covenant. Once the torch was in His possession, the authority in the Faith belonged to Him. It was His decision entirely about the person to whom He would pass the authority after His passing. Abdu'l-Baha's Will and Testament created the Guardianship for this purpose, and He named Shoghi Effendi, His grandson, as the first Guardian. The Guardian was the Center of the Cause, the authorized interpreter, and the sacred head of the Universal House of Justice in that future time when it would be created by the Guardian.

Now Shoghi Effendi carried the torch that illumined the world with Baha'u'llah, the Light. He faithfully Shoghi_2 carried out his ministry to erect the Institutions of the Faith, as delineated in the Will and Testament of Abdu'l-Baha. During his ministry, the Faith spread far and wide, with numerous and far-flung local and national Assemblies proliferating throughout the world, the appointment of Hands of the Cause, and the establishment in its embryonic state of the International Baha'i Council, the embryonic Universal House of Justice. Charles Mason Remey was appointed as the president of the embryonic Institution.

Upon Shoghi Effendi's untimely death, the Bahai world became confused. The Light of the torch carried by Shoghi Effendi was so bright that they could not conceive of anyone else worthy to carry the Light into the future. Had they understood more clearly the vital and central import of the Guardianship, they would not have lost faith that this Light remained on this earth even though Shoghi Effendi had passed on. Had they turned to the now newborn International Bahai Council, they would have eventually seen that the President of the IBC was holding the torch that he had received from Shoghi Effendi and that the Light continued to shine in this world.

Making the same mistake that the followers of past religions continually have made, they failed to distinguish between the Light and the torch-bearer, so that they were unable to recognize the new torch-bearer. It was a relay race and they were still looking to the runner who no longer carried the torch, instead of following the torch in the hands of the next runner. If one follows the relay race metaphor to its logical conclusion, it is evident that the Custodian Hands had no authority

whatsoever. By the nonsensical argument that they were the "chief stewards" of the Cause, the Hands created the Custodians and claimed that this illicit body was now the bearer of the Light. The only problem was that the mere designation of the Hands as "chief stewards" was not, by any stretch of the imagination, the same as passing the authority of the Covenant to the Hands. To the contrary, it was a strong indication that the Hands were to remain sub-servient to the Guardian after the passing of the torch. The Custodians imagined, in their arrogance, that they somehow had the torch and that they had faithfully passed this torch to the headless UHJ of their own creation. Of course, their torch was not lit with the Light of Baha'u'llah, so the torch they passed to their bogus UHJ was emitting nothing but darkness.

Remey Meanwhile, Mason Remey ran with the torch. However, he was already an elderly man and it was difficult for him to run the relay race for very long. After a long and frustrating battle with the Hands of the Cause that found him expelled from the former Bahai organization and having been rejected by the vast majority of Bahais, Mason Remey's physical health was deteriorating and he was not able to function as the Guardian for more than a few years. Recognizing his failing health and being divinely guided by the Light that he faithfully carried, Mason Remey appointed Joel B. Marangella as the President of the Second International Bahai Council, and he forcefully insisted that the IBC be activated with Marangella as its President in 1965. This effectively transferred the torch to Joel B. Marangella even though Remey was still alive. All of Remey's followers continued to follow the former torch-bearer, Mason Remey, even though the torch was no longer in his hands. Even Marangella was in denial about this, even though the significance of the activation of the IBC was known and understood by him. He rationalized it away and continued to follow the former torch-bearer for several years.

Not until it became clear to many of his followers that Remey was no longer functioning as the Guardian (that is, his pronouncements were clearly erroneous and could not possibly be the product of a divinely guided man) did it occur to them that perhaps they may have missed something. By this time, towards the end of 1969, Joel B. Marangella announced that he was, in fact, the Guardian and had been so since Joelbmarangella_3 the activation of the IBC. Some of Remey's followers recognized that Marangella now held the torch of divine Light and came over to his Orthodox Bahai Faith. Many of Remey's followers could not understand how Marangella could possibly carry the torch while Remey was still alive, no matter how obvious it was to them that Mason no longer carried the Light. Those believers remained in Remey's Bahai Faith under the Hereditary Guardianship that he had re-named in 1966 as the "Abha World Faith." Again, the believers had mistaken the torch-bearer for the Light.

The torch carrying the Light of Baha'u'llah is now in the possession of Joel B. Marangella and will so remain until such time as he passes the torch to his chosen successor (a Persian believer, Hand of the Cause Nosrat'u'llah Bahremand, whose fatherImg_0157 had recognized Mason Remey and served in the NSA under the Hereditary Guardianship in Iran).

The Baha'is of the world will not be united, and will be unable to carry out their mission of delivering Baha'u'llah's Light to the world, until such time as they come under the guidance of the torch-bearer of His Light, the living Guardian of the Cause of God. This is nothing but the truth.

Posted at 09:36 AM in sans-Guardian Bahá'ís | Permalink

True Bahá'í

Reflections on the passing of Dr. Ali-Muhammad Varqa

The passing of Hand of the Cause, Dr. Ali-Muhammad Varqa, on 22 September 2007 was the end of an era for the sans-Guardian Bahai Faith that is presently headquartered in Haifa and Wilmette.

Dr Varqa came from a distinguished family of holy Baha'is. Dr. Varqa was a descendant of the revered martyr, Hand of the Cause Aqa Mirza Varqa, and received his name by Abdu'l-Baha in memory of his illustrious grandfather. His father, Hand of the Cause Valiyu'llah Varqa, was the trustee for the Huquq'ullah for Shoghi Effendi. Upon his father's death, Dr Varqa was appointed a Trustee of the Huquq by Shoghi Effendi just two years before the first Guardian's passing, and he continued to serve in that capacity on behalf of the Custodians and then the headless UHJ after it was created by the Hands.

Dr. Varqa was one of the nine Hands who met after the passing of Shoghi Effendi in order to open the Guardian's safe and desk in their futile search for Shoghi Effendi's Will and Testament. During the ministry of the Custodians following Shoghi Effendi's death, Dr. Varqa sometimes acted as one of the "substitute Custodians" in the absence of a permanent Custodian from Haifa. Dr. Varqa was the last living Hand of the Cause appointed by Shoghi Effendi. His death now means that organization is not only permanently deprived of its Guardian, but also now its Hands of the Cause.

How said it must be for Dr. Varqa to enter the Abha Kingdom in disgrace, In such sharp contrast to the station of glory to which his father and grandfather must have attained in the next world. To be counted amongst the instigators of the Great Violation must torment his soul. What a dubious honor it must be to be identified publicly as the "last Hand."

Of course, the Institution of the Hands of the Cause and of the Guardianship are alive and well in the Orthodox Bahai Faith, despite the efforts of the violators to kill these essential Institutions of Baha'u'llah's Kingdom. Although the Orthodox Baha'is are incredibly small in number, they have intact and functioning the Bahai Administrative Order as intended by Baha'u'llah and Abdu'l-Baha, as a shining beacon of light and guidance for the world. The Orthodox Baha'is have an activated International Bahai Council, with the Guardian (Joel B. Marangella) as its head, and both national and local councils serving under it. The Guardian has appointed 8 Hands of the Cause (one of whom was appointed posthumously).

After Shoghi Effendi's death, the Hands met together in secret conclave and decided the end of the Guardianship, declaring "Badah," that God had changed His mind. Then, instead of allowing the International Bahai Council, the embryonic UHJ created by Shoghi Effendi, to head up the Faith, the Hands appointed "Custodians" to exercise "all such functions, rights and powers in succession to the Guardian of the Bahá'í Faith" and then to deliver those illegitimate rights and powers to the illegitimate UHJ of their own making. As a result of this violation, the Hands actions threatened the end of the Guardianship and of the Institutions of the Hands (which can only be appointed by the Guardian). If not for the heroic deeds of Mason Remey and his followers, and now of Joel B. Marangella, and those who obey his Guardianship, in keeping alive these Institutions of the Cause of God, the Administrative Order of Baha'ullah might have been lost!

But it is not too late. The followers of the illegitimate UHJ now sitting in Haifa have the opportunity to right this wrong and to try to redeem the name of Dr Varqa and his fellow violating Hands. They simply must abandon this violation and approach the Guardian of Cause with humility and devotion, recognizing his Guardianship and offering their loyalty to him. They will be welcomed back to the true Cause of God and the healing Message of Baha'u'llah at last can begin to be spread throughout the world, and not a moment too soon.

Posted at 07:59 PM in sans-Guardian Bahá'ís | Permalink | Comments (1) | TrackBack (0)

True Bahá'í

More thoughts on the spiritual battle with the forces of darkness

In my last article, I spoke about the spiritual warfare that is going on between the forces of darkness and the Army of Light, and about how so many people misunderstand this concept, erroneously confusing spiritual battle with physical methods of force and control.

"*It follows that all who work for the Supreme Design are soldiers in the army of the Spirit. The light of the celestial world makes war against the world of shadow and illusion. The rays of the Sun of Truth dispel the darkness of superstition and misunderstanding*." Abdu'l-Baha, Paris Talks, p. 85.

Spiritual battle is engaged in the hearts and minds of humanity and does not require physical methods.

"*[B]e a celestial army, and you shall indeed conquer the city of hearts*." Abdu'l-Baha, Paris Talks, p. 171.

The forces of darkness are engrossed in passions, greed, brutality, and enslavement of others as a means for obtaining power and control. The Army of Light works for the Kingdom of God on earth as it is in heaven, working in a spirit of selfless service, compassion, and loving-kindness for the purpose of freeing humanity from its bondage and allowing for its spiritual growth and happiness.

"*I supplicate God that ye may become the army of that kingdom, in order that by the power of the Most Great Name, the friends of God may conquer this world through love, friendship and the strength of the Kingdom of peace; the human race become compassionate, and bloodshed and carnage be completely effaced from the universe*." Baha'i World Faith - Abdu'l-Baha Section, p. 409.

At present, this war is going badly. The forces of darkness are taking ascendancy.

Blood lust and violence have taken hold of humanity at every level. Violence grips people in their families, in the streets, and globally as nations and factions fight one another with increasing levels of terror and destruction. Violence is viewed by most people as the only effective means of resolving disputes, regarding violence not only as legitimate but as the exclusive or preferred method of achieving one's ends. Almost universally peaceful methods of conflict resolution are viewed with disdain, as ineffective relics of naive fools.

"*O ye dear friends! The world is at war and the human race is in travail and mortal combat. The dark night of hate hath taken over, and the light of good faith is blotted out. The peoples and kindreds of the earth have sharpened their claws, and are hurling themselves one against the other. It is the very foundation of the human race that is being destroyed. It is thousands of households that are vagrant and dispossessed, and every year seeth thousands upon thousands of human beings weltering in their life-blood on dusty battlefields. The tents of life and joy are down. The generals practise their generalship, boasting of the blood they shed, competing one with the next in inciting to violence. 'With this sword,' saith one of them, 'I beheaded a people!'*

And another: 'I toppled a nation to the ground!' And yet another: 'I brought a government down!' On such things do men pride themselves, in such do they glory! Love -- righteousness -- these are everywhere censured, while despised are harmony, and devotion to the truth." Selections from the Writings of Abdu'l-Baha, p. 2.

Those who deny the existence of this great battle between the forces of darkness and the Army of Light must be blind to reality because the evidence of this epic fight is all around us. This is the end time, and those who love God must not sit idle while the forces of darkness take over every aspect of society and capture the souls of our fellow men and women. We must stand up courageously in the arena of service to the Cause of God and fight evil wherever it presents itself. This battle is not physical. This is not a violent struggle. This is a battle of prayer, kindness, and compassion.

"*Therefore today "victory" neither hath been nor will be opposition to anyone, nor strife with any person; but rather what is well-pleasing is that the cities of [men's] hearts, which are under the dominion of the hosts of selfishness and lust, should be subdued by the sword of the Word, of Wisdom, and of Exhortation. Everyone, then, who desireth "victory" must first subdue the city of his own heart with the sword of spiritual truth and of the Word, and must protect it from remembering aught beside God: afterwards let him turn his regards towards the cities of [others'] hearts.*"
Abdu'l-Baha, A Traveller's Narrative, p. 63

Posted at 09:33 AM in Introductory | Permalink

Reblog (0)

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Posted at 07:59 PM in sans-Guardian Bahá'ís | Permalink

True Bahá'í

Religion will degenerate into a mere organization

The emphasis in the Bahai Faith (that is, the sans-Guardian organization of Baha'is now occupying Haifa and Wilmette) on its Administration, obedience to its leadership, the constant flow of rules and regulations, the spying and paranoia over its members. and petty enforcement of laws regulating the private lives of its believers, has caused that organization to enter into a winter of spiritual ossification.

It seems this organization has forgotten that it is first and foremost a religious faith. Instead it has become preoccupied with itself as a corporate entity, with its trademarks, copyrights, market share, and advertising, as if the Message of Baha'u'llah was a commodity to be marketed and sold in the marketplace.

Shoghi Effendi, the first Guardian of the Cause, saw this was coming and tried to warn the Baha'is that spiritual death would come without a mystical relationship with God born of prayer and meditation:

"*For the core of religious faith is that mystic feeling which unites Man with God. This state of spiritual communion can be brought about and maintained by means of meditation and prayer. And this is the reason why Bahá'u'lláh has so much stressed the importance of worship. It is not sufficient for a believer merely to accept and observe the teachings. He should, in addition, cultivate the sense of spirituality which he can acquire chiefly by means of prayer. The Bahá'í Faith, like all other Divine Religions, is thus fundamentally mystic in character. Its chief goal is the development of the individual and society, through the acquisition of spiritual virtues and powers. It is the soul of man which has first to be fed. And this spiritual nourishment prayer can best provide.*

"Laws and institutions, as viewed by Bahá'u'lláh, can become really effective only when our inner spiritual life has been perfected and transformed. Otherwise religion will degenerate into a mere organization, and becomes a dead thing. The believers, particularly the young ones, should therefore fully realize the necessity of praying. For prayer is absolutely indispensable to their inner spiritual development, and this, as already stated, is the very foundation and purpose of the religion of God." Shoghi Effendi, Directives from the Guardian, p. 86-87

Thankfully, in the Bahai revelation, matters of spirituality are left to individual choice. Except for the revealed prayers, there is no established methods of prayer and meditation. The individual is left to choose spiritual practices according to his or her own level of spiritual growth. Since prayer and meditation is strictly a matter between God and an individual, there is no congregational or other organized forum for prayer. Instead, the practice of briefly reciting prayers at meetings is used. This freedom in matters of spirituality is one of the distinguishing features of the Baha'i religion, and because of this freedom the Baha'i religion is accessible to people of a variety of backgrounds. Regardless of one's past religious history or level of spiritual development, one can join the Faith and participate in its community, while pursuing one's own individual relationship with God. A Zen Buddhist and a Christian laymen can join side by side, each with his or her own

spiritual practices and yet united within a common faith. At least, that was one of the promises of the Bahai Revelation.

Unfortunately, for those Bahais who are shallow and have merely scratched the surface of this Revelation (and those who know a community of these Baha'is will attest that this applies to the vast majority of them) they have no other spiritual life than the brief recital of a revealed prayer at a Feast, or Bahai school, or other function. That is the extent of their religious service. Since everything in their Bahai life is otherwise strictly regulated and controlled, there is no one telling them to pray at home and so most probably do not do so. It appears anyway that this is the case. The Bahais seem to give lip service to their spirituality but otherwise treat their religious activities as cold and calculating meetings designed to attract more members so that a larger pool of fanatical contributors can be obtained in order to further their goals of growth and consolidation. It is nothing more than a corporate business mentality. It has ceased to be a religion.

Posted at 10:17 AM in sans-Guardian Bahá'ís | Permalink

True Bahá'í

The spiritual battle with the forces of darkness

I have been writing critical pieces about the sans-Guardian Bahai organization that is presently headquartered in Haifa and Wilmette, and some of its critics have tried to make the point that the paranoia and oppression exhibited by that organization had its source in the actions of the first Guardian, Shoghi Effendi, and even the founders of the Faith.

I disagree with this. Although I don't agree with everything Shoghi Effendi did, and I think he had his personality quirks just like everyone else, I don't see any concrete evidence of Shoghi Effendi taking the kind of oppressive actions that the headless UHJ presently commits on a regular basis.

Critics say that Shoghi Effendi exhibited paranoia when he explained Baha'u'llah's teachings that this is the day when the forces of darkness will do battle with the Army of Light. Larry Rowe recently had this to say on talk.religion.bahai:

Hi Jeffrey,

Whenever I read the following from the UHJ I get the willies:

The need to protect the Faith from the attacks of its enemies may not be generally appreciated by the friends, particularly in places where attacks have been infrequent. However, it is certain that such opposition will increase, become concerted, and eventually universal. The writings clearly foreshadow not only an intensification of the machinations of internal enemies, but a rise in the hostility and opposition of its external enemies, whether religious or secular, as the Cause pursues its onward march towards ultimate victory. Therefore, in the light of the warnings of the Guardian, the Auxiliary Boards for Protection should keep "constantly" a "watchful eye" on those "who are known to be enemies, or to have been put out of the Faith", discreetly investigate their activities, alert intelligently the friends to the opposition inevitably to come, explain how each crisis in God's Faith has always proved to be a blessing in disguise, and prepare them for the "dire contest which is destined to range the Army of Light against the forces of darkness".

(The Universal House of Justice, The Institution of the Counsellors, p. 16)

The Stasi-like mentality that is advocated by the UHJ in the above has no place in a system deserving of the name spiritual. What such paranoia which councils coreligionists to:""keep constantly" a "watchful eye" on those "who are known to be enemies, or to have been put out of the Faith", discreetly investigate their activities", inevitably does is create an elite who begin to believe that their

personal religious interpretations are the all in all and that each and every one of their coreligionists who holds to religious interpretations which are diverse from their own orthodoxy should be purged, disenfranchised.

A person needs to investigate what the source of this paranoia is though.

It was Shoghi Effendi that the UHJ was quoting when they referred to an Army of Light.

The Lord of Hosts, the King of Kings has pledged unfailing aid to every crusader battling for His Cause. Invisible battalions are mustered, rank upon rank, ready to pour forth reinforcements from on high. Bahá'u'lláh's army of light is standing on the threshold of the Holy Year.

(Shoghi Effendi, Messages to the Baha'i World - 1950-1957, p. 44)

I also get the "willies" when I read the chilling words of their headless UHJ about how it sees enemies all around it, from within and without, and it must keep a watchful eye. I don't get the same feeling about Shoghi Effendi's messages because he is talking about a spiritual battle while the headless UHJ is talking about physically opposing its enemies (and of course, it considers me as one of its enemies and it is indeed presently doing battle against me and my colleagues in a federal district court in Chicago).
http://trueseeker.typepad.com/true_seeker/court_case.html

I believe we are in the midst of spiritual warfare. I am not talking about any of the physical wars going on in the world, although they are obvious symptoms of this greater fight that is going on in the spiritual world for the soul of humanity. In brief, this spiritual war is for the hearts and minds of every human being on this planet. The forces of darkness wish to enslave humanity in a materialist hell of hatred and passion. The Army of Light, on the other hand, seeks to free humanity so that it may achieve its destiny and evolve into spiritual beings of light and truth. This battle is being waged on all fronts throughout the world and it is absolutely essential that all of us engage the enemy and fight for love, truth, and justice in this world. When I say fight, I am not talking about physical or material violence in any shape way or form. I am talking about being prayer warriors, and fighting in the spiritual world for the redemption of our fellow men and women. This is difficult for many people to grasp because their vision is limited to the physical world. They have no real concept of a spiritual world, much less a spiritual battle.

It is ironic, of course, that the large Bahai organization headed up by the headless UHJ has already succumbed to the forces of darkness. Its paranoia about the sinister enemies comes far too late, because that organization lost its soul some 40 years ago and it already serves the forces of darkness. It already has a material view of the world, seeks power and prestige on the earth, and greedily hungers for money and to grow itself into a large force in this world. It is not concerned about matters of spirit. It has no regard for truth, justice, love, compassion, brotherhood, or peace. It gives lip service to them as it engages on a daily basis in behavior that betrays all of these ideals.

It truly is a dangerous organization because it masquerades as the true Cause of God, borrowing the prestige and ideals of Baha'u'llah's Revelation, in its nefarious efforts to destroy the truly faithful ones and to trick and enslave the masses of humanity in its fascist vision of controlling the world.

Abdu'l-Baha:

"*O ye friends of God! Today is the day of union and this age is the age of harmony in the world of existence. 'Verily, God loveth those who are working in His path in groups, for they are a solid foundation.' Consider ye that he says 'in groups,' united and bound together, supporting one another. 'To work,' mentioned in this holy verse, does not mean, in this greatest age, to perform it with swords, spears, shafts and arrows, but rather with sincere intentions, good designs, useful advices, divine moralities, beautiful actions, spiritual qualities, educating the public, guiding the souls of mankind, diffusing spiritual fragrances, explaining divine illustrations, showing convincing proofs and doing charitable deeds. When the holy souls, through the angelic power, will arise to show forth these celestial characteristics, establishing a band of harmony, each of these souls shall be regarded as one thousand persons and the waves of this greatest ocean shall be considered as the army of the hosts of the Supreme Concourse.*"
Baha'i World Faith - Abdu'l-Baha Section, p. 401

Posted at 08:51 AM in Introductory | Permalink

Reblog (0)

True Bahá'í

What hope is left?

The promise of the Bahai Revelation was the universal tolerance and acceptance of all humanity that its teachings championed. Never before was there a religion that so brilliantly espoused the unity and brotherhood of men and women of all nations, races, and creeds.

More than that, the teachings of the Bahai Revelation were spiritually refreshing. The awe inspiring life and teachings of Abdu'l-Baha impressed many with His teachings that all of reality fundamentally was an expression of the Holy Spirit from the lowest forms of life up through to humanity, and that the physical world was but the shadow of an even more vast and powerful spiritual world. With this teaching as the foundation, the Master espoused a religion of brotherly love, tolerance, and world unity that was the last hope for a distressed humanity.

How unfortunate that the followers of this religion have so utterly failed to live up to the standards upon which this Cause was founded. The world today sees a Faith in which Bahais sue other Bahais over the right of the minority Bahais to even identify themselves with Baha'u'llah. We see a Faith strangleholded by a corrupt and paranoid leadership that seeks to control its followers and crush its enemies.

All of the ideals and spiritual truths upon which the religion was founded are presently nothing more than empty words. The Bahai Faith has become a pathetic shell of its once glorious promise. Whatever happened to the idea that "*the souls of the people of Baha, who have entered and been established within the Crimson Ark, shall associate and commune intimately one with another, and shall be so closely associated in their lives, their aspirations, their aims and strivings as to be even as one soul*"? (Gleanings, p. 169-70). The fundamental verities of the Cause of God have been neglected and abandoned. The organization of Bahais that now occupies the World Center is the refuge for bitter, close-minded fanatics unable to even express themselves openly and in good faith.

I urge all Bahais of every denomination to come together and abandon the estrangement and hatred for one another. Do not let your leadership keep you from associating with the followers of all religions, including other denominations of Bahai. Let us look to our common love for and belief in Baha'u'llah and turn away from the bitter disputes that have divided us. Tolerance means that each and every one of us can believe what we will about these matters but that should not prevent us from communicating with one another in a spirit of love and fellowship, and mutual understanding. If the Bahais can be so bitterly divided, then what hope is left for this Faith to serve as a focal point for the unity of the planet? What hope is left for the survival of humanity when the Message of its deliverance has been diluted by hatred and division?

"*Look about thee at the world: here unity, mutual attraction, gathering together, engender life, but disunity and inharmony spell death.*" Selections from the Writings of Abdu'l-Baha, p. 31

Posted at 07:17 PM in World Unity | Permalink

True Bahá'í

Baha'i for Sale

In the litigation [http://trueseeker.typepad.com/true_seeker/court_case.html] brought against the Orthodox Baha'is by the NSA of sans-Guardian Bahais currently headquartered in Wilmette, the Wilmette NSA is attempting to prevent the OBF from using the word Bahai, claiming that they own a trademark to the name. They say that the OBF's use of the word "Bahai" is deceptive, misleading and irreparably damaging to the NSA. The OBF counters that it is the generic term for a religious teaching, and that the NSA does not have the exclusive right to use the term, and that the OBF's non-commercial use of the word to describe its religious beliefs is lawful.

The thing that is so sick about the Wilmette NSA's actions is that if anyone is damaging the name Bahai, it is them, in the undignified manner in which they advertise and promote the Faith (using billboards, for example). If you want to see how low it has become, go to amazon.com and search for "Baha'i" and see what you get. You will find t-shirts, sweatshirts, and caps with slogans such as "Army Baha'i" "Baha'i Power" "Kiss Me I'm Baha'i" and the ever appropriate "Do Not Hate Me Because I'm Baha'i". You can get "I Love (heart) Baha'u'llah" coffee mugs, and you can be a hit with the ladies with the "I Love (heart) Baha'i Girls" t-shirt. You can even purchase "I Love (heart) Baha" keychains and a lawn sign resembling a street sign that says "Baha'i Way."

The Wilmette NSA is so protective of the Baha'i name, but it apparently has no problem with the cheapening of the Greatest Name on apparel and novelty items. They sicken me.

Posted at 11:25 PM in Court Action | Permalink

Reblog (0)

True Bahá'í

"They inflicted the greatest injury and cruelty, yet counted themselves firm in the Covenant"

On the newsgroup talk.religion.bahai, there has been considerable discussion from time to time about shunning, as practiced by the sans-Guardian Baha'is, those who currently occupy the headquarters in Haifa and Wilmette. Remarkably, some of the members of that group have the audacity to deny that the behavior is taking place, or relegate it to some historical practice that is no longer being carried out.

The reality is that the sans-Guardian Baha'is have been consistently perverting the Faith's teachings about shunning Covenant-breakers, to carry out the most atrocious, cult-like and demonic, mind-control methods of thought control, for the purpose of keeping its membership in line, so that the leadership of the organization can effectively control the minds and behavior of its world-wide adherents.

With the constant threat of being shunned, to have all of your friends and family leave you and refuse any contact whatsoever, the sans-Guardian Bahai leadership controls what its members do, think and say, down to very minute details such as with whom they might associate and the details of which conversations and reading materials that are acceptable and which are not. Failure to heed these threats results in shunning, and if the friends and family of the shunned person do not comply, they too are shunned. As a result, a number of the sans-Guardian Bahai's who wish to read what they want, hear ideas they want to hear, and associate with persons as they wish, have to sneak around out of fear that they will be caught by the authorities and then ostracized by their friends and family. In some countries, my fellow Orthodox Baha'is are in constant fear of harassment and threats from extreme fanatical members of the sans-Guardian Baha'is, and must conduct their activities in secret lest they become victims of violent crimes against them. This is going on in many communities around the world today. Of course, this is kept hidden from the rank and file believers, but just because violence isn't being threatened in your nice suburban towns in the United States does not mean that it is not occurring secretly in other countries that enjoy less police protection than you have.

Let me state clearly for the record that shunning is a part of the Bahai teaching and history, but it must be understood what covenant-breaking was historically and how shunning was actually carried out. To gloss over the truth of the teachings and their historical context is part of the cult-like attitude displayed by the sans-Guardian Baha'is. It is important to be clear on this.

The teachings about shunning are best summarized in Abdu'l-Baha's Last Tablet to America, published in Bahai World Faith, p. 428. The quotes below come from that Tablet.

It is important to understand, first, that covenant-breaking always has meant disobedience to the point of opposition to the Center of the Covenant. "*They have arisen against the Center of the Covenant like the people of Bayan who attacked the Blessed Beauty and every moment uttered a calumny.*" Thus, the Babi's who resisted and opposed Baha'u'llah, those who attacked and opposed Abdu'l-Baha, and those who opposed Shoghi Effendi, all were considered covenant-breakers. The

definition of covenant-breaking was unilaterally altered by the Hands of the Cause after the death of Shoghi Effendi. They had no authority to change the definition. Until they changed it, it meant opposing the Guardian. There is no authoritative text to remotely suggest that covenant-breaking means opposition to the authority of the Hands or the headless UHJ they created. They also broadened the approach to covenant breaking by condemning not only the leaders but also the misled followers of these leaders. The reality is that covenant-breakers are only the instigators and leaders, ones with selfish ambition and purposes that motivate them, and not the sincere but misled persons deceived by the covenant breakers.

Although historically covenant-breakers opposed the Center of the Covenant, they always attempted to deceive others into believing that they were the ones faithful to the Covenant. "*Every day they wrote and spread a pamphlet opposing Bahá'u'lláh, caused trouble and perplexity among the people; they inflicted the greatest injury and cruelty, yet counted themselves firm in the Covenant of His Holiness, the Báb.*" In most instances, the covenant-breakers deceived a multitude of people, such as in the days of Abdu'l-Baha, when most of the Bahais turned against the Master and pledged their allegiance to His brother. "*Listen not to the nonsensical utterances of the manifestations of Satan, because the manifestations of Satan are occupying today the observation posts of the glorious path of God, and preventing the people by every means of deception and ruse.*"

Today is no different. The covenant-breakers of today, that is, the leaders of the sans-Guardian organization, have misled their followers into believing that the true ones, that is the ones who are loyal and obedient to the Guardian of the Cause, are the covenant-breakers. The reality is they are the ones opposed to the Guardian and his sworn enemies, even to the point of hauling the Guardian of the Faith into a secular court in the United States to try to prevent him and his organization from using the Greatest Name! What evil they commit and yet their followers remain blind to it.
[The Court papers can be viewed here: http://trueseeker.typepad.com/true_seeker/court_case.html]

And, yes it is true, that covenant-breakers should be shunned. That is, the leaders of opposition to the Guardian, the ones who knowingly and actively attack the Guardian, should be shunned. Not the misled followers, not the unfortunate family members, and not otherwise faithful believers who are caught reading material or talking with those who have been declared covenant breakers. The reason they are shunned is not to impose cult-like thought control upon the membership but to protect the members from the evil and deception perpetrated by these sick souls.

Baha'u'llah and Abdu'l-Baha used strong language to describe these people, much of it metaphorical in order to make the point how dangerous they are. Covenant-breakers are "*weak, capricious, malicious and ignorant souls*" all of whom "*have been shaken by the earthquake of hatred, of animosity...*" "*Their breath is like the poison of the snake that kills instantly.*" They are like "*Satan, in the garb of man.*" "*They are manifestations of Satan.*" "*Their breath is infectious, like unto poison.*" "*Every hour they contrive new intrigues and fraud, and bring forth new calumny.*" They are "*persons who appear as sheep and in reality are ferocious wolves; they exercise every sort of oppression, endeavor to destroy the foundation of the Covenant, -- and claim to be Bahá'ís. They strike at the root of the Tree of the Covenant -- and count themselves persecuted.*"

The gullible and misled believers of the sans-Guardian organization, have allowed themselves to be controlled because their evil and demonic leadership has made them fearful of covenant-breakers and of being labeled as covenant-breakers, even though it is that very leadership that is opposed to God and to the true ones of God. Literally believing that breath can be infectious poison and that they run the risk of spiritual death merely by reading materials or having conversations with certain persons, they have allowed themselves through irrational fear to close their minds.

When Joel B. Marangella (presently the third Guardian of the Cause), was the President of the NSA of France in May of 1960, the NSA received the Proclamation of the Guardianship of Mason Remey and consulted upon its contents. The NSA voted to accept Mason Remey as the Guardian of the Cause. Thereafter, the Custodian Hands, without any administrative authority to do so, dissolved the French NSA and put its members out of the Faith except those who recanted. Almost all of Joel B. Marangella's friends in the Faith shunned him, his wife, and his three sons, simply because he had recognized the truth of Remey's Guardianship. Marangella never again had contact with his father, mother, grandmother, twin sister and her husband and three children, even though all of his family (except for his father) lived in close proximity to him in Orleans, France.

The author of this article, when he recognized the Guardianship of Joel B. Marangella in 1997, even though he attempted to quietly resign from the sans-Guardian organization, was shunned by all of his friends in the Faith, who also shunned his wife and two children simply because his wife would not divorce him and take the children away from him, as they insisted she must. His nephew, the son of a sans-Guardian believer, does not even know he exists because he is prevented from any contact with the child for fear of catching a spiritual disease. I think it is too late because anyone who practices this kind of shunning already is suffering from the worst spiritual disease imaginable.

The next in line to be Guardian, Hand of the Cause Nosrat'u'llah Bahremand, when he recognized Joel B. Marangella's Guardianship, was shunned by all of his family and friends. A Continental Councilor held a meeting with his family, including include his wife, children, elderly mother, sisters, brother, niece, nephew and in-laws (all Baha'is) in the absence of the Nosrat. The Councilor accused Nosrat of being a covenant-breaker and instructed all of these relatives to shun him and break-up with him, or otherwise they themselves would be shunned. As instructed, Nosrat's wife immediately separated from him and obtained a divorce. [CORRECTION: Nosrat has corrected this in his recent article. She was forced to separate but did not divorce.] His daughter was instructed to prevent his grand-children, aged 4 and 2, from ever seeing again their grandfather. As a result of this, Nosrat's family was broken apart, he lost the family business and the family home. Nosrat has suffered and continues to suffer deep emotional and financial suffering as a result of the demonic actions of the sans-Guardian organization.

Any clear-thinking and decent person can see that only unmitigated evil is the result of the fanatical mind-control methods of shunning practiced by the sans-Guardian Baha'is. Those of who you are the misled followers of this demonic organization, when you finally come to the horrible realization of what is occurring within your so-called religion, have no choice but to take action. You must take a stand against this evil, and withhold your support from the bogus UHJ and the other leaders of your organization. You are most welcome to join the true Cause of God under the shelter of the

Tree of the Covenant by investigating the claims of Joel B. Marangella to the office of the Guardianship and declaring your allegiance and loyalty to the Center of the Covenant.

Jeffrey Goldberg

Posted at 11:48 AM in sans-Guardian Bahá'ís | Permalink | Comments (3) | TrackBack (0)

True Bahá'í

It is the blind leading the blind

Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch. Matthew 15:14

The one thing that always has bothered me about the situation of the Bahai Faith, upon the death of Shoghi Effendi, was that there was no discussion whatsoever of the question of the continuation of the Guardianship. In the opinion of the Orthodox Baha'is, the entire Bahai world made a serious mistake by following without question the Custodians into rejection of the Guardianship, one of the essential twin pillars of the Faith.

But, how can it be explained that the entire Bahai world, composed of numerous rational and well-meaning, and intelligent and good people, could take this erroneous path without giving it a single thought? It boggles the mind to think that so many people can be so mistaken.

But science has an explanation for it, in the study of crowd psychologies and the rational herding instinct.

It seems that when a large number of human beings, acting individually and using the diverse information available to them, will collectively exhibit an amazing intelligence. For example, the crowd at a horse race making individual bets on the probability that a horse will finish the race first, is composed of a numerous of individuals making their own decisions based upon the information available to each individual. Because the information is so diverse amongst such a large number of people, the collective wisdom of the crowd is extremely intelligent. The odds displayed by the horse race crowd is very intelligent and is an accurate predictor of the probability that a specific horse will win the race. When the individuals in a crowd each make their own decisions, there is an incredible collective intelligence in the crowd.

However, when the individuals in a crowd interact with one another about the information, where there is limited public information, the crowd will act like a herd. That is, the herd instinct will cause the crowd in some situations to be incredibly stupid. This is known as informational cascades or the rational herding instinct. This is a situation in which every subsequent actor, based on the observations of others, makes the same choice independent of his or her private signal. I will present an example from this web page: http://www.info-cascades.info/:

"*Let us presume that you and a lot of other people have to find your way to a new destination, and you come to a crossway where you can only either go left or right. Everyone has a private imperfect signal (call it "judgment" or "opinion"). For simplicity, let everyone have a private signal "left" ("right") with probability 2/3 if the true best choice is to go left (right). So, the signal helps but it is not perfect. Everyone's signal is equally good.*

"Now, assume that you are the third person to choose, and you first saw a man and then a woman go left. I claim that it is optimal for you to go "left" even if your private signal/intuition says "right". Why? You know that the man must have had an "l" signal, because he went left. The

woman saw the man go "left." She would have figured out that the first individual's signal was "left". If her private signal was "left", she would have surely walked left, too. If her signal was "right", she would have been aware of one right and one left signal. She might have walked either way.

*"Now it is your turn. Having seen both the man and the woman walk "left," you know that the man had a "left" signal and the woman had a better than even chance of having had a "left" signal. Loosely speaking, the actions of your predecessors give you more than 1 "left" signal. Even if your private information is 1 "right" signal, net-in-net you should choose "left" if you are acting rationally---and so will everyone choosing after you. Now, everyone after you will know that what you did had nothing to do with your private information---but they will be in the same boat. The optimal decision will be to do the same thing and go left. One major consequence of informational cascades is that you may get a million rational individuals walking "left" just because the first two individuals walked "left", even if the true best choice was "right." (This will happen with more than 1/3*1/3=1/9 probability [first two individuals got incorrect "left" signals].)*

"So, what does this mean for society? Cascades predict that you can get massive social imitation, occasionally leading everyone (the "herd") to the incorrect choice."

I believe this explains why so many in the Bahai world made an incorrect choice in abandoning the Guardianship without even giving it a thought. The Custodians abandoned the Guardianship, and the entire group, lost in the herd instinct, simply followed.

But herein lies the solution to the problem. Because the second half of the informational cascade theory is the concept of fragility. This part of the theory points out that only a little bit of information can overturn even a long-standing informational cascade. In other words, the informational cascade is based upon little or no information and therefore it is fragile. The way to overturn this fragile state is to introduce just a little bit of correct information. The herd then turns in the opposite direction. Instead of going left, the herd now sees that moving to the right was the correct answer.

This is the function of the Orthodox Baha'is in this day. It is our job to introduce the little information necessary to overcome the long-standing erroneous choice of the Bahai world to simply abandon the Guardianship.

I encourage you to get that information:
http://www.bahai-guardian.com/

Posted at 10:57 PM in sans-Guardian Bahá'ís | Permalink

True Bahá'í

The sans-Guardian Baha'is-- marketed on NBC as the most comfortable religion

One interesting contrast between the Orthodox Bahai Faith, and the dominating group of sans-Guardian Bahai's presently headquartered in Haifa and Wilmette, is the manner in which the two organizations promote their teachings.

The sans-Guardian organization actively markets the Faith as if it were a corporation selling household products. They promote the Faith in an undignified manner by use of various marketing techniques such as billboards, to try to sell the Faith. Their focus is almost entirely on increasing their numbers and raising money. Raise money to increase the numbers; and increase the numbers to raise more money. Your faith is measured by how much you give to the cause of increasing those numbers, both enrollments and money. Rarely do they discuss subjects involving the mystical union of a soul with God, eternal life, or true loving kindness, and when they do it is with an eye toward making more Bahai's.

I recall that, when I left the sans-Guardian organization to join the Orthodox Bahai Faith, I was surprised to see what little emphasis was placed upon increasing the numbers or with making financial contributions. The emphasis was and still is on deepening one's knowledge in the fundamental verities of the Cause. The outreach by the Orthodox Baha'is consisted of occasional newspaper and magazine advertisements and internet web pages, in an effort to make the true teachings of the Faith available to the public. Other than that, there was never any concern for whether there were enrollments. Even when somebody approaches the Orthodox Baha'is stating their intention to join the Faith, instead of being quickly absorbed into the community, an effort is made to ensure that those seekers have a deepened knowledge of the Faith's teachings before their declarations are accepted. The focus is on quality of faith and true understanding rather than a large number of enrollments. There is no effort to sell the teachings or make more Bahai's. The sans-Guardian Baha'is even have the audacity to criticize the Orthodox Baha'is because of the fewness of their members, not realizing that we have a religion here, and not a product to be sold. The Orthodox Bahais have no interest in trademarks, copyrights, market share, marketing and other corporate nonsense that occupies the attention of the sans-Guardian Baha'is.

The sans-Guardian Bahai's, having no divine guidance whatsoever, have clearly lost their way. This has never been more evident than in the recent NBC news piece on religious faiths, which features the Bahai Faith as being the most "comfortable" faith to join. Here is a video clip of that piece: http://video.msn.com/video.aspx?mkt=en-US&brand=msnbc&vid=cdaf2f7d-ad01-4c65-9f6c-390ea4305ea7

Of all the reasons to choose a specific religious path, the least valid one in my opinion is to pick out the one that seems most comfortable. You are not picking out a mattress. For heaven's sake, you are seeking the Truth and not a comfortable consumer product! The whole focus of the NBC News piece was which religions are gaining members and which are losing them, and market studies of favorable or unfavorable opinions of the various religions. The only person they interview in all of

this is none other than a sans-Guardian Bahai who joined the Faith because it was a "modern fit" and she did not want her friends to think she was joining a "religion of the month club" presumably by actually searching for Truth.

Posted at 09:10 AM in sans-Guardian Bahá'ís | Permalink

True Bahá'í

The shallow and hollow Faith

I have said many times that the sans-Guardian Baha'is (those presently headquartered in Haifa and Wilmette) have so lost their way that their Faith has become a mere shell of a religion, shallow and hollow.

In this interesting account by a Bahai, of her journey to the India House of Worship, the truth of my opinions are confirmed. Expecting to join thousands of Baha'is in worship, she finds nothing but an empty shell, shallow and hollow.

http://bahaitheway.blogspot.com/2007/10/wheres-god.html

It is time for everyone who considers himself or herself as a Bahai, to come over to the true Cause of God, under the guidance of the living Guardian, the Orthodox Bahai Faith.

Jeffrey

Posted at 09:00 AM in sans-Guardian Bahá'ís | Permalink

True Bahá'í

"They inflicted the greatest injury and cruelty, yet counted themselves firm in the Covenant"

On the newsgroup talk.religion.bahai, there has been considerable discussion from time to time about shunning, as practiced by the sans-Guardian Baha'is, those who currently occupy the headquarters in Haifa and Wilmette. Remarkably, some of the members of that group have the audacity to deny that the behavior is taking place, or relegate it to some historical practice that is no longer being carried out.

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With the constant threat of being shunned, to have all of your friends and family leave you and refuse any contact whatsoever, the sans-Guardian Bahai leadership controls what its members do, think and say, down to very minute details such as with whom they might associate and the details of which conversations and reading materials that are acceptable and which are not. Failure to heed these threats results in shunning, and if the friends and family of the shunned person do not comply, they too are shunned. As a result, a number of the sans-Guardian Bahai's who wish to read what they want, hear ideas they want to hear, and associate with persons as they wish, have to sneak around out of fear that they will be caught by the authorities and then ostracized by their friends and family. In some countries, my fellow Orthodox Baha'is are in constant fear of harassment and threats from extreme fanatical members of the sans-Guardian Baha'is, and must conduct their activities in secret lest they become victims of violent crimes against them. This is going on in many communities around the world today. Of course, this is kept hidden from the rank and file believers, but just because violence isn't being threatened in your nice suburban towns in the United States does not mean that it is not occurring secretly in other countries that enjoy less police protection than you have.

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The teachings about shunning are best summarized in Abdu'l-Baha's Last Tablet to America, published in Bahai World Faith, p. 428. The quotes below come from that Tablet.

It is important to understand, first, that covenant-breaking always has meant disobedience to the point of opposition to the Center of the Covenant. "*They have arisen against the Center of the Covenant like the people of Bayan who attacked the Blessed Beauty and every moment uttered a calumny.*" Thus, the Babi's who resisted and opposed Baha'u'llah, those who attacked and opposed Abdu'l-Baha, and those who opposed Shoghi Effendi, all were considered covenant-breakers. The

definition of covenant-breaking was unilaterally altered by the Hands of the Cause after the death of Shoghi Effendi. They had no authority to change the definition. Until they changed it, it meant opposing the Guardian. There is no authoritative text to remotely suggest that covenant-breaking means opposition to the authority of the Hands or the headless UHJ they created. They also broadened the approach to covenant breaking by condemning not only the leaders but also the misled followers of these leaders. The reality is that covenant-breakers are only the instigators and leaders, ones with selfish ambition and purposes that motivate them, and not the sincere but misled persons deceived by the covenant breakers.

Although historically covenant-breakers opposed the Center of the Covenant, they always attempted to deceive others into believing that they were the ones faithful to the Covenant. "*Every day they wrote and spread a pamphlet opposing Bahá'u'lláh, caused trouble and perplexity among the people; they inflicted the greatest injury and cruelty, yet counted themselves firm in the Covenant of His Holiness, the Báb.*" In most instances, the covenant-breakers deceived a multitude of people, such as in the days of Abdu'l-Baha, when most of the Bahais turned against the Master and pledged their allegiance to His brother. "*Listen not to the nonsensical utterances of the manifestations of Satan, because the manifestations of Satan are occupying today the observation posts of the glorious path of God, and preventing the people by every means of deception and ruse.*"

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And, yes it is true, that covenant-breakers should be shunned. That is, the leaders of opposition to the Guardian, the ones who knowingly and actively attack the Guardian, should be shunned. Not the misled followers, not the unfortunate family members, and not otherwise faithful believers who are caught reading material or talking with those who have been declared covenant breakers. The reason they are shunned is not to impose cult-like thought control upon the membership but to protect the members from the evil and deception perpetrated by these sick souls.

Baha'u'llah and Abdu'l-Baha used strong language to describe these people, much of it metaphorical in order to make the point how dangerous they are. Covenant-breakers are "*weak, capricious, malicious and ignorant souls*" all of whom "*have been shaken by the earthquake of hatred, of animosity...*" "*Their breath is like the poison of the snake that kills instantly.*" They are like "*Satan, in the garb of man.*" "*They are manifestations of Satan.*" "*Their breath is infectious, like unto poison.*" "*Every hour they contrive new intrigues and fraud, and bring forth new calumny.*" They are "*persons who appear as sheep and in reality are ferocious wolves; they exercise every sort of oppression, endeavor to destroy the foundation of the Covenant, -- and claim to be Bahá'ís. They strike at the root of the Tree of the Covenant -- and count themselves persecuted.*"

The gullible and misled believers of the sans-Guardian organization, have allowed themselves to be controlled because their evil and demonic leadership has made them fearful of covenant-breakers and of being labeled as covenant-breakers, even though it is that very leadership that is opposed to God and to the true ones of God. Literally believing that breath can be infectious poison and that they run the risk of spiritual death merely by reading materials or having conversations with certain persons, they have allowed themselves through irrational fear to close their minds.

When Joel B. Marangella (presently the third Guardian of the Cause), was the President of the NSA of France in May of 1960, the NSA received the Proclamation of the Guardianship of Mason Remey and consulted upon its contents. The NSA voted to accept Mason Remey as the Guardian of the Cause. Thereafter, the Custodian Hands, without any administrative authority to do so, dissolved the French NSA and put its members out of the Faith except those who recanted. Almost all of Joel B. Marangella's friends in the Faith shunned him, his wife, and his three sons, simply because he had recognized the truth of Remey's Guardianship. Marangella never again had contact with his father, mother, grandmother, twin sister and her husband and three children, even though all of his family (except for his father) lived in close proximity to him in Orleans, France.

The author of this article, when he recognized the Guardianship of Joel B. Marangella in 1997, even though he attempted to quietly resign from the sans-Guardian organization, was shunned by all of his friends in the Faith, who also shunned his wife and two children simply because his wife would not divorce him and take the children away from him, as they insisted she must. His nephew, the son of a sans-Guardian believer, does not even know he exists because he is prevented from any contact with the child for fear of catching a spiritual disease. I think it is too late because anyone who practices this kind of shunning already is suffering from the worst spiritual disease imaginable.

The next in line to be Guardian, Hand of the Cause Nosrat'u'llah Bahremand, when he recognized Joel B. Marangella's Guardianship, was shunned by all of his family and friends. A Continental Councilor held a meeting with his family, including include his wife, children, elderly mother, sisters, brother, niece, nephew and in-laws (all Baha'is) in the absence of the Nosrat. The Councilor accused Nosrat of being a covenant-breaker and instructed all of these relatives to shun him and break-up with him, or otherwise they themselves would be shunned. As instructed, Nosrat's wife immediately separated from him and obtained a divorce. [CORRECTION: Nosrat has corrected this in his recent article. She was forced to separate but did not divorce.] His daughter was instructed to prevent his grand-children, aged 4 and 2, from ever seeing again their grandfather. As a result of this, Nosrat's family was broken apart, he lost the family business and the family home. Nosrat has suffered and continues to suffer deep emotional and financial suffering as a result of the demonic actions of the sans-Guardian organization.

Any clear-thinking and decent person can see that only unmitigated evil is the result of the fanatical mind-control methods of shunning practiced by the sans-Guardian Baha'is. Those of who you are the misled followers of this demonic organization, when you finally come to the horrible realization of what is occurring within your so-called religion, have no choice but to take action. You must take a stand against this evil, and withhold your support from the bogus UHJ and the other leaders of your organization. You are most welcome to join the true Cause of God under the shelter of the

Tree of the Covenant by investigating the claims of Joel B. Marangella to the office of the Guardianship and declaring your allegiance and loyalty to the Center of the Covenant.

Jeffrey Goldberg

Posted at 11:48 AM in sans-Guardian Bahá'ís | Permalink

True Bahá'í

AN APPEAL FROM THE ORTHODOX BAHA'IS OF INDIA TO ALL THE LOVERS OF JUSTICE

In this period of strife, India is privileged to be a light to the world, the Torchbearer of a message of universal brotherhood. Indian culture possesses the capacity for rejuvenation, and can without loss of continuity bring about a spiritual change. Indian people, though somewhat slow-going, have the strength and vitality of youth and so have preserved their basic human instinct for love of the truth. Their instinct reacts infallibly to the impact of realities. They are capable of effecting changes, not by imposition nor by intimidation, but by the process of education, a spiritual refining.

A part of this Indian Culture is the **Orthodox Baha'is of India** residing in every nook and corner of this country.

The Orthodox Baha'is are indeed cornered about the harassment meted out to our fellow believers in United States due to an imposed court case on them, on the pretext that they have no right to be called as Baha'is. [To see the court documents, click here: http://trueseeker.typepad.com/true_seeker/court_case.html]

In India there are a number of Christians, Hindus and the Muslims religious denominations, all calling them Christians, Hindus and Muslims. But this is unprecedented in the history of the Faiths that a Bahai denomination has taken the help of Court to silence the other Bahai denominations.

We, the Orthodox Baha'is, believe that:

Bahaullah was the Prophet founder of the Bahai Faith, He appointed His eldest son Abdul Baha as the Center of his Covenant. Abdul Baha, on His passing appointed His Grandson, Shoghi Effendi, as the first Guardian of the Bahai Faith according to the Will and Testament of Abdu'l-Baha. After the passing of the first Guardian, Charles Mason Remey, referred to by ‘Abdu’l-Baha as His spiritual son and who had been appointed by Shoghi Effendi as the President of the International Bahá’í Council, assumed responsibility as the second Guardian of the Bahá’í Faith. Later on, Charles Mason Remy appointed Joel B. Marangella as the third Guardian of the Bahai Faith, according to the Will and Testament of Abdul Baha which very clearly states that it is incumbent upon Guardian to appoint another Guardian in his life time.

The Orthodox Bahá’í also believes that:

1. The Guardianship is an integral part of the Bahai Faith and that any organization calling itself the Bahá’í Faith without a living Guardian as the "sacred head", is nothing more than a man-made organization, subject to corruption.

2. The State of Guardianship is the supermost thing upon Earth, for the Guardians are God’s lieutenants upon earth. That which concerns the mystery of the Guardian’s power is not lawful to be disputed.

3. The Guardian ought to have no equal in his realm because this would nullify the rule that an equal cannot have authority over his equals. Still less ought he to have a superior or anyone more powerful than he, for he would then be below his own deputies and it is impossible that inferiors should be equal to the Supreme.

4. The Supremacy of the Guardian in spiritual matters is absolute under God. Substantially he is the "AQDAS" in the sense that he can neither be removed nor held responsible and has ultimate authority over the rest of the hierarchy, which his deputies have not. The Guardian has full power to create Hands of the Cause and can do so without any of the customary forms of election.

5. The unique power possessed by the Guardian alone, is, therefore a "divine right". It confers a peculiar superiority, a power of revision and supervision over all other forms of authority whether ecclesiastical or secular. In substance, the Guardian alone is the head of the entire legal system, not, indeed, as a universal executive but as a court of final authority, which functions not in absentia but by presence. It is evident that it is impossible to invest the community or even the Hands of the Cause, with the supreme authority, which is the divine prerogative of the Guardian.

6. The sans-Guardian organization (currently in occupation of Haifa) have repudiated the major provisions of the ‘Divine Charter’ bequeathed by the ‘Architect of the Administrative Order’ by removing the ‘Center of the Cause,’ the ‘expounder of the Word of God’ and the ‘sacred head and the distinguished member for life’ of the Universal House of Justice" i.e., the living Guardian.

We also believe that:

1. Anyone who believes in Bahaullah has a right to be called as a Bahai.

2. We also believe that if the Christians, Hindus Muslims etc wish to call themselves as Bahais, it will be HONOR to us and not CONTEMPT.

3. We Orthodox Bahais in India believe that the matter of Faith cannot be legalized. Every individual is free to follow a set of beliefs and the others should respect his belief and not follow the policy of imposition, intimidation and harassment.

4.We Orthodox Bahais in India feel that American judicial system is being subjected to “PRESSURE TESTING” by the sans-Guardian organization.

Therefore, We, Orthodox Bahais of India, appeal to all “LOVERS OF JUSTICE” all across the globe to condemn the action taken by the sans-Guardian Bahai organization in following the policy of imposition, intimidation and harassment against the true Bahai Faith.

by Provisional National Bahai Council of the Orthodox Baha'is of India

http://www.bahaisorthodox.com/

Posted at 08:45 AM in sans-Guardian Bahá'ís | Permalink

True Bahá'í

Response to Dr Maneck re activation of 2nd International Bahai Council

by Jeffrey Goldberg

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Marangella then explains his reaction when Remey told him to ACTIVATE the Council:

"*In 1965 Mason Remey specifically instructed me, to my great surprise, to immediately activate the International Bahá'í Council under my Presidency. I felt certain that the believers who had accepted Mason Remey's Guardianship on the basis of his Presidency of the first International Bahá'í Council, appointed by Shoghi Effendi, would certainly realize that Mason Remey's instructions to activate the second International Bahá'í Council would have caused great consternation and incredulity on my part. For, it was obvious that if the instructions of Mason Remey to activate the Council were carried out implicitly according to his instructions, it would*

inevitably and automatically result in his abdication of the Guardianship and my accession to the Guardianship, coincident with that activation."

He then goes on to explain how he had attempted to "*circumvent*" the actual activation of the Council by saying that it would be convened in the future and that Marangella would only assign individual tasks. Marangella did this because he did not want to face the prospect that Remey had abdicated.

Marangella writes:

"*However, there was a vital distinction, which I failed to perceive at the time, in my assigning such tasks to individual Council members, and the tasks that Shoghi Effendi had assigned, from time to time, to individual members of the Council that he had appointed, and one that I had been unable to avoid in my assignment of such tasks to members of an activated Council. This distinction lay in the fact that, in the case of the International Bahá'í Council appointed by Shoghi Effendi, it was he who had assigned tasks to individual members during the remaining years of his ministry, and not Mason Remey, who, although being the President of this supreme Council, had never been instructed by Shoghi Effendi during his ministry to convene it as an actively functioning body or had been authorized to assign any tasks to its members. Furthermore, when Shoghi Effendi had assigned individual tasks to Council members he would have undoubtedly transmitted his instructions through the intermediary of his "chosen liaison" with the Council, Rúhíyyih Khánum (as specified in his message of 8 March 1952)*."

The Orthdodox Baha'is have never stated that the Second IBC ever convened as a body, or that convening physically as a body was necessary for activation. Indeed the Third IBC is now active, with the third Guardian as its head, even though the body has never physically gathered for a meeting.

An activated body is one that conducts business, with the Guardian as its head. In the case of both the 2nd IBC and the 3rd IBC, it was Marangella who directed the activities of the IBC. They both were activated, conducting business, with the Guardian as its head.

The third Guardian's web site: http://www.bahai-guardian.com/
The third IBC's web site: http://www.bahaisorthodox.com/ibc/

Posted at 09:34 AM in Introductory | Permalink | Comments (0) | TrackBack (0)

True Bahá'í

Join the battle against the rulers of the darkness of this world

The battle between the forces of good and evil, the Army of Light and the minions of the dark, rages on in the world and in the hearts and minds of men and women around the globe. It is essential for Baha'is to understand this, and to choose correctly on which side they will fight.

There is a movement in the world by the forces of darkness to consolidate power, and to move power and resources from the weak and vulnerable masses to the strong and powerful elite. The struggle between good and evil, justice and tyranny, decency and depravity, has been going on for countless centuries, but in this day the battle is coming to a head. Now is the time to fight and resist this evil with the more powerful forces of truth and love. There are so few soldiers in this Army of Light so that none of us can afford to be negligent or dilatory in our duty to fight.

Know your enemy! All of us are pawns in this battle that is being waged "*against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.*" Ephesians 6:12.

How dangerous it is for modern humanity to forget this concept of a higher battle being waged between powers and forces in the spiritual world. To be conscious that this battle is raging on is necessary for us so that we do not fall victim to doing the bidding of the wrong side. Almost all of humanity, the rulers, leaders and politicians, the influential and the elite are well-meaning people and believe they are acting properly. They believe they are doing the right thing under the circumstances, even while they murder and plunder and engage in the darkest behavior imaginable. It is precisely because they have allowed themselves to be ruled by the dark forces, that their behavior is so wrongful even while they believe it is right.

Your life is either ruled by God, or it is not. Either you serve God or you are the plaything of Satan. This is the ultimate question all of us must consider. Our enemy is not our fellow human beings. We must love them and not even consider them our enemies no matter how evil their actions towards us might be. Rather our enemies are the spiritual forces of darkness that rule them. These enemies, the demons, principalities and powers, all must be vigorously and whole-heartedly resisted with the power of God.

The Cause of God is the very Army of Light of which I speak. Every person who considers himself or herself to be a follower of Baha'u'llah must examine whether or not he or she has joined the battle on the side of Light or of darkness. Those of who you who find yourselves serving the headless UHJ now occupying Haifa must relinquish your allegience to that headless monster, the beast of Revelation. Cease your support of its evil opposition to the Guardian of the Cause of God. Question its insistence upon your blind surrender to its authority. Investigate the verities of the Baha'i Revelation. Study the Writings. Become a true Bahai! Come under the guidance and leadership of the Center of the Covenant! Time is short, but it is still not too late to return to the true Cause of God.

"*O ye loved ones of God! In this, the Bahá'í dispensation, God's Cause is spirit unalloyed. His Cause belongeth not to the material world. It cometh neither for strife nor war, nor for acts of mischief or of shame; it is neither for quarrelling with other Faiths, nor for conflicts with the nations. Its only army is the love of God, its only joy the clear wine of His knowledge, its only battle the expounding of the Truth; its one crusade is against the insistent self, the evil promptings of the human heart. Its victory is to submit and yield, and to be selfless is its everlasting glory. In brief, it is spirit upon spirit...."* Abdu'l-Baha, Selections from the Writings of Abdu'l-Baha, p. 256.

Jeffrey

Posted at 10:46 PM in sans-Guardian Bahá'ís | Permalink

True Bahá'í

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by Jeffrey Goldberg

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Posted at 09:34 AM in Introductory | Permalink

Reblog (0)

True Bahá'í

WHO IS A COVENANT BREAKER?

A covenant breaker is a Baha'i who fully understands and grasps the significance of the Covenant and recognizes the Center of the Cause, the Living Guardian, but who rejects and betrays the living Guardian for compelling personal reasons.

The Bahá'í Writings teach that covenant breaking is a spiritual disease and the Writings are replete with warnings about the great harm that will come to the Cause unless Bahá'ís everywhere are **vigilant** about avoiding them.

But exactly what is a covenant breaker, how does a Bahá'í become one, and what can we do to make sure that we do not fall under their influence?

For a full explanation of the Covenant of Bahá'u'lláh, read the article What does He want you to do as a community? For a complete discussion of how the Center of the Cause was rejected by most Bahá'ís, read the article on The Great Violation.

It is important to distinguish between persons whom have **broken the Covenant** and others whom have been merely **misled** away from the Covenant.

COVENANT BREAKER

A covenant breaker is a Baha'i who fully understands and grasps the significance of the Covenant and recognizes the Center of the Cause, the Living Guardian. However, he knowingly and purposefully betrays the Center of the Cause due to personal and selfish concerns or pursuits. This condition is born of an arrogance that leads the wayward Baha'i into believing that he or she has a better approach than what has been put forth by the Will of God. The covenant breaker believes that he or she knows better or has a compelling **personal reason** to reject and betray the Center of the Cause.

Covenant breaking is a spiritual disease, highly contagious and compared by 'Abdu'l-Baha to the physical affliction of leprosy and that is why it has now assumed epidemic proportions in the Baha'i world since the passing of Shoghi Effendi. If we consider that the institutions of the Baha'i Administrative Order had been healthy living organisms during the ministry of the first Guardian, it was only, following his death in 1957, that this deadly infection of violation first attacked the immune system of one of these living organisms of the Faith, i.e. the Hands of the Cause, who in turn infected the other organisms such as Baha'i assemblies and through them the contagion was spread worldwide to most of the believers in the Faith. This infection had spread in this way very quickly throughout the Faith. Only, Shoghi Effendi's appointed successor, the Head of the Faith, "*Center of the Cause*" and "*the sacred and youthful branch, the guardian of the Cause of God*" alone remained immune to this infection as he was "*under the care and protection of the Abha Beauty*".

It was not long, however before some of the institutions and believers who had received a spiritual antitoxin, in the form of the second Guardian's writings, recognized the virulence of this spiritual

poison and became impervious to it, with the result that certain Baha'i organs, such as the National Spiritual Assembly of France, the Local Spiritual Assembly of Lucknow, India and some of the faithful believers in United States, Europe, Iran, India and Pakistan became immune to its effect. However the now affected and deformed cells of the immune system of the bogus UHJ presently headquartered in Haifa developed into an apparently incurable big spiritual tumor, which caused this thoroughly diseased body, in turn, to further infect all parts of the body of the Faith and paralyze all sense of understanding and logic on the part of most of the believers. That is how this tragic violation of the Covenant of Baha'u'llah happened. But the good news is that soon the Divine physician will inevitably extract the big tumor described above and its spiritual claws. Then the Faith will become healthy again.

Certainly everybody must take this warning very seriously:

"*We have a fixed time for you, O peoples. If ye fail, at the appointed hour, to turn towards God, He, verily, will lay violent hold on you, and will cause grievous afflictions to assail you from every direction. How severe, indeed, is the chastisement with which your Lord will then chastise you!*"

(Gleanings from the Writings of Baha'u'llah, p. 214)

MISLED BELIEVER

A misled believer, on the other hand, does not have knowledge but comes under the influence of a covenant breaker and blindly accepts whatever he or she has to say. This is not covenant breaking. This condition arises from a shallowness of belief---a lack of faith. These misled and faithless believers must not be shunned. Instead they must be lovingly nurtured and deepened until their faith goes deeper in the Centre of Cause.

WHAT IS FAITHFULNESS TO COVENANT

Faithfulness to the Covenant should be understood as a spiritual process and journey. In order for a Bahá'í to properly take this journey, he or she must deepen in the Writings, become a sincere and independent investigator of Truth, and become a True Seeker. Bahá'u'lláh came to establish the Kingdom of Heaven on earth. If one is to be a true Bahá'í, one must recognize and obey the **Guardian**. To do this, one must grow spiritually until there is the capacity to see and accept the Center of the Cause. It is not enough to remain on the surface of the Ocean of Bahá'u'lláh's Revelation. He requires a deeper understanding and acceptance of the Faith. The independent investigation of Truth is our spiritual obligation.

TRUE SEEKER

A True Seeker does not have pre-conceived notions of what he or she will accept. The True Seeker knows what Truth is. All else is error and has no meaning or existence. Thus, the True Seeker will go wherever the Truth may lead. When a deaf, dumb, and blind Bahá'í awakens, True Faith is born and the wayward Bahá'í awakens to the truths of the Covenant. In other words, a deepened Bahá'í is a Bahá'í that has recognized the living Guardian of the Faith and obeys him.

There is a community of deepened Bahá'ís who remain completely unkown to the larger group of "blind, deaf, and dumb" Bahá'ís (those who have not yet been enlightened with the truth of the Covenant). Only those believers who remain faithful to the Center of the Cause--- the living Guardian of the Cause-- can be said to be True Baha'is. They understand that God really meant everything uttered from the mouths of Bahá'u'lláh and `Abdu´l-Bahá. They accept that the Bahá'í Revelation is a blueprint for God's Plan for our society. This blueprint must be followed exactly. It is not acceptable to deviate at all from the Plan established by God Himself.

To be True Bahá'ís, it is required that we be fully prepared to render instant, exact, and complete obedience to the Center of the Cause.

When we have become deepened in the Bahá'í Revelation, and we have sincere, unyielding and complete faith in the Truth, we no longer have anything to fear. We have no doubt about our position. There is nobody to convince or convert. We simply stand for the Truth with full knowledge that the Truth will prevail and will be victorious.

Covenant breakers and the misled shallow believers who follow them are not characterized by the peaceful and fearless traits of the True Bahá'ís. Because they have no Faith, they respond with fear and frustration, and the urgent desire to proselytize and convert others to their position. They have great fear that something will go wrong and that the Bahá'í Revelation will come to naught. Since they don't really accept the validity of the Bahá'í Revelation, they have doubts about it. They desire to make changes and to improve it. They want to substitute their own judgment for the Will of God. They attack and fear anybody who challenges their belief system because they are not so sure about it themselves. The more converts they can find, the better they feel that they are on the right course. If they can find leaders to guide them, they can let go of their fear and simply be a follower without question.

All Bahá'ís must come into the Light. It is time for Bahá'ís everywhere to begin their spiritual journey back to the shade of the **Tree of the Covenant**. Know that God is, and that all of His attributes, such as Love, Knowledge, and Glory, are the only things that really exist. All else is falsehood. Our job is to turn to Bahá'u'lláh, render instant, exact, and complete obedience to the **Third Guardian, Joel B. Marangella** and allow God's attributes to shine within our souls.

Be assured that the gates are always open for those who learn to understand the lineage of the Covenant as prescribed by Baha'u'llah and 'Abdu'l-Baha, and embrace the current Center of that Covenant, the living Third Guardian, Joel B. Marangella. Those who do so will be welcomed with open arms into the fold of the True Baha'i Faith, the Orthodox Baha'i Faith.

Compiled By

Hand of the Cause Y.H. Taylor

Posted at 08:58 PM in Introductory | Permalink

Reblog (0)

True Bahá'í

Court case update

This is an update on the court case. As you may know, the sans-Guardian National Spiritual Assembly of the Baha'is for the United States has filed a contempt motion against the Orthodox Baha'i Faith (and also a Baha'i denomination that follows Neal Chase as the Guardian). The motion seeks to enforce a Judgment against the OBF that had been entered in 1966 against the NSA of Charles Mason Remey's organization. That Judgment prohibits the use of the word "Baha'i" and the Greatest Name symbols, among other things, stating that such use infringes upon the NSA's trademark.

After considering the submissions of the parties, the Court has scheduled an evidentiary hearing for January 7, 2008 on the question of whether the OBF (and the Chase organization) are in "privity" with the Remey NSA and therefore bound by the Judgment.

All of the pertinent court documents are available here:
http://trueseeker.typepad.com/true_seeker/court_case.html

We have recently added various trial documents such as the exhibit lists, witness lists, and proposed findings of fact and conclusions of law of the OBF and NSA.

There is a status hearing on December 17, 2007 in Chicago.

Jeffrey

Posted at 10:54 AM in Court Action | Permalink

Reblog (0)

True Bahá'í

The guardianship of the UHJ

In a recent posting on the newsgroup talk.religion.bahai, a lost and confused sans-Guardian Bahai spoke out as follows:

"*For six millions and half baha'is, the covenant is under the guardianship of the universal house of justice in mount Carmel in Haifa*"

In a rare admission, this Bahai has stated publicly and openly that the so-called UHJ presently sitting in Haifa has assumed the "guardianship" of the Bahai Faith. I already knew this to be true, but was waiting for one of them to admit it.

Although they will rarely admit it, the sans-Guardian Baha'is long ago adopted the notion of a collective guardianship to be assumed by a body of believers. Shortly after the death of Shoghi Effendi, the first Guardian, the Hands of the Cause made the decision that the Guardianship was "badah", that God had changed His mind and that there would no longer be living Guardians in office. They then vested in an Institution of their own making (the "Custodian" Hands) "*all such functions, rights and powers in succession to the Guardian of the Bahá'í Faith.*" In other words, a group of Hands that would serve as a collective Guardianship. This coup or usurpation of power and authority in the Faith occurred on November 25, 1957.

Make no mistake about it, they knew they were taking over the authority of the Guardian. They went on to take actions that only a Guardian had been empowered to do: to demand loyalty oaths from all of the National Spiritual Assemblies, to dissolve the French NSA after it recognized the claim by Charles Mason Remey to be the second Guardian, and to ex-communicate the second Guardian and those who were obedient to him. They threatened and cajoled and led the Bahai community until they could create their own Hand-made and headless so-called Universal House of Justice. After creation of their UHJ, on June 7, 1963, they then expressly released in writing those same functions, rights and powers:

"*[W]e hereby release all the said functions, rights and powers which were conferred upon us under the said Declaration of November 25th, 1957 as determined by the Universal House of Justice in its communication of June 7th, 1963, and we declare that all the said functions, rights and powers now devolve rightfully and in full accordance with the Sacred Writings of the Bahá'í Faith upon the Universal House of Justice. We make this statement for the full body of the Hands of the Cause of God in accordance with the powers conferred upon us by the Declaration of November 25th, 1957, and the office of Custodians of the Bahá'í World Faith has thus ceased to exist.*"

From then on and to this day, the collective Guardianship usurped by the Hands was assumed by the UHJ. The fact that nothing in the Writings of the Faith calls for a collective Guardianship, or that devolves the rights and powers of the Guardian to the UHJ under any circumstances, is completely ignored by our confused sans-Guardian believer. He has the audacity, through the cloud

of ignorance and confusion that surrounds him, to condemn the Orthodox Baha'is because of their belief that the Guardianship is occupied by a living man.

This is VIOLATION: the irrational belief that he is following the true teachings notwithstanding the fact that the teachings clearly state otherwise.

This is VIOLATION: to oppose and to disobey the Guardian of the Cause.

The Guardian today is Joel B. Marangella. His website is at the following address:
http://www.bahai-guardian.com/

Jeffrey

Posted at 12:02 AM | Permalink | Comments (0) | TrackBack (0)

True Bahá'í

The guardianship of the UHJ

In a recent posting on the newsgroup talk.religion.bahai, a lost and confused sans-Guardian Bahai spoke out as follows:

"*For six millions and half baha'is, the covenant is under the guardianship of the universal house of justice in mount Carmel in Haifa*"

In a rare admission, this Bahai has stated publicly and openly that the so-called UHJ presently sitting in Haifa has assumed the "guardianship" of the Bahai Faith. I already knew this to be true, but was waiting for one of them to admit it.

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Jeffrey

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True Bahá'í

As ye have faith so shall your powers and blessings be (1)

One of the questions the Orthodox Baha'is have been discussing lately is the power and efficacy of prayer and supplication. In light of the pending court action by the sans-Guardian Bahais against the Orthodox Bahá'ís, it raises the spectacle of Orthodox Bahá'ís praying for victory while the sans-Guardian Bahais presumably are also supplicating Baha'u'llah for victory. It certainly cannot be that the prayers of either side would persuade God to take one side or another in the court action. Certainly God knows where He stands without us telling Him what to do or believe.

Since God already knows what we and others need, what is the purpose of supplicating to Him to fufill those needs?

This question was posed to `Abdu'l-Bahá and both the question and His answer was published in Dr. J.E. Esslemont's Bahá'u'lláh and the New Era, at pp. 92-93:

"*Another correspondent asked: 'Why pray? What is the wisdom thereof, for God has established everything and executes all affairs after the best order -- therefore, what is the wisdom in beseeching and supplicating and in stating one's wants and seeking help?'*

"'Abdu'l-Bahá replied: --

"Know thou, verily it is becoming in a weak one to supplicate to the Strong One, and it behooveth a seeker of bounty to beseech the Glorious Bountiful One. When one supplicates to his Lord, turns to Him and seeks bounty from His Ocean, this supplication brings light to his heart, illumination to his sight, life to his soul and exaltation to his being. During thy supplications to God and thy reciting, "Thy Name is my healing," consider how thine heart is cheered, thy soul delighted by the spirit of the love of God, and thy mind attracted to the Kingdom of God! By these attractions one's ability and capacity increase. When the vessel is enlarged the water increases, and when the thirst grows the bounty of the cloud becomes agreeable to the taste of man. This is the mystery of supplication and the wisdom of stating one's wants. (from a tablet to an American believer, translated by Ali Kuli Khan, October 1908)."

Supplication is not a process whereby we convince God to give us help. It is God's nature to give us what we need without our asking. Supplication does not operate on God, it operates on the person who is supplicating. It is the process by which we prepare ourselves to accept His gifts. To have humble faith.

By supplicating, we come to understand the error of relying upon ourselves for any of our needs, and instead we humbly turn in total reliance upon God:

"*O thou who art turning thy face towards God! Close thine eyes to all things else, and open them to the realm of the All-Glorious. Ask whatsoever thou wishest of Him alone; seek whatsoever thou seekest from Him alone. With a look He granteth a hundred thousand hopes, with a glance He healeth a hundred thousand incurable ills, with a nod He layeth balm on every wound, with a*

glimpse He freeth the hearts from the shackles of grief. He doeth as He doeth, and what recourse have we? He carrieth out His Will, He ordaineth what He pleaseth. Then better for thee to bow down thy head in submission, and put thy trust in the All-Merciful Lord." Selections from the Writings of `Abdu'l-Bahá, p. 51.

God does not answer the prayer of one person, and not others. The reason why some prayers are answered and some are not, is that the persons praying in faith become capable of receiving the gifts that God freely bestows upon them. Those who refuse God's help, confused with doubt and fear, block themselves from receiving the good they are entitled to receive. We have a choice whether to accept God's blessings, in total reliance upon Him, or to turn away from Him and to take on life's challenge on one's own. By praying and supplicating, we choose reliance upon God. This faith gives us the capacity to accept God's bestowals.

Jeffrey

(1) *As ye have faith so shall your powers and blessings be*, Abdu'l-Baha, quoted in Star of the West, Volume 12, No. 16, page 250

Posted at 10:27 PM in Introductory | Permalink

Reblog (0)

True Bahá'í

Courtroom art images of OBF hearing

This is to announce the release of images of the January 7, 2008 hearing in Chicago on privity created by a courtroom artist.

Click here to see the photo album:
http://trueseeker.typepad.com/photos/trial/index.html

Jeffrey

Posted at 11:20 AM in Court Action | Permalink | Comments (0) | TrackBack (0)

True Bahá'í

Orthodox Baha'is among those to testify at hearing on NSA's contempt motion

The Honorable Amy J. St. Eve, Judge of the United States District Court for the Northern District of Illinois, presided over the hearing, on January 7, 2008, to take evidence on the question of whether Orthodox Baha'i Faith Respondents Joel B. Marangella (the present Guardian of the Cause of God), Frank D. Schlatter, and the Provisional National Baha'i Council of the United States, and also the organization established by Dr. Leland Jensen that recognizes Neal Chase as the Guardian, are legally in "privity" with the defunct National Spiritual Assembly of the Baha'is of the United States Under the Hereditary Guardianship ("NSAUHG") the the national organization that once presided over the followers of Charles Mason Remey. The Court held the hearing in order to determine factual issues related to the sans-Guardian NSA's motion for contempt of the 1966 Judgment that was entered against the NSAUHG.

The City of Chicago racked up record high temperatures for that normally cold and snowy time of year, with temperatures in the mid 50's. Perhaps this was the result of the prayers of the Orthodox Baha'is who were forced to leave a moderate climate in New Mexico in the beginning of January, in order to defend their right to use word "Baha'i" in their names and on their websites, in a far away courthouse situated in a considerably colder climate.

After the attorneys for the parties gave their opening argument, the witnesses testified under questioning by attorneys for each party. The first witness was Dr. Robert Henderson, the former Secretary of the NSA. Next was Frank Schlatter and then Marilyn Meyer of the Orthodox Bahai Faith. Finally, Neal Chase faced questions about his organization's relationship, if any, with the NSAUHG. The parties also submitted designations of transcript deposition testimony for the witnesses who were not present. All parties also submitted document exhibits into evidence.

The Court has set a briefing schedule for post-trial submissions (in lieu of a closing argument). The NSA is to file its brief on January 14, 2008. Responses are due January 22, and the NSA's reply is due January 28, 2008. Due to a delay in receiving the hearing transcript, those deadlines are expected to be moved back.

After the submissions have been provided to the Court, it will rule on the pending contempt motion by written order. There is no way to determine when the Court will issue its decision.

Jeffrey

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Posted at 05:04 PM in Court Action | Permalink

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True Bahá'í

A Spiritual Branchhood: DNA is not the carrier of divine guidance

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Shoghi Effendi, as the first Guardian, had the sole right to interpret the Writings of the Faith. His translations of the Holy Text are authoritative, including the interpretions he had to make in translating the Arabic and Persian words into English words.

Shoghi Effendi translated the Will and Testament of Abdu'l-Baha, and in the English version of that document, Shoghi Effendi used the the word "branch" or a variation thereof ten times. Lets take a look at how they are used (emphasis added):

1) "*Salutation and praise, blessing and glory rest upon that primal **branch** of the Divine and Sacred Lote-Tree, grown out, blest, tender, verdant and flourishing from the Twin Holy Trees; the most wondrous, unique and priceless pearl that doth gleam from out the Twin surging seas...*" (p. 3)

The primal branch grown out of the Twin Holy Trees obviously refers to Shoghi Effendi, who branched from both the Bab and Baha'u'llah. Of course, he was not one of the Sons of Baha'u'llah, but was the grandson of Abdu'l-Baha, through His daughter.

In this translation and interpretation of Aghsan, Shoghi Effendi uses the lower case "b" to refer to himself.

2) "*...for behold! he is the blest and sacred bough that hath **branched** out from the Twin Holy Trees. Well is it with him that seeketh the shelter of his shade that shadoweth all mankind.*" (p. 3)

Again, Shoghi Effendi's translation and interpretation in reference to himself uses a lower case "b" in "branch."

3) "*...it is incumbent upon the Afnan, that are steadfast in the Covenant of God and have **branched** from the Tree of Holiness; the Hands, (pillars) of the Cause of God (the glory of the Lord rest upon them), and all the friends and loved ones, one and all to bestir themselves and arise with heart and soul and in one accord, to diffuse the sweet savors of God, to teach His Cause and to promote His Faith...*" (p. 9)

Here, Abdu'l-Baha is referring to the Afnan, the maternal relatives of the Bab and Shoghi Effendi's translation and interpreation uses the word "branched" with a lower case "b".

4. 5. 6, and 7) "*After the passing away of this wronged one, it is incumbent upon the Aghsan (**Branches**), the Afnan (Twigs) of the Sacred Lote-Tree, the Hands (pillars) of the Cause of God and the loved ones of the Abha Beauty to turn unto Shoghi Effendi -- the youthful **branch branched** from the two hallowed and sacred Lote-Trees and the fruit grown from the union of*

*the two offshoots of the Tree of Holiness, -- as he is the sign of God, the chosen **branch**, the Guardian of the Cause of God, he unto whom all the Aghsan, the Afnan, the Hands of the Cause of God and His loved ones must turn...*" (p. 11)

In this passage, Abdu'l-Baha is abandoning the succession of the Aghsan and replacing it with the Guardianship, with Shoghi Effendi as the first Guardian. In referring to the Sons of Baha'u'llah, who now must obey Shoghi Effendi, he interprets and translates the word with an upper case "B" but the other three uses of the word "branch" are lower case "b" because in those uses he is referring to Shoghi Effendi and the Guardians. Abdu'l-Baha makes it clear that the Sons of Baha'u'llah and the Hands are to turn to the Guardians.

8) "*The sacred and youthful **branch**, the Guardian of the Cause of God, as well as the Universal House of Justice to be universally elected and established, are both under the care and protection of the Abha Beauty,*" (p. 11)

The sans-Guardian Baha'is may misinterpret this sentence because they have been brainwashed into believing that their headless UHJ is being referred to, when elsewhere Abdu'l-Baha makes it clear that the UHJ he is referring to has the Guardian as its "sacred head." In referring to the Guardian of the Cause, the word branch is lower case "b" according to the translation and interpretation of Shoghi Effendi.

9) "*Thus, should the first-born of the Guardian of the Cause of God not manifest in himself the truth of the words: -- "The child is the secret essence of its sire," that is, should he not inherit of the spiritual within him (the Guardian of the Cause of God) and his glorious lineage not be matched with a goodly character, then must he, (the Guardian of the Cause of God) choose another **branc h** to succeed him.*"

Although Abdu'l-Baha clearly states a preference for the first born son of the Guardian to be his successor, He clearly makes the Guardianship an appointed position and not hereditary. If the Center of the Cause was strictly hereditary, then Abdu'l-Baha's successor would have to be Abdu'l-Bahá's half-brother, Muhammad `Alí, who was named by Baha'u'llah Himself as one of His successors (but who turned against Abdu'l-Baha). In this passage, the word "branch" is not referring to the Sons of Baha'u'llah, but instead it was referring to a spiritual branchhood, and therefore according to Shoghi Effendi's authoritative interpretation and translation, a lower case "b" is used for the word "branch." Abdu'l-Baha is specifically allowing the Guardians to appoint someone other than their own children by allowing them to choose another "branch."

10) "*It is incumbent upon you to take the greatest care of Shoghi Effendi,the twig that hath **branched** from and the fruit given forth by the two hallowed and Divine Lote-Trees, that no dust of despondency and sorrow may stain his radiant nature, that day by day he may wax greater in happiness, in joy and spirituality, and may grow to become even as a fruitful tree.*" (p. 25)

In this last reference, referring to how Shoghi Effendi "branched" from the Bab and Baha'u'llah, the word is interpreted and translated by Shoghi Effendi with a lower case "b" as Shoghi Effendi is obviously not one of the Sons of Baha'u'llah. Those who say that the Guardian must be one of the Sons of Baha'u'llah, the Aghsan, are really denouncing Abdu'l-Baha since it was He who did away with the Agshan as the successors to Baha'u'llah. Those who insist that Aghsan refers to any

descendant of Baha'u'llah are perverting the meaning of the word as used by Baha'u'llah, Abdu'l-Baha and Shoghi Effendi and are rejecting the clear interpretation of Shoghi Effendi, as well as the obvious intent of the Will and Testament of Abdu'l-Baha.

Those who refuse to recognize the idea of a spiritual inheritance, that the Guardians are spiritual offshoots of the Tree of Holiness are caught up into a materialistic world view that is not consistent with Baha'i orthodoxy. It is absurd to believe that the DNA transferred from one member of the Holy Family to another is the carrier of divine guidance, yet this is exactly what the sans-Guardian Baha'is are saying when they say that there was no Agshan for Shoghi Effendi to appoint his successor.

Abdu'l-Baha seems to display foreknowledge that Shoghi Effendi would not have children in passage number 10, wherein He says that if the Baha'is must "take the greatest care of Shoghi Effendi" so that "no dust of despondency and sorrow may stain his radiant nature", then Shoghi Effendi would "grow to become even as a fruitful tree." Is He not saying that the opposition that Shoghi Effendi faced during his entire life caused him not to sire children, and therefore the greatest test of the Baha'i world would ensue?

Thus, the Baha'is are tested on whether they would accept a spiritual branchhood.

As Joel B. Marangella, stated in "*The Tree of the Covenant*:"

"*Bahá'u'lláh is the Ancient Root from which has sprung the Primal Branch or Greatest Branch; that is His appointed Successor and the Center of His Covenant, 'Abdu'l-Bahá "a Branch" that hath been so uplifted as to encompass the whole of creation" and the "Most Mighty Branch of God. " The Guardians of the Faith who have been endowed with the same interpretive authority as had been vested in 'Abdu'l-Bahá, in accordance with the explicit provisions of the Will and Testament of 'Abdu'l-Bahá, may be regarded (and, in fact, are so designated by 'Abdu'l-Bahá) as the youthful branches or twigs which are the offshoots of the Primal Branch while the mass of faithful believers are the leaves and fruits of this glorious Tree.*" http://bahai-guardian.com/tree.html

Abdu'l-Baha confirms this in Last Tablet to America (found at Baha'i World Faith, p. 438):

"*Consider! The Divine Gardener cuts off the dry or weak branch from the good tree and grafts to it, a branch from another tree. He both separates and unites.*"

This is exactly what Abdu'l-Baha did when He created the Guardianship in His Will, and this is exactly what Shoghi Effendi did when he appointed Mason Remey to the presidency of the embryonic UHJ (the International Baha'i Council).

It is time for the Baha'is who follow the headless UHJ to abandon their materialistic ideas about the succession of the Center of the Cause and recognize that the Baha'i Faith is not to be bogged down with materialistic notions of hereditary succession. The Guardianship is a spiritual office. To be firm in the Covenant means and always has meant fidelity and obedience to the Guardian of the Cause:

"*The mighty stronghold shall remain impregnable and safe through obedience to him who is the Guardian of the Cause of God. It is incumbent upon the members of the House of Justice, upon all*

the Aghsan, the Afnan, the Hands of the Cause of God to show their obedience, submissiveness and subordination unto the Guardian of the Cause of God, to turn unto him and be lowly before him. He that opposeth him hath opposed the True One, will make a breach in the Cause of God, will subvert His Word and will become a manifestation of the Center of Sedition. Beware, beware, lest the days after the ascension (of Bahá'u'lláh) be repeated when the Center of Sedition waxed haughty and rebellious and with Divine Unity for his excuse deprived himself and perturbed and poisoned others. No doubt every vainglorious one that purposeth dissension and discord will not openly declare his evil purposes, nay rather, even as impure gold, will he seize upon divers measures and various pretexts that he may separate the gathering of the people of Baha." Abdu'l-Baha, Will and Testament, p. 11.

Beware that He is talking about you!

For more information on the Orthodox Baha'is:

The living Guardian's web site:
http://www.bahai-guardian.com/

The International Baha'i Council's web site:
http://www.bahaisorthodox.com/ibc/

The Hands of the Cause of God web site:
http://handsofthebahaifaith.typepad.com/

Jeffrey

Posted at 09:42 AM in Introductory | Permalink

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Abdu'l-Baha seems to display foreknowledge that Shoghi Effendi would not have children in passage number 10, wherein He says that if the Baha'is must "take the greatest care of Shoghi Effendi" so that "no dust of despondency and sorrow may stain his radiant nature", then Shoghi Effendi would "grow to become even as a fruitful tree." Is He not saying that the opposition that Shoghi Effendi faced during his entire life caused him not to sire children, and therefore the greatest test of the Baha'i world would ensue?

Thus, the Baha'is are tested on whether they would accept a spiritual branchhood.

As Joel B. Marangella, stated in "*The Tree of the Covenant*:"

"*Bahá'u'lláh is the Ancient Root from which has sprung the Primal Branch or Greatest Branch; that is His appointed Successor and the Center of His Covenant, 'Abdu'l-Bahá "a Branch" that hath been so uplifted as to encompass the whole of creation" and the "Most Mighty Branch of God. " The Guardians of the Faith who have been endowed with the same interpretive authority as had been vested in 'Abdu'l-Bahá, in accordance with the explicit provisions of the Will and Testament of 'Abdu'l-Bahá, may be regarded (and, in fact, are so designated by 'Abdu'l-Bahá) as the youthful branches or twigs which are the offshoots of the Primal Branch while the mass of faithful believers are the leaves and fruits of this glorious Tree.*" http://bahai-guardian.com/tree.html

Abdu'l-Baha confirms this in Last Tablet to America (found at Baha'i World Faith, p. 438):

"*Consider! The Divine Gardener cuts off the dry or weak branch from the good tree and grafts to it, a branch from another tree. He both separates and unites.*"

This is exactly what Abdu'l-Baha did when He created the Guardianship in His Will, and this is exactly what Shoghi Effendi did when he appointed Mason Remey to the presidency of the embryonic UHJ (the International Baha'i Council).

It is time for the Baha'is who follow the headless UHJ to abandon their materialistic ideas about the succession of the Center of the Cause and recognize that the Baha'i Faith is not to be bogged down with materialistic notions of hereditary succession. The Guardianship is a spiritual office. To be firm in the Covenant means and always has meant fidelity and obedience to the Guardian of the Cause:

"*The mighty stronghold shall remain impregnable and safe through obedience to him who is the Guardian of the Cause of God. It is incumbent upon the members of the House of Justice, upon all*

the Aghsan, the Afnan, the Hands of the Cause of God to show their obedience, submissiveness and subordination unto the Guardian of the Cause of God, to turn unto him and be lowly before him. He that opposeth him hath opposed the True One, will make a breach in the Cause of God, will subvert His Word and will become a manifestation of the Center of Sedition. Beware, beware, lest the days after the ascension (of Bahá'u'lláh) be repeated when the Center of Sedition waxed haughty and rebellious and with Divine Unity for his excuse deprived himself and perturbed and poisoned others. No doubt every vainglorious one that purposeth dissension and discord will not openly declare his evil purposes, nay rather, even as impure gold, will he seize upon divers measures and various pretexts that he may separate the gathering of the people of Baha." Abdu'l-Baha, Will and Testament, p. 11.

Beware that He is talking about you!

For more information on the Orthodox Baha'is:

The living Guardian's web site:
http://www.bahai-guardian.com/

The International Baha'i Council's web site:
http://www.bahaisorthodox.com/ibc/

The Hands of the Cause of God web site:
http://handsofthebahaifaith.typepad.com/

Jeffrey

Posted at 09:42 AM in Introductory | Permalink

Reblog (0)

True Bahá'í

An Open Response to an Inquiring Heterodox Believer

The following is my response to an inquiry made by a believer in the sans-Guardian organization directed to an Orthodox Baha'i:

Allah-u-Abhá,

I am one of those that you call "heterodox" Bahá'ís. It is strange to hear this appellation, because we don't call ourselves like that, and this is misleading to your audience. To be clearly transparent, you may provide a link to www.bahai.org and let people judge themselves about the truth. I became curious and visited your profile, because in our community we heard a lot about you. And, because of that, a series of deepenings have started on the topic of the Covenant. And we thank you for that! So, I also saw your reply to A----, and as a Bahá'í living under the Covenant (under the guidance of the Universal House of Justice), I am not supposed to communicate with you, because it is believed that it is spiritually dangerous. However, I am taking the risk, just to share with you a few points.

Although this letter overall displays the usual spiritual blindness of the followers of the sans-Guardian UHJ, it is refreshing in that this believer has enough light to be curious and to be willing to communicate with the Orthodox Baha'is even though he believes it to be "spiritually dangerous." In reality, this kind of investigation of the truth is not dangerous at all, but it is a necessary part of spiritual growth. What this believer has failed to do is to undertake the basic investigation in the first place of the persons and institutions to whom he has sworn loyalty. His faith is based upon false assumptions and the opinions of others and is not based at all upon an investigation of the truth. Yet this believer is, almost despite himself, actually engaging in an independent investigation and for this I applaud him.

Of course, this believer is naive in believing in the basic goodness and good faith of the leadership of his organization who would expel him if they knew he was corresponding with us.

He objects to the term "heterodox" to describe the sans-Guardian organization, but fails to state why. Its definition is "unorthodox," or in other words contrary to the original established teachings. All one has to do is to crack open the Bahai texts to see that the original established teachings had a living Guardian as the Center of the Cause.

Let me quote your reply to A-----:

"The main distinction of the Orthodox Bahá'ís from the <<mainstream>> or heterodox Bahá'ís that we recognize the leadership of the Guardian as <<head of the Faith>>. The Orthodox Bahá'ís scrupulously follow the

stipulations of the Will and Testament of `Abdu'l-Bahá. The heterodox Bahá'ís pretend that the Guardianship is extinct, thus repudiating the Will and Testament of the Master."

Bahá'ís throughout the world recognize the spiritual leadership of the Guardian as Head of the Faith. The Guardian - Shoghi Effendi - although physically not present, continues to be our source of guidance, because his writings, letters, and messages constitute a central source of guidance for the Bahá'í communities and institutions, including the Universal House of Justice, because thy shed light and further interpret the Writings of Bahá'u'lláh and 'Abdu'l-Bahá. But you know all this. If you are referring to the Will and Testament of 'Abdu'l-Bahá, the Guardian is "its sacred head for life", this means that his spirit, writings and letters will always be guiding the Universal House of Justice. This is also the case with Bahá'u'lláh, Báb, and 'Abdu'l-Bahá - although they are not physically with us, their spirit and letters guide us as individuals, communities, institutions, including the Universal House of Justice. The Will also provides to having a Universal House of Justice without the Guardian. We both know that the House was elected in 1963, and when it was elected, all Hands of the Cause submitted their will and obedience to this great institution, for which Bahá'u'lláh had provided in the Most Holy Book. In the paragraph #42, this is clearly stated, that there will be a time when there will be no Aghsan to lead, and the House will lead.

This believer is openly espousing one of the most pernicious doctrines of the sans-Guardian organization, and that is that Shoghi Effendi's "spirit" continues to guide their UHJ. He believes that his UHJ is not "headless" because Shoghi Effendi continues to preside over it from the Abha Kingdom. First, if it were true that it is sufficient for the Bahai Administration to be guided by the Writings and "spirit" of Baha'u'llah and Abdu'l-Baha, it begs the question of why it was necessary to have a Guardian at all. Why did we need Shoghi Effendi to tell us anything at all if Baha'u'llah was guiding us from on high. Indeed, why did we need Abdu'l-Baha? He goes on to say that the Will and Testament of Abdu'l-Baha provides for a UHJ without a Guardian. Oh, really? Exactly where does it say that? Not in my copy!

Of course, this believer must never have read any of the writings of Shoghi Effendi, who pointed out the many functions of the Guardian (such as insisting upon a reconsideration of any enactment he believes is in conflict with Baha'u'llah's utterances, to interpret the Writings to ensure the continuity of the divinely appointed authority and maintain flexibility, to take a long and uninterrupted view over a series of generations, and to expel a member of the UHJ who commits a sin injurious to the common weal) all of which implicate a living person presiding. Not to mention the numerous references to "present and future Guardians" by Shoghi Effendi or the clear statement in the Will and Testament of Abdul-Baha that there would be future Guardians.

This believer incorrectly paraphrases the Most Holy Book which was talking about endowments for charity and not about the functions of the Guardian. The idea being expressed, of course, is one of the interpretations of his UHJ, something that is beyond the sphere of its jurisdiction. The comment that all of the Hands accepted the UHJ is laughable in its ignorance, since the Hands had already expelled one of its own because of his refusal to accept their plan to end the Guardianship and elect a headless UHJ. The violating Hands bullied and expelled anyone who questioned their authority, even though it is clear and obvious they had no authority whatsoever from the Holy Texts of the Faith.

I wonder if this believer is aware that former NSA Secretary and current NSA member, Dr. Robert Henderson, in his sworn testimony on behalf of the Wilmette NSA in the US District Court in Chicago, on January 7, 2008, DENIES that the Institution of the Guardianship is an official institution of the Bahai Faith:

Q. So, the Orthodox Baha'i Faith Web site -- for example, Joel Marangella's Web site where he claims to be the Guardian of the Baha'i faith -- was that -- do you consider that an official institution of the faith?

A. No. The official institutions of the Baha'i faith are the ones that I mentioned: The Universal House of Justice in Haifa, Israel; the 183 National Spiritual Assemblies in countries around the world; and, the 26,000 or so recognized local spiritual assemblies.

For more information on the court case brought by the Wilmette NSA against the Orthodox Bahais, go here: http://trueseeker.typepad.com/true_seeker/court_case.html

My suggestion to this believer is that he go back and carefully examine the writings of his leadership and the Holy Text as interpreted by Shoghi Effendi, and try to reconcile their opposing views. He will see, if he examines this with care and impartiality, that the organization to which he belongs has indeed strayed far from the original teachings of the Faith.

You know very well that Mason Remey, raised the claim to be the next guardian, but according to the Will, the Hands were invested with the power to expel from their midst whatever was false. The guy was maybe moved to raise his claim, because Shoghi Effendi had praised him in certain tones, and this should be seen as normal on the side of a loving and caring Guardian, but there is no written statement by the Guardian about who would be the next guardian to succeed him. You should remember that Muhammad Ali was called "the Greater Branch" by Baha'u'llah, and this pumped up his ego and led him break the Covenant. You also must be ware that Mason Remey was amongst the other Hands to put down his signature on the document that stated that there was no way to appoint a future guardian after Shoghi Effendi. Then, after some time, he came up with the claim of being the guardian.

Could this action not be just a prompting of extreme ego, a great desire for power and leadership that was devouring his heart and soul, perhaps initiated by the praising words of Shoghi Effendi? It was a test my friend, and Mason didn't pass it unfortunately. I hope and pray that your eyes may be opened regarding this heavy issue. The Hands were the 'Chief-Stewards', and together they had to lead the community for six years until the election of the first Universal House of Justice.

There are so many false statements and assumptions in this one paragraph, I don't know where to begin. First, the Hands were invested with the authority to expel anyone who opposed the GUARDIAN. Look at the actual text and don't make up stuff that is not there. Since they were the ones opposing the Guardian, it is not a surprise that they failed to expel themselves.

As for the claim "the guy" made, it was not because Shoghi Effendi praised him. The claim was clearly that as he was the appointed head of the embryonic UHJ, he was the embryonic Guardian, and upon Shoghi Effendi's death, that Institution was born. Thus, the UHJ with the Guardian as its head came to life upon Shoghi Effendi's death. Shoghi Effendi's proclamation creating the embryonic UHJ and his appointment of Mason Remey to its presidency are the written documents appointing him (not that a written document is required by the Will and Testament). His signature was to a document that said no will could be found naming his successor, but the documents also said that the IBC would be allowed to function! There was no will and that is not the proper vehicle to appoint the next Guardian. Therefore, that false legalistic argument has no bearing. The prompting of extreme ego was not Mason Remey's but instead it was the Hands who did not want to submit to the authority of another Guardian, and especially of Shoghi Effendi's widow who expressly stated that she would not submit to any more Guardians. Read the history!

As for the Chief Stewards, there is no basis for assuming that the name given to the Hands by Shoghi Effendi implies that they had administrative authority even temporarily. A steward is a servant, and the role of the Hands, always has been and will be one of servitude to the Guardian.

In the other side, Mason was not an Aghsan, and according to Bahá'u'lláh's Writings, his successors had to be Aghsan. Also, as I mentioned above, both Bahá'u'lláh and 'Abdu'l-Bahá provide for the House of Justice without a living Head. And when you refer to the Will, as I already stated above, the station of "its sacred Head" is a spiritual one. So my brother, see with the eyes of spirit and see what glorious light is coming on earth, streaming forth from the Holy Land, under the guidance of the Universal House of Justice, which is protected and guided by the spirit and letters of the Abhá Beauty, the Exalted, 'Abdu'l-Bahá and Shoghi Effendi.

I have asked but I have yet to be shown where in Baha'u'llah's Writings it says a successor had to be Aghsan. I think this was something concocted by the Aghsan, because it isn't there.

The one thing I agree with is that the sacred head is a spiritual authority. The Guardian is a spiritual hereditary office. It is incumbent upon all Bahais to obey the one appointed by the Guardian. The one who must overcome spiritual blindness and open his eyes to the light streaming down, is this believer and not the Orthodox Baha'is. You have been grossly misled my brother, and I urge you to investigate the truth independently. READ the WRITINGS and the interpretations of Shoghi Effendi and not the nonsense that you are being told at their so-called "deepenings."

I don't know if you ever had the chance to meet with the Universal House of Justice, but I can assure you that its members are the incarnation of humbleness, submissiveness and fear of God, and when you see them together, you will exclaim: "Yea, verily, Bahá'u'lláh has perfected his Covenant with us". And I can assure you that none of them bears easily the burden of being a House member. The House of Justice is leading the community to victories after victories in establishing the World Order of Bahá'u'lláh. His Covenant will make this possible, and whoever is trying to violate His Covenant, is just a dead body that the Ocean will cast out in the shore. Take your chance, perhaps you're still in time, with a breath of life in your heart!

Nonsense! The members of the UHJ are violators of the Covenant of Baha'u'llah. They seek their own glory and power. What arrogance they display by saying that they are perfecting the Covenant! And exactly what victories are you referring to? The Bahai Faith has been stagnant for many years.

I do agree that those who violate His Covenant are a dead body to be cast out on the shore. I am afraid that it is your organization that is the dead body! The Covenant is about loyalty to the Center of the Cause. That is, the GUARDIANS.

And that is in clear contrast to whoever "living guardian" is on earth, who have been fighting for power and leadership amongst one another, and you are following one of them. Are they divinely guided in your estimation? I guess not, and you doubt that, too. Thus, be warned and pray to Bahá'u'lláh, so that He may guide your heart to His real source of guidance and Center of His Faith., and ask for His grace and turn back to the real Ocean of His Guidance, and don't stay any longer to a pool of mud, which you are considering pure water that is sheer illusion, my brother. The Writings are like a puzzle, regarding the issue of the Covenant, and you need to put together all the pieces from the writings of Bahá'u'lláh, 'Abdu'l-Bahá and Shoghi Effendi to realize the truth from error. And Bahá'u'lláh has done this, amongst other reasons, to test the hearts and divide the sincere from the insincere. Which part will you take?

I have no doubt at all that Mason Remey and Joel B. Marangella were and are divinely guided. Have you read any of their writings to make this determination? I doubt it. I was a member of your organization once but I did not let any person prevent me from investigating and reading the

writings with an open mind. I believe that Baha'u'llah has opened up my heart to the truth and for this I have gratitude. I am no longer spiritually blind. Are you?

When you denounce the living Guardians on the earth, you are displaying that you oppose the Guardian. Read the Will and Testament and see what Abdu'l-Baha says about opposing the Guardian:

The mighty stronghold shall remain impregnable and safe through obedience to him who is the Guardian of the Cause of God. It is incumbent upon the members of the House of Justice, upon all the Aghsan, the Afnan, the Hands of the Cause of God to show their obedience, submissiveness and subordination unto the Guardian of the Cause of God, to turn unto him and be lowly before him. He that opposeth him hath opposed the True One, will make a breach in the Cause of God, will subvert His Word and will become a manifestation of the Center of Sedition.

Nothing could be more clear. But I do agree the writings are a puzzle on the subject of the Covenant and they are a test to divide the sincere from the insincere. Have you read them carefully or are you adopting the opinions that others have spoon fed to you?

I am hoping with my whole being that you may be guided and return to the real Covenant, and that you will attract others to His Faith and Covenant under the Universal House of Justice. That will be your eternal glory, and not what you are doing now. Come and embrace His community and be faithful to His Covenant. You don't loose anything, but your "idle fancies and vain imaginations" that the 'guardians' have disseminated in your heart and hearts of others like you, orthodox. Break this earthly chain and rise up to the Heaven of His glorious Kingdom, part of which is being obedient to the institution appointed in His Most Holy Book, seated on the Most Holy Mountin.

I will pray for your guidance and you pray for my forgiveness, if my words were too harsh on you.

Likewise, I hope my words were not to harsh on you. Sometimes you have to be harsh to wake people up. Likewise, I hope you will return to the real Covenant, the one of obedience to the living Guardian.

Jeffrey

Posted at 11:04 AM in sans-Guardian Bahá'ís | Permalink

True Bahá'í

Court Case Update

I have updated the web page on the pending court case (the Wilmette NSA's contempt action against the Orthodox Baha'is). Go to http://trueseeker.typepad.com/true_seeker/court_case.html

I have added the NSA's Post-Hearing Brief and the OBF's Response Brief. The NSA's reply is due February 4, 2008.

I will have more about the trial in the near future.

Jeffrey

Posted at 11:50 AM in Court Action | Permalink

Reblog (0)

HUQUQULLAH (THE RIGHT OF GOD) AND ITS DISPOSITION

HUQUQULLAH

There is a great importance of Huququllah in the Bahai Faith.

Huququllah is an Arabic word comprised of two words. Huquq meaning “Right” and “Allah” meaning “God”. Therefore Huququllah means “Right of God”, a part of the individuals possession and income offered at the Threshold of God.

Huququllah being the Right of God and bounty for the people is clear from the Bahai Holy writings of sayings of The Bab, Bahaullah and Abdul Baha

Writings of The Bab

O people of the world, whatever ye have offered up in the way of the one true God, ye shall indeed find preserved by God, The Preserver, and Intact at Gods Holy Gate.

Thus the embryo of the sacred law of Huququllah was established by the Bab in the Persian Bayan, His book of Laws.

Bahaullah brought some modifications in its content and fashioned it as one of the worlds shaping ordinances of His stupendous Revelation.

Writings of Bahaullah:

Bahaullah affirms *“….the payment to the Right of God is conducive to prosperity, to blessing and to honour and divine protection”*

"As to Huququllah, this is the source of blessing and the mainspring of God’s loving kindness and tender love vouchsafed unto men”.

In Kitab-i Aqdas verse 97, it has been revealed by Bahaullah:

Should anyone acquire one hundred mithqals of gold, nineteen mithqals thereof are Gods and to be rendered unto him, the fashioner of the earth and heaven. Take heed o people, lest you deprive yourselves of such a great bounty. This we have commanded you, though though we are well able to dispense with you and with all those who are in the heavens and on earth, in it there are benefits and wisdoms beyond the ken of anyone but God, The Omniscient, the All-informed Say, By this means He hath desired to purify what ye possess and to enable you to draw nigh unto such stations as none can comprehend save those whom God hath willed, He in truth is the Beneficent The Gracious, The Merciful .O people deal not faithlessly with the Right of God , Nor without His leave , make free with its disposal .Thus hath his commandments been established in the holy tablets and in this Exalted book .He who dealeth faithlessly with God shall in justice meet with faithlessness himself , He , however , who acteth in accordance with Gods bidding shall receive a blessing from the heaven of the bounty of His lord , the Gracious , the Bestower , the Generous , the Ancient of Days.He verily hath willed for you that which is yet beyond your knowledge , but shall be know to you when , after this fleeting life , your souls shall soar heaven wards and the trappings of your earthly joys are folded up.Thus admonished you He in Whose possession is the Guarded Tablet.

Writings of Abdul Baha: -

O friends of Abdul Baha The Lord as a sign of his infinite bounties hath graciously favoured His servants by providing for a fixed money offering (Huqooq) to be dutifully presented unto Him, through He m, the true One and His servants have been at all times independent of all created things, and God verily is the all-possessing, exalted above the need of any gift from His creatures. This fixed money offering however causeth people to become firm and steadfast and draweth Divine increase upon them

(Will and Testament of Abdul Baha)

Abdul Baha commenting on the manifold powers latent in the Law of Huququllah writes"

*"…In accordance with His inscrutable wisdom and in order to apply a unique test **to distinguish the friend from the stranger**, He hath enjoined the Huqooq upon His servants and made it obligatory."*

From all the above quotations it is amply clear that the source of energy for upholding the law of huqullah is the individuals love and loyalty to the covenant.

As Abdul Baha, Himself says that it distinguishes the friend from the stranger; this is nothing more or less than a test of ones firmness in the covenant.

DISPOSITION OF HUQUQULLAH

Now we come to a very important question regarding the Disposition of this Huquq .

Abdul Baha in one of his tablets has stated

"*Disposition of the Huquq, wholly or partly is permissible but this should be done by PERMISSION OF THE AUTHORITY IN THE CAUSE TO WHOM ALL MUST TURN* "

Thus provision in His Will and Testament that the Huququllah is to be offered through the **GUARDIAN OF THE CAUSE OF GOD.**

This clearly indicates that Huququllah is the Right of the Guardian.

CONCLUSION

This bring us to an important point that those misled Bahais who are paying Huququllah to some other entities other than the Guardian, are they doing the right thing?

Unfortunately these Bahais are not only misled but also are orphaned, as they do not believe in the Guardian. The entities who are claiming Huququllah other than Guardian are not the "Recipient of the Right of God", but are actually "Usurpers of the Right of God".

Arranged by:

Committee for the Study of Holy Text

PNBC of

India

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Posted at 12:42 PM | Permalink

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"As to Huququllah, this is the source of blessing and the mainspring of God’s loving kindness and tender love vouchsafed unto men”.

In Kitab-i Aqdas verse 97, it has been revealed by Bahaullah:

Should anyone acquire one hundred mithqals of gold, nineteen mithqals thereof are Gods and to be rendered unto him, the fashioner of the earth and heaven. Take heed o people, lest you deprive yourselves of such a great bounty. This we have commanded you, though though we are well able to dispense with you and with all those who are in the heavens and on earth, in it there are benefits and wisdoms beyond the ken of anyone but God, The Omniscient, the All-informed Say, By this means He hath desired to purify what ye possess and to enable you to draw nigh unto such stations as none can comprehend save those whom God hath willed, He in truth is the Beneficent The Gracious, The Merciful .O people deal not faithlessly with the Right of God , Nor without His leave , make free with its disposal .Thus hath his commandments been established in the holy tablets and in this Exalted book .He who dealeth faithlessly with God shall in justice meet with faithlessness himself , He , however , who acteth in accordance with Gods bidding shall receive a blessing from the heaven of the bounty of His lord , the Gracious , the Bestower , the Generous , the Ancient of Days.He verily hath willed for you that which is yet beyond your knowledge , but shall be know to you when , after this fleeting life , your souls shall soar heaven wards and the trappings of your earthly joys are folded up.Thus admonished you He in Whose possession is the Guarded Tablet.

Writings of Abdul Baha: -

O friends of Abdul Baha The Lord as a sign of his infinite bounties hath graciously favoured His servants by providing for a fixed money offering (Huqooq) to be dutifully presented unto Him, through He m, the true One and His servants have been at all times independent of all created things, and God verily is the all-possessing, exalted above the need of any gift from His creatures. This fixed money offering however causeth people to become firm and steadfast and draweth Divine increase upon them

(Will and Testament of Abdul Baha)

Abdul Baha commenting on the manifold powers latent in the Law of Huququllah writes"

*"…In accordance with His inscrutable wisdom and in order to apply a unique test **to distinguish the friend from the stranger**, He hath enjoined the Huqooq upon His servants and made it obligatory."*

From all the above quotations it is amply clear that the source of energy for upholding the law of huqullah is the individuals love and loyalty to the covenant.

As Abdul Baha, Himself says that it distinguishes the friend from the stranger; this is nothing more or less than a test of ones firmness in the covenant.

DISPOSITION OF HUQUQULLAH

Now we come to a very important question regarding the Disposition of this Huquq .

Abdul Baha in one of his tablets has stated

"*Disposition of the Huquq, wholly or partly is permissible but this should be done by PERMISSION OF THE AUTHORITY IN THE CAUSE TO WHOM ALL MUST TURN* "

Thus provision in His Will and Testament that the Huququllah is to be offered through the **GUARDIAN OF THE CAUSE OF GOD.**

This clearly indicates that Huququllah is the Right of the Guardian.

CONCLUSION

This bring us to an important point that those misled Bahais who are paying Huququllah to some other entities other than the Guardian, are they doing the right thing?

Unfortunately these Bahais are not only misled but also are orphaned, as they do not believe in the Guardian. The entities who are claiming Huququllah other than Guardian are not the "Recipient of the Right of God", but are actually "Usurpers of the Right of God".

Arranged by:

Committee for the Study of Holy Text

PNBC of

India

.

Posted at 12:42 PM | Permalink | Comments (2) | TrackBack (0)

True Bahá'í

NSA testimony reveals true reasons for court action

The US District Court in Chicago held an evidentiary hearing on January 7, 2008, on the question of whether the OBF was in privity with Mason Remey's organization (the NSA of Bahais under the Hereditary Guardianship) and therefore bound by the 1966 Judgment entered against the Remey group. The hearing was held in order for the Court to decide material issues of fact in dispute in connection with the sans-Guardian Wilmette NSA's motion for contempt against the Orthodox Baha'is (and also the Neal Chase organization.

One of the Wilmette NSA's witnesses was NSA member and former Secretary Dr Robert Henderson, who testified about the reasons for bringing the motion. What is startling about this testimony, as against the OBF, is that the NSA's motion has offered up the pretense that the OBF's use of its trademarks (that is, the word "Baha'i") is causing reputational harm to the NSA.

In this testimony, Dr. Henderson admits that the only thing objectionable about the OBF web sites is the "thematic misrepresentation" that there is or could be more than one Baha'i faith (or one other than the sans-Guardian one). In other words, it is the very existence of the OBF that bothers the NSA, and its motion seeks to silence the OBF:

MR. JEFFERY A. HANDELMAN, Attorney for NSA (Direct Examination):
Dr. Henderson, what caused the NSA to file the current contempt motion that is now pending before the Court?

DR. ROBERT HENDERSON: The National Spiritual Assembly became aware, as a result of reports, that there were Web sites that were misrepresenting Baha'i belief and claiming to be official institutions of the Baha'i faith. We hadn't seen them, but we began to get reports. And upon investigation, we were alarmed to find that there were Web sites claiming to be the official institutions of the Baha'i faith and -- and -- presenting beliefs which were in direct conflict to Baha'i teachings and Baha'i principles and at broad variance.

We had significant concerns about this. First, we were concerned about Baha'i refugees who were forced to flee their homes and their home countries because of their belief in the Baha'i faith, and who, in some cases, had corresponded with the wrong institutions, thinking that they were corresponding with the international governing body of the Baha'i faith and, in fact, they were sending their correspondence to some other institution.

Secondly, we were concerned about the public because one of our major strategies is to advise the public of the teachings and the fact and general aim of the Baha'i faith through the Internet. In fact, our Web site has won several awards for excellence from the National Religious

Communication -- Communicators -- Council, which is an organization that looks at religious publications and Web sites and videos, and so forth.

And we won the gold medal, in fact, as having the best Web site of the faith communities in the United States.

And, so, this is a primary means by which we communicate Baha'i belief, and who are the Baha'is, and what do we believe, and what do we do, and where can you find Baha'is close to you.

Suddenly, we began to receive some alarming reports from people who were not Baha'is, but who were investigating the Baha'i faith through the Internet, concerned about what they were reading on Web sites claiming to be official Baha'i Web sites. And their concern was stimulated by the fact that the content on these Web sites was in direct conflict with their understanding of Baha'i belief; and, in fact, it was in direct conflict.

And, then, lastly, there were -- or penultimately, we were concerned about the Baha'is themselves who might be misled and find themselves involved in discussions -- in fact, this did occur; find themselves involved in Internet forums and the like and corresponding -- with organizations that were not part of the National Spiritual Assembly.

And last, we were concerned with reputational harm. As I mentioned, we have extensive and longstanding relations with the United Nations, with the White House, with the -- with both Houses of Congress, with the human rights community. And these are based on principles of peace and cooperation, of universal fellowship, of race unity, of the equality of women and men, and so forth. All of the Baha'i principles centered around facilitating unity and cooperation and universal well-being and social progress.

These Web sites have alarming content that were in direct conflict with Baha'i teachings and, in some cases, even suggested that harm would come to institutions that we have long supported.

For example, in one case -- as I mentioned, we have had a non-governmental organization in the United Nations since its formation in 1948 and have consultative status with ECOSOC, and so on and so forth. One of the Web sites we read said that the United Nations would be nuked.

Well, there's no such Baha'i teaching suggesting that. It is completely antithetical to the teachings of our faith and very damaging to a member of the United Nations that might read that and be

confused and think that Baha'is believe that destruction would come to an organization that we have been so vigorously supportive of and so deeply involved in.

==========

Later:

MR. JEFFREY A. GOLDBERG, Attorney for the OBF (Cross Examination): You said in your testimony that you found these Web sites that were mimicking the official institutions of the faith. Can you tell me which ones they were? Were those Orthodox Baha'i Faith Web sites?

DR. ROBERT HENDERSON: There were several of them. The one that comes readily to mind is Baha'is Under the Provision of the Covenant. And, then, there were Web sites claiming to be the official Universal House of Justice. And --
(Brief pause.)

BY THE WITNESS:

A. Those are the ones that come readily to mind.

BY MR. GOLDBERG:

Q. So, the Orthodox Baha'i Faith Web site -- for example, Joel Marangella's Web site where he claims to be the Guardian of the Baha'i faith -- was that -- do you consider that an official institution of the faith?

A. No. The official institutions of the Baha'i faith are the ones that I mentioned: The Universal House of Justice in Haifa, Israel; the 183 National Spiritual Assemblies in countries around the world; and, the 26,000 or so recognized local spiritual assemblies.

Q. So, has the Orthodox Baha'i Faith ever represented that it was the Universal House of Justice --

A. I don't know.

Q. -- or the National Spiritual Assembly?

A. I don't know.

Q. And you also mentioned that there were beliefs in conflict on the Web site of the Baha'i teaching. And with the exception of the Orthodox Baha'i Faith's teachings about that they believe that Joel Marangella's the Guardian, can you identify any beliefs that are set forth in our -- in the Orthodox Baha'i Faith -- Web sites that has

anything that is in conflict with Baha'i teachings as you know -- understand them?

A. There were -- in the range of Web site material that I've read, there were -- several thematic misrepresentations and factual representations.

The first was that there is an alternate Baha'i faith. There is not. This notion that we are orthodox or true, that we are official, stands in direct conflict to the fundamental principle of the Baha'i faith; which is, the unity of faith.

Anyone is free to believe what they wish. Privately they can enjoy freedom of belief, and they can think of themselves as whatever brings meaning and spiritual cohesion to their lives. But when you begin to present yourself and to present counterclaims as being official or orthodox or more true to an established entity, the Baha'i faith is -- has teachings and laws and principles and structure that make up the faith itself. That provides its cohesion and its integrity.

The -- these Web sites claim to be the orthodox manifestation of that or the official counterpart to that. It's a fundamental conflict in Baha'i belief. It simply does not parse in Baha'i teachings or principles.

Posted at 09:46 AM in Court Action | Permalink

Reblog (0)

True Bahá'í

"Baha'i Internet Agency":the dangers of Facebook friends

Watch out, the "legendary" Baha'i Internet Agency (the "BIA")is on the warpath against social web sites such as "Facebook" because you never know what friends you might pick up. Here is an actual BIA email on the subject.

Enjoy:

28 February 2008

To All National Spiritual Assemblies

Dear Bahá'í Friends,

We have been requested by the World Centre to alert you to the current activities of the Covenant-breaker Martin Lavallee on Facebook.com. This individual administers the "Orthodox Bahá'is" page on Facebook and also has a personal page on the site. There have been recent instances where Bahá'í youth with accounts on Facebook have unwittingly accepted invitations from Lavallee to be a "friend" or to become "members" of the Covenant-breaker page. Further, as a consequence of the Facebook networking scheme, if an individual accepts a direct invitation from Lavallee or any other member of his group, the "Friends" list (with e-mail addresses) of that individual becomes exposed. In this way, those with insincere intentions have the potential to directly contact an increasing number of Bahá'is, interactions that could pose a threat to the spiritual well-being of youth and other believers who are not deepened in the Covenant.

Each National Assembly will need to determine the necessity and most appropriate manner of discreetly informing believers of this situation in consultation and with the assistance of the Counsellors. In doing so it will of course be important to avoid creating undue anxiety or curiosity about the nature of Covenant-breaker material on the Internet..

It is our intention to provide more general guidance in the near future about how online social networks can be constructively and safely used by Bahá'ís.

With loving greetings,

Matt Weinberg
Program Director
Bahá'í Internet Agency

cc: Members of the Continental Boards of Counsellors

You better not go online until the BIA lets us all know how we should behave on online social

networks. What paranoid silliness. Do you mean to tell me that things have become so bad that the Baha'is need to view "Guidelines" before they go internet surfing?

If the Baha'is in your organization are so weak in the Covenant that they cannot withstand receiving an email from Martin (a staunch Canadian believer whose social Facebook pages are strictly his own), then I think you guys better start "deepening" your believers.

I love the tone of this letter, though. To achieve this tone, you need to mix in to your mind a whole bunch of fear and faithlessness, heavy doses of paranoia, and the ridiculous belief that you are serving God by writing silly guidelines of what others should read, do, speak, and hear, for their "own protection." Does it ever occur to the Baha'is who think in this narrow-minded and fearful way, that the Baha'is ought to be able to associate with anyone they want, hear whatever ideas they want, and speak whatever opinions they hold, without a Baha'i administrative agency telling them what is right or wrong? Are they such fragile souls that they are the only adults in the world who need internet supervision? Can anybody explain to me why anyone would put up with this kind of mind control silliness?

This strange idea needs to examined also: How can a person be said to have "*unwittingly accepted invitations from Lavallee to be a "friend" or to become "members" of the"* Facebook page? They make it sound like some kind of deception is taking place. In reality, Martin is just sending people invitations. This is what people do on the social web sites. There is no horrendous conspiracy here.

It would seem to be that if the sans-Guardian Baha'is are the true Faith of Baha'u'llah, as they claim, and that the Orthodox Baha'i Faith is false and cannot be recognized as "Baha'i", then they would not fear the OBF so much. If the OBF is false, then it cannot and will not prevail. So why worry? Are you really trying to protect your members so much as control them? It sounds more like a control question, since if you were worried about protecting them, you would not be so DISCREET about it, but instead you would be out there educating your members about what is true and what is false, so they can make up their own mind. Instead, you try to keep the truth away from them and convince them to avoid certain ideas because you know better.

The BIA is a very sick agency. The sans-Guardian Baha'i Faith, currently occupying Haifa and Wilmette, are bastardized versions of the Baha'i Administration as it was originally intended to be, and they are paranoid about the OBF because they know something is wrong and they have something to hide, and to hide from. This is a sign of spiritual sickness.

If you want to read their paranoid materials, you can find the Bahai Internet Agency Position papers online here:
http://www.abs.org.nz/blog/?p=11
http://www.bcca.org/bia/

Jeffrey

Posted at 09:10 AM | Permalink

Reblog (0)

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Jeffrey

Posted at 09:10 AM | Permalink

Reblog (0)

True Bahá'í

Being an Orthodox Bahá'í

By Megan Kathleen Olsen

It‘s not easy being an Orthodox Bahá'í. I should know. I’ve been one most of my life.

Being an Orthodox Bahá'í means being at odds with the world. It means never fitting in, never belonging. It means losing friends from the time you’re a child. It means losing lovers and loved ones and family members. It means being turned away at churches and shunned by church communities. It means being persecuted not for what you’ve done but for who you are.

Being an Orthodox Bahá'í means being asked to give up food and water for nineteen days once a year no matter how inconvenient or difficult the task; no matter what your schedule is or how dry the climate is where you live. It means having to explain to your coworkers, friends and family why you can’t eat lunch with them. It means strange looks of confusion and pity. It means a hasty conclusion that you are not one of them. It means you are decidedly *different*.

Being an Orthodox Bahá'í means you hesitate to tell people who you are, because you grow tired of the perplexed stares. You become weary of the dismissals of your explanations. You become enervated when your answers almost always dissatisfy questioning people, who suddenly become frightened by the possibility of your words.

For me, being an Orthodox Bahá'í has meant losing friends in every school I went to. It has meant crying myself to sleep at night, because I felt so alone, so unusual. It has meant being a permanent outsider no matter how hard I tried to fit in. It has meant having a Heterodox Bahá'í coworker ask not to be scheduled the same hours as me once she found out who I was. It has meant being excluded from reading a prayer at my own grandmother’s funeral. It has meant assimilating, because I was tired of standing out.

So I ask myself: Why am I an Orthodox Bahá'í?

I’m an Orthodox Bahá'í because my heart tells me I am. Because my soul knows I am. Because I come from a long line of brave, bold people who taught me the fight for the truth is worth the risk of alienation, of isolation, of pain and fear. Because I am a fourth generation warrior for a Faith worth dying for.

Being an Orthodox Bahá'í has meant finding strength when I felt weak; courage when I was scared; faith when I was in doubt, and love when I had anger in my heart. It has meant standing up before an unwelcoming world that does not understand, does not listen, does not care. It has meant standing up and standing alone, no matter how hard the winds of adversity have tried to knock me down.

I am an Orthodox Bahá'í, and I would not have it any other way.

Posted at 08:19 PM | Permalink

Reblog (0)

True Bahá'í

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By Megan Kathleen Olsen

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Posted at 08:19 PM | Permalink | Comments (3) | TrackBack (0)

True Bahá'í

What did he mean by the words "divorced from"?

In the discussions had by the Orthodox Baha'is about the importance of the living Guardianship to the Cause of Baha'u'llah, we often quote various provisions of the writings of Shoghi Effendi to indicate how the first Guardian of the Faith never wavered from his belief that the Guardianship would continue after his death. He alluded to future Guardians. He laid plans for the erection of the Seat of the Guardianship on Mount Carmel.

Somehow the sans-Guardian Baha'is seem to simply ignore it. I am sure they rationalize it by saying that the Guardian just didn't know the Guardianship would end. This is absurd because he would have known that he didn't appoint anyone to the position. If he never appointed anyone to succeed, and if he really was unable to appoint a successor, why was he wasting time on plans for the office of future guardians?

But there is one passage of Shoghi Effendi's writings that is difficult to explain away:

"***Divorced from*** *the institution of the Guardianship the World Order of Bahá'u'lláh would be mutilated and permanently deprived of that hereditary principle which, as 'Abdu'l-Bahá has written, has been invariably upheld by the Law of God. 'In all the Divine Dispensations,' He states, in a Tablet addressed to a follower of the Faith in Persia, 'the eldest son hath been given extraordinary distinctions. Even the station of prophethood hath been his birthright.' Without such an institution the integrity of the Faith would be imperiled, and the stability of the entire fabric would be gravely endangered. Its prestige would suffer, the means required to enable it to take a long, an uninterrupted view over a series of generations would be completely lacking, and the necessary guidance to define the sphere of the legislative action of its elected representatives would be totally withdrawn."* (The World Order of Baha'u'llah, p. 148)(Emphasis added)

Now some of the more creative members of the sans-Guardian organization of violators, remarkably will argue that the Guardianship is not **divorced from** the World Order of Baha'u'llah. They would say that they always have Shoghi Effendi's writings, and therefore the Guardianship has not been **divorced from** the Faith.

Lets consider these words "divorced from". The dictionary definition is simply that it is severed or disunited from. There is no longer a living Guardian holding office in the sans-Guardian organization, and yet they believe the Guardianship has not been severed?

Imagine after your ex-wife wins the lottery, trying to suggest that you are not divorced from your ex-wife --- because why? You still have the wedding ring? You have old love letters? You were once her husband so you are not divorced?

I got to wondering whether Shoghi Effendi ever used the words "**divorced from**" in other contexts, and lo and behold I found some quotations (computers are fantastic). The emphasis in the quotes below were added.

1. Shoghi Effendi, on the Mashriqu'l-Adhkar:

"***Divorced from*** *the social, humanitarian, educational and scientific pursuits centering around the Dependencies of the Mashriqu'l-Adhkar, Bahá'í worship, however exalted in its conception, however passionate in fervor, can never hope to achieve beyond the meagre and often transitory results produced by the contemplations of the ascetic or the communion of the passive worshiper.*" (Baha'i Administration, p. 185)

A pattern seems to be emerging here. I suppose they could say that the Dependencies of the Mashriqu'l-Adhkar are not **divorced from** it because they once had a nursing home for the elderly at the Wilmette Baha'i House of Worship. Never mind the fact that they no longer have any Dependencies.

2. Shoghi Effendi, on the World Order of Baha'u'llah:

"*{T]he Guardian feels the necessity for all teachers to stress the fact that the World Order of Bahá'u'lláh can, under no circumstances, be* ***divorced from*** *the spiritual principles and teachings of the Cause....*" (Directives from the Guardian, p. 67)

Good one. Following their logic, they might argue that they once had spiritual principles and teachings of the Cause, so it is not **divorced from** them, even though everybody knows that there is nothing spiritual about the Baha'i administration of the sans-Guardian variety.

3. Shoghi Effendi, on true religion:

"***Divorced from*** *true religion, morals lose their effectiveness and cease to guide and control man's individual and social life. But when true religion is combined with true ethics, then moral progress becomes a possibility and not a mere ideal.*" (Directives from the Guardian, p. 84)

I think I am getting the hang of this rationalization thing. You just argue that you once had true religion combined with your morals, so moral progress is still a possibility?

4. Shoghi Effendi, on Sohrab (former secretary of Abdul-Baha):

"*What he [Sohrab] teaches at present is so far* ***divorced from*** *our beloved Faith, and so tinged with the doctrines of many "cults" which we see thriving at present, as to be almost unrecognizable.*" (Light of Divine Guidance v I, p. 135)

I get it, but since Sohrab once faithfully followed the teachings, what he teaches is really not **divorced from** the Faith.

5. Shoghi Effendi on the Bab:

"*The Faith of the Báb should not be* ***divorced from*** *that of Bahá'u'lláh.*" (The Unfolding Destiny of the British Baha'i Community, p. 426)

But we could throw it out now because since it was once united with the Faith of Baha'u'llah, its not really **divorced from** it.

6. Shoghi Effendi on the Will and Testament of 'Abdu'l-Bahá:

"*Being the Child of the Covenant -- the Heir of both the Originator and the Interpreter of the Law of God -- the Will and Testament of 'Abdu'l-Bahá can no more be* ***divorced from*** *Him Who supplied the original and motivating impulse than from the One Who ultimately conceived it*." (The World Order of Baha'u'llah, p. 144)

Yes, but we still have the Will and Testament even though we are no longer following it! I see how this rationalization works!

It makes no sense.

Jeffrey

Posted at 10:35 PM | Permalink

Reblog (0)

True Bahá'í

60 second explanation of the Baha'i Covenant

In this 60-second explanation, Stephen Rhodes, one of the members of the National Council of the Orthodox Baha'is for the United States, covers all anyone needs to know about the Covenant of Baha'u'llah:

Posted at 05:03 PM | Permalink

True Bahá'í

"Conflict and contention are categorically forbidden"

In the Kitab-i-'Ahd (Book of the Covenant), Bahá'u'lláh says:

"***Conflict and contention are categorically forbidden in His Book. This is a decree of God in this Most Great Revelation. It is divinely preserved from annulment and is invested by Him with the splendour of His confirmation. Verily He is the All-Knowing, the All-Wise.***"

"Conflict and contention are categorically forbidden," and that means conflict and contention are forbidden without exceptions or conditions.

It is absolute, unqualified and unconditional that Bahá'ís may not engage in conflict and contention.

In the Will and Testament of `Abdu'l-Bahá, He says that "**[i]n this sacred Dispensation, conflict and contention are in no wise permitted. Every aggressor deprives himself of God's grace.**"

Conflict and contention are in "no wise" permitted. That is, no way.

I do believe in the rule of law. I do believe that, in civil matters, one sometimes has to resort to the civil courts. Also, I do believe in defending one's self if brought into court. But it is unseemly and wrong for Bahá'í denominations to quarrel with one another in secular courts over the right of each other to publicly exist, each other's use of the Greatest Name, and over matters of faith and belief. Since the aggressor deprives himself of God's grace, it would behoove all of the Bahá'ís, and the various denominations such as they exist, to strictly avoid battling in lawsuits in the secular courts.

Not only is this lawsuit contention forbidden, it is embarrassing. To the public, it appears no different than the religious disputes of other faiths. It is no different. It cannot be different unless and until we obey Bahá'u'lláh.

What is needed is consultation. Brutally honest, frank, and open consultation is what is needed. I have no fear of verbal warfare over the various ideas and beliefs

held by the Bahá'í denominations. Let everyone speak and be heard. Don't hold back on the exchange of ideas. I believe true consultation arrives one at the Truth, and that the Truth will ultimately prevail. We do not want to air our issues before secular judges. The issues that divide us can only be decided in the hearts and minds of Bahá'ís, through the use of consultation, and in obedience to Bahá'u'lláh.

Jeffrey

Posted at 11:09 AM | Permalink

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Jeffrey

Posted at 11:09 AM | Permalink | Comments (1)

True Bahá'í

Rejection of the Guardianship leads to spiritual death

Before Charles Mason Remey announced to the Bahá'í world that he had been appointed by Shoghi Effendi to be the second Guardian, he made a number of private appeals to the Custodian Hands to patiently explain to them how and why their scheme to elect a Universal House of Justice without the Guardian as its sacred head was a violation of the Master's Will and Testament and to urge them to accept his authority as the President of the International Bahá'í Council, an office that was synonymous with being the second Guardian. Those appeals, which are partially quoted below, can be found here: http://www.bahai-guardian.com/appeals.

First, Mason Remey points out that the life of the Faith results from the outpouring of the Holy Spirit, and spiritual death results from being cut off from this Spirit released in this Day by Bahá'u'lláh:

"*In the teachings of the Bahá'í Faith we are constantly reminded that it is only through the operation of THE HOLY SPIRIT that the divine blessings of the Abhá Kingdom can give mankind spiritual life, In other words that the spiritual life of the Faith depends upon the out-pouring of The Holy Spirit as does the growth and the spread of the Faith. In other words, the very spiritual functioning of the religion of God in all of its appearances here upon earth down through the history of the many divine Dispensations of the past and as it always shall be throughout all those of time to come is through the intermediary of The Holy Spirit. This is the channel or the method of Almighty God through which His greatest blessing, that of the Life Eternal, works for the divinely spiritual uplift and will-being of mankind and woe be to those who cut themselves off from the flow of The Holy Spirit for to be cut off from its flow means spiritual death.*"

Mr. Remey then goes on to state that after Baha'u'llah ascended to the Abhá Kingdom, the channel through which the Holy Spirit appeared, flowing from Baha'u'llah, was ‘Abdu'l-Bahá:

"*After Baha'u'llah, His Beloved Son, the Center of His Covenant ‘Abdu'l-Bahá, became the channel through which The Holy Spirit, coming through from Bahá'u'lláh, was diffused to those who turned to Him (‘Abdu'l-Bahá) while those*

who turned against Him cut themselves off from the Abhá Holy Spirit to find themselves indeed in darkness."

Upon ‘Abdu'l-Bahá's death, the Holy Spirit flows through the office of the Guardianship, the Center of the Cause, according to the provisions of His Will and Testament:

"In *The Will and Testament of the Blessed Master Abdu’l-Bahá, He explicitly establishes the Guardianship as the Center upon this earth about which all should revolve, the Center of Guidance through and from which those of the Bahá’í Faith would be vouchsafed infallible guidance and the source and the only source to the world of Divine Guidance.*

"In other words, the Institution of the Guardianship is the channel and the only channel through which The Holy Spirit can reach the world throughout the centuries to come of this Bahá'í Dispensation. The working out of this Divine Guidance was demonstrated with great clarity in the mission of the first Guardian of the Faith, Shoghi Effendi. Of that the Hands of the Faith are amply aware.

"But now??? In this interregnum between the first and a second Guardian of the Faith, the source of the light of the Faith is in eclipse and the Cause is without infallible direction. The Will and Testament of the Master with the Institution of the Guardianship being transgressed, or in other words, violated so with this conditions The Holy Spirit no longer can reach the Hands of the Faith who for the moment thus lead the Faith blindly the world around and in darkness. In our present state of confusion and dilemma of this departure from the Administration of The Will and Testament, they the Hands of the Faith, have set up a form of Bahá'í government quite different and foreign to anything in The Will and Testament, deceiving themselves and now they are frantically attempting to justify their actions in following this violation by promising to the Bahá’ís at large that they will form a Universal House of Justice in 1963 that will give them infallibility and thus replace any need for the function of the Guardianship, thus they are attempting the impossible and this attempt can only bring added confusion to that which we of the Faith are already suffering."

Our second Guardian was very clear and explicit about this matter. To reject the

Guardianship was to reject the Holy Spirit, "*...the one unforgivable sin, the blasphemy; against The Holy Ghost, of which Christ taught that was not forgiven in this world nor in the worlds to come through all eternity!*"

If you suddenly awaken from your spiritual slumber and realize that you are on the wrong side here, that your sans-Guardian organization is missing the flow of divine guidance that only comes from the Holy Spirit, which in this Day flows from Bahá'u'lláh to the living Guardian of the Cause, then it is not at all too late to retrace your steps. Your first duty is to recognize the validity of the second Guardian so that you can then follow his command to recognize and to obey the third Guardian, the living Guardian, Joel B. Marangella.

The authority of Mason Remey was never complicated, so it just needs to be faced and understood. Nobody else had authority after the passing of Shoghi Effendi, except for Mason Remey:

"*Now since the departure from this world of Shoghi Effendi, the responsibilities of the International Council and everything connected with it are my responsibility – a responsibility such as no other Bahá'í carries or possesses. Mine is now the sole and the exclusive right to handle the affairs of the International Council. Such is the responsibility and call conferred upon me by our Beloved Guardian that went into effect at his death in November 1957.... Therefore I hold that nothing be done by any one or by any ones other than I, myself, toward anything at all that concerns the Bahá'í International Council, and this means the Hands of the Faith are at all times to be under the direction and command of the Guardian of the Faith, and my authority to direct the affairs of the International Council, to direct them of myself, independent of and free from all authority, was conferred upon me by the Beloved Guardian; thus these powers became mine automatically at the death of the first Guardian of the Bahá'í Faith.*"

The Hands arbitraily rejected the authority of Mason Remey and the International Baha'i Council, and arbitrarily asserted their own authority, and to this day the sans-Guardian organization is cut off from the power of the Holy Spirit and will remain so unless and until the Bahá'ís turn to the Guardian and accept his authority.

The living third Guardian's web site:
http://www.bahai-guardian.com/

Jeffrey

Posted at 05:38 PM | Permalink

True Bahá'í

Response to Facebook discussion on the Covenant

My dear friend, Martin, who has created his own Orthodox Baha'i group on Facebook sent me the latest discussions about the Covenant and the Orthodox Baha'is, and I thought I would respond here.

Martin:
Dear friends,

Some discussions on the Orthodox Baha'is occur in the group Baha'is on Facebook. I quote here that discussion. Love!

Maher:
I'm not a Baha'i, but I find that this religion is great in it's rules (while I'm not sure if it's true), except one thing, the usual Baha'is and the Orthodox Baha'is don't even talk to each other, just like to know why....thx

Jeffrey:
Not quite true, Maher. The Orthodox Baha'is do not shun the "usual Baha'is" but they shun us. They shun anyone who will even talk to us. They have taken the teachings of the Faith that were meant to protect the Faith from violation and they have twisted them in order to further their own violation. They shun us in an attempt to silence the truth.

Replies
by Adib
We don't shun them as if they do not exist in this world. We can still work with them in regards to business matters and so forth (I need to fnid the quotes for all this).
But Baha'u'llah stated that Covenant Breakers are poison to the Cause of the Baha'i Faith. Not saying that the individuals are hideous or anything, but the concepts they are taught and carry have negative influence on the general Baha'i population.
Anyway, this is my opinion.

I guess we need more information on this one :)

Jeffrey:
You certainly do need more information. If you are going to talk about what Baha'u'llah and Abdu'l-Baha said about covenant breakers, you need to stop and think with your own minds for a minute and ask yourselves how they defined what is a covenant breaker. If you went back and studied this, you would find that it is the so-called "usual Baha'is" who are the covenant breakers and poison to the Cause. Why? Because covenant breaking is opposition to the Center. That is, opposition to Abdu'l-Baha and then to the Guardian of the Cause. Covenant breaking means opposition to the Guardian. After the Hands deposed the Guardian and the original embryonic UHJ established by Shoghi Effendi, they substituted the Center for their own headless UHJ. All of a sudden, the definition of a covenant breaker became one who opposes their illegitimate UHJ. The UHJ of the original teachings had a Guardian as its head, but their UHJ has no Guardian. They are opposed to the true Faith.

by Patsy
Generally a covenant breaker is someone who disputes the authority of the Covenant. Baha'u'llah appointed Abdu'l Baha. With most of His family turning away from that truth (the wheat from the chaff) Abdu'l Baha went about His Fathers business. Later He appointed Shoghi Effendi as the Guardian and the same thing happened. When Shoghi Effendi died, one of the Hands decided he was the next Guardian. The other Hands worked to follow Shoghi Effendi's plans and to establish the Universal House of Justice. In each of these scenarios, someone demanded power and authority. But those who were given that power and authority never once used it for their own good.
I have a feeling "Orthodox" followed Mason Remy, the Hand. I saw it once in the New York phone book when I was a Baha'i of 2 weeks and stuck in NY. My instinct told me it wasn't right. I guess for me it's like drinking coffee while driving, it's a dangerous distraction, and you could get burned.
The scholars on this discussion board have likely found all their quotes by now and will be with you shortly.
(Darn! Whenever I put my tongue in my cheek, I bite it!)

The Will and Testament of Abdul-Baha did not establish merely the

Guardianship of Shoghi Effendi. He established an Institution that is one of the twin pillars of the Baha'i Commonwealth, to be occupied by a living man throughout the Dispensation of Baha'u'llah. He appointed Shoghi Effendi as the first Guardian.

One of the Hands did not decide he was the Guardian. Rather, he announced that Shoghi Effendi had indicated his successor by appointing Mason Remey to be the head of the embryonic UHJ, an office that could only be held by a future Guardian. Upon Shoghi Effendi's death, Mason Remey became the Guardian and the International Baha'i Council, as established by Shoghi Effendi, was activated and the twin pillars began operating as the head of the Faith. The group of renegade Hands, led by Ruhiyyih Khanum would not accept anyone as Guardian after Shoghi Effendi, engineered a coup to declare the Guardianship as ended and they secretly plotted to elect a UHJ without a Guardian as its head. When Mason Remey stood up against the violation of the Faith, they put him out of the Faith, opposing the Guardian and breaking the Covenant.

The ones who "grabbed power and authority" was not Mason Remey and his followers. It was the Hands and all of you who have followed them into violation of the Covenant and opposition to the Guardian of the Cause.

by Sean:
Maher if there's one thing I hope that you know about the Bahai Faith is that it teaches that what the world needs now most is UNITY.

The whole purpose of the Bahai Faith is Unity. Unite all races, religions, creeds, tribes, and peoples together.

To achieve that aim Baha'u'llah made sure to preventive the schism that religions of the past suffered immediately after the founder died.

Baha'u'llah named Abdu'l-Baha as his successor. Abdu'l-Baha in turn named Shoghi Effendi the Guardian of the Bahai Faith in his Will and Testament. Shoghi Effendi in turn laid the stage for the election of the Universal House of Justice

which Baha'u'llah and Abdu'l-Baha had already written about as the head of the Bahai Faith.

In the Will and Testament of Abdu'l-Baha it is stated

O ye beloved of the Lord! It is incumbent upon the guardian of the Cause of God to appoint in his own life-time him that shall become his successor, that differences may not arise after his passing. He that is appointed must manifest in himself detachment from all worldly things, must be the essence of purity, must show in himself the fear of God, knowledge, wisdom and learning. Thus, should the first-born of the guardian of the Cause of God not manifest in himself the truth of the words: -- "The child is the secret essence of its sire," that is, should he not inherit of the spiritual within him (the guardian of the Cause of God) and his glorious lineage not be matched with a goodly character, then must he (the guardian of the Cause of God), choose another branch to succeed him.

(Abdu'l-Baha, Baha'i World Faith - Abdu'l-Baha Section, p. 443)

Unfortunately, Shoghi Effendi died without warning and without naming a successor. The Hands of the Cause of God, unanimously affirmed that Shoghi Effendi had died without leaving behind a successor (they looked very hard!). Even Charles Mason Remey, a later Archbreaker of the Covenant wrote and affirmed that Shoghi Effendi had died without leaving a successor.

Shoghi Effendi called the Hands of the Cause of God "the Chief Stewards of Bahá'u'lláh's embryonic World Commonwealth, who have been invested by the unerring Pen of the Center of His Covenant with the dual function of guarding over the security, and of insuring the propagation, of His Father's Faith."

(Shoghi Effendi, Messages to the Baha'i World - 1950-1957, p. 127)

As such, after the passing of Shoghi Effendi, they held together the faith and continued Shoghi Effendi's plans for the election of the Universal House of Justice in 1963.

Unfortunately, although Charles Mason Remey was a highly praised Bahai, he

fell into pride and arrogantly declared that he was the next Guardian of the Bahai Faith and that the Hands should stop trying to elect the Universal House of Justice.

Charles Mason Remey never addressed the fact the requirement that a Guardian must be a "branch", a direct descendant of Baha'u'llah. Sometimes Covenant Breakers try to say that a branch does not mean a descendant of Baha'u'llah but this directly contradicts Shoghi Effendi's affirmation (or what we already knew)

1548. The Term 'Afnan' Refers to Believers of the Bab

"The term 'Afnan' means literally small branch, and refers to the relatives of the Báb, both men and women. As the Báb's only son died while in infancy, the former had no direct descendants. The 'Afnan' are, therefore, all indirectly related to the Báb.

"As to 'Aghsan', it also means branch. But is a bigger branch than 'Afnan'. It refers to Bahá'u'lláh's descendants."

(From a letter written on behalf of Shoghi Effendi to an individual believer, September 25, 1934)
(Compilations, Lights of Guidance, p. 470)

Trying to divide the Faith of God is repeatedly referred to as a transgression against Him. One such quote says...

All must be under his shadow and obey his command. Should any, within or without the company of the Hands of the Cause of God disobey and seek division, the wrath of God and His vengeance will be upon him, for he will have caused a breach in the true Faith of God.
(Abdu'l-Baha, The Will and Testament, p. 12)

and...

They whom God hath endued with insight will readily recognize that the precepts laid down by God constitute the highest means for the

maintenance of order in the world and the security of its peoples. He that turneth away from them, is accounted among the abject and foolish. We, verily, have commanded you to refuse the dictates of your evil passions and corrupt desires, and not to transgress the bounds which the Pen of the Most High hath fixed, for these are the breath of life unto all created things. The seas of Divine wisdom and divine utterance have risen under the breath of the breeze of the All-Merciful. Hasten to drink your fill, O men of understanding! They that have violated the Covenant of God by breaking His commandments, and have turned back on their heels, these have erred grievously in the sight of God, the All-Possessing, the Most High.

O ye peoples of the world! Know assuredly that My commandments are the lamps of My loving providence among My servants, and the keys of My mercy for My creatures. Thus hath it been sent down from the heaven of the Will of your Lord, the Lord of Revelation. Were any man to taste the sweetness of the words which the lips of the All-Merciful have willed to utter, he would, though the treasures of the earth be in his possession, renounce them one and all, that he might vindicate the truth of even one of His commandments, shining above the day spring of His bountiful care and loving-kindness.

(Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 331)

Regarding why Bahais are not to associate with Covenant Breakers, I hope that the following quote will adequately answer your question.

45 COVENANT BREAKERS (Shun)

"... Bahá'u'lláh and the Master in many places and very emphatically have told us to shun entirely all Covenant breakers as they are afflicted with what we might try and define as a contagious spiritual disease; they have also told us, however, to pray for them. These souls are not lost forever. In the Aqdas, Bahá'u'lláh says that God will forgive Mirza Yahya if he repents. It follows, therefore, that God will forgive any soul if he repents. Most of them don't want to repent, unfortunately. If the leaders can be forgiven it goes without

saying that their followers can also be forgiven...

"Also, it has nothing to do with unity in the Cause; if a man cuts a cancer out of his body to preserve his health and very life, no one would suggest that for the sake of unity it should be reintroduced into the otherwise healthy organism. On the contrary, what was once a part of him has so radically changed as to have become a poison."

(Shoghi Effendi, Directives from the Guardian, p. 16)

Let me know if I can be of any more help Maher. Have a great day.

Jeffrey:
I feel like I have been bombarded with distortion and twisted meanings, and the fact that they employ these tactics in order to establish their leadership is proof enough to me that they are false and they have usurped the authority of the true head of the Faith, and then have the audacity to call those of use who have remained faithful to the Guardianship as covenant breakers and poison.

I will respond to each of the points raised in this sickening repudiation of the Guardianship of the Cause.

It is true that the Baha'i Faith is about unity. But you have conveniently forgotten that Abdul-Baha has clearly directed us that unity can only be achieved by obedience to the Guardian: "*The mighty stronghold shall remain impregnable and safe through obedience to him who is the Guardian of the Cause of God. It is incumbent upon the members of the House of Justice, upon all the Aghsan, the Afnan, the Hands of the Cause of God to show their obedience, submissiveness and subordination unto the Guardian of the Cause of God, to turn unto him and be lowly before him. He that opposeth him hath opposed the True One, will make a breach in the Cause of God, will subvert His Word and will become a manifestation of the Center of Sedition. Beware, beware, lest the days after the ascension (of Bahá'u'lláh) be repeated when the Center of Sedition waxed haughty and rebellious and with Divine Unity for his excuse deprived himself*

and perturbed and poisoned others. No doubt every vainglorious one that purposeth dissension and discord will not openly declare his evil purposes, nay rather, even as impure gold, will he seize upon divers measures and various pretexts that he may separate the gathering of the people of Baha." **Will and Testament, pp. 11-12**

Shoghi Effendi did in fact appoint his successor, in his own lifetime, as the Will and Testament required him to do. He appointed Mason Remey to head the IBC, the embyronic UHJ created by Shoghi Effendi in its inactive state. Mason Remey and the other Hands announced that they did not find a will appointing a Guardian. They did not announce there was no Guardian. To the contrary, their decision to abolish the Guardianship was kept a secret at the time. Mason Remey argued against the Hand's violation for two years before he finally publicly denounced their violation.

The Hands did not carry out Shoghi Effendi's wishes. There is nothing in any of the writings of Shoghi Effendi to intimate that the Hands were to seize administrative authority over the Cause, to declare Mason Remey as a covenant breaker and to install a headless UHJ. The Hands usurped their authority, on a weak argument that Shoghi Effendi had referred to them as Chief Stewards. The reality is the Hands had no authority and they violated the Covenant.

The argument that only an Aghsan could be a Guardian is false. This refers to the Sons of Baha'u'llah. It was Abdu'l-Baha who changed the successor of the Cause from the Aghsan to the Guardianship. The Master made it clear that the position was appointed. Nobody can oppose the Guardian's choice of successor. On the pretext that Mason Remey was not qualified to hold office, the Hands rejected the Guardian's choice.

by Maher:
So don't you talk to them as people? or you just don't talk to them abt religion?

I mean if an Orthodox-Baha'i is with you, what do you do?

Anyway I guess that God looks into the person's deeds not religion, I think God knows if we wanna be bad or wanna be good, and usually people don't believe in the same thing, everyone's perfect belief system is different from the other. So we should respect each other, and understand that the only goal most people are going to is the ultimate truth (God).

Jeffrey:
The shunning practiced by the large group of Baha'is is used as a cult like practice to keep people from knowing the truth. If you associate with someone they claim is a covenant breaker, they will threaten to shun you unless you agree to stop associating. They break apart families and they use manipulation and threats to hold on to their authority. I agree that we should all respect each other's right to practice our religion as we see fit. But this group does not agree. In fact they have taken us to Court to try to prevent us from calling ourselves "Baha'i."

Posted at 09:10 PM | Permalink

True Bahá'í

They Sent Their Big Guns!

Hand of the Cause Marilyn Meyer speaks about the time when the Quincy, Illinois Baha'is accepted the Guardianship of Mason Remey. The sans-Guardian organization sent in all of their "big guns" to try to convince the Quincy Baha'is not to obey Mason Remey. The arguments of the Quincy Baha'is could not be refuted and the big guns had to give up.

Posted at 10:17 PM | Permalink

True Bahá'í

Wilmette NSA's contempt motion FAILS against Orthodox Baha'is

The Court has issued its decision in the court action brought by the Wilmette NSA. The Court has ruled in favor of the Orthodox Baha'is. To read the Court's decision, follow this link: http://trueseeker.typepad.com/true_seeker/court_case.html

Posted at 04:39 PM | Permalink

True Bahá'í

9 Erroneous Ideas You Would Have to Believe

In order to accept the claims of the leadership of the sans-Guardian Bahá'ís, you would have to believe the following plainly erroneous ideas. It astounds me that so many Bahá'ís have blindly accepted their leadership without being critical of these radically wrong concepts:

1) Shoghi Effendi was unable to appoint a successor for the reason that (choose all that you wish to believe): a) there was no Aghsán; b) he had no children; c) there was no one in the Holy Family still loyal; d) there were not 9 elected Hands to confirm the appointment. [The correct answer is, of course, none of the above. The Hands were obligated to accept any person the Guardian appointed]

2) The Hands had authority to seize control of the Faith after the passing of Shoghi Effendi (because they were the "Chief Stewards" and since Shoghi Effendi did not leave a Will, they might as well just take over). [Of course, they had no authority whatsoever]

3) The Hands had authority to call for the election of the headless UHJ (because they were supposedly faced with a situation not covered by the explicit Text so they needed a UHJ to ask what they should do). [The correct answer is that Shoghi Effendi had already established the International Bahá'í Council, the embryonic Universal House of Justice. If they needed guidance, then why didn't they consult this body?]

4) The headless UHJ has the authority to interpret the Texts as for example....

a) that there is no way to appoint a second Guardian to succeed Shoghi Effendi;

b) there is no way to appoint Hands;

c) the UHJ can supervise the Hands in the absence of the Guardian;

d) the UHJ can accept the Huqúq in the absence of the Guardian [interesting that they found a way to take the Huqúq but could not find a way to do the other things-- kind of selective, isn't it?]

e) that there was no guarantee in the Writings that the Guardianship would never be broken [contrary to the explicit statements made by Shoghi Effendi].

f) that the UHJ can appoint a Continental Board of Counselors to replace the Hands [even though there is no such Institution called for in the Writings]

[By the way, the UHJ has no authority to interpret the Texts under any circumstances; that is the sole province of the living Guardian]

5) The headless UHJ can function properly without a Guardian [despite the fact that Shoghi Effendi clearly stated that it could not].

6) The headless UHJ does not need a Guardian to "define the sphere of legislative action" [despite the fact that the Master's Will says that it is needed].

7) The headless UHJ can be infallible even though it does not have a Guardian [even though the Master defined the UHJ as having the Guardian as its sacred head].

8) Covenant breaking means opposing the headless UHJ [even though historically, in the Writings, it meant opposing the Center of the Covenant and later, the Guardians, and this definition was unilaterally changed by the UHJ].

9) The headless UHJ has the right to expel its own members [contrary to the explicit statement of the Master's Will that this is the right of the Guardian].

They say that the Orthodox Bahá'ís claims are far-fetched. But all we ask that you believe is that the teachings of the Faith that existed prior to 1957 continue exactly the same today, and that none of it has been abrogated. I think it is far-fetched to believe the above 9 erroneous statements.

Jeffrey

Posted at 08:42 AM | Permalink

True Bahá'í

Bahíyyih Khánum's Wisdom on the Center of the Faith

By Janice Franco
Guest Blogger

Bahíyyih Khánum was `Abdu'l-Bahá's sister. She was recently named by Joel B. Marangella as one of the 24 elders seated before God in heaven. Because of this, it is fitting to take a look at what she has to say. Relevent to Orthodox Bahá'ís is how she explained who the center of the Faith was and how important it was to regard him. At the time of `Abdu'l-Bahá's passing Bahíyyih Khánum wrote some letters that clarify this.

On page 141 in a letter following the passing of `Abdu'l-Bahá, she writes:

"*Although to outward seeming the Sun of the Covenant has hidden Himself behind the clouds, and the Orb of the Testament is concealed, and on the holy horizon of glory, He has now set, and is lost to view--still His rays are shining from out His hidden place, and forever will His light shed down its splendours.*

"*For ever and ever will He, with all that invisible grace, and those bestowals of the spirit, lead the seeker onward, and guide the yearning, and ravish the hearts of the lovers.*

"*The Will and Testament of `Abdu'l-Bahá is His decisive decree; it gathers the believers together; it preserves their unity; it ensures the protection of the Faith of God. It designates a specific Centre irrefutably and in writing establishing Shoghi Efffendi as Guardian of the Faith and Chosen Branch, so that his name is recorded in the Preserved Tablet by the fingers of grace and bounty. How grateful should we be that such a bounty was bestowed and such a favour granted.*"

After reading this it is clear that not only was `Abdu'l-Bahá the Center, Shoghi Effendi was designated the new Center as the Guardian of the Faith. Bahíyyih Khánum refers to`Abdu'l-Bahá's Will and Testament in glowing terms as a book that was written that would "*never be lost nor ever forgotten.*"

Unfortunately all too soon many of the Heterodox Bahá'ís have already forgotten that book. (It is unbelievable that at one visit to Panama in 1999 not a single copy of the Will and Testament, neither in English nor in Spanish could be found in the House of Worship there.) Bahíyyih Khánum goes on to state that the book contains all "*that is essential and obligatory for the upraising of the Thy cause in this world below. It is a book in which all things are explained in minute detail, in such wise that no matters whether small or great have been left out.*" How can it be that the heterodox organization has declared null and void a large portion of that text? In another letter she states just how important this center is and the idea that it is "*one holy being*". Those that follow the heterodox Universal House of Justice are taught that their elected body is now the center of the faith. How could one holy being now suddenly be several holy beings?

Bahíyyih Khánum has some very compelling things to say and her letters can shed some light on questions that some of the believers may be pondering regarding the importance of a Guardian or Center.

In another letter (#33 pages 125-139) written to the Spiritual Assembly of the Bahá'í's of Tabriz, 1922, following the passing of `Abdu'l-Bahá, she states:

"*O my kind Lord! Thou didst make a clear compact and a Covenant explicit and firm, not in veiled and allusive language, that all should turn unto the Centre of Thy Covenant and the Protector of Thy Cause--so that no doubts whatever would remain for the hostile and the suspicious to exploit; and then Thy lone Servant rose up to lift Thy banner high, and carry the day for Thy Faith. For thirty years He summoned the people unto Thee, publicly, privately, and spread Thy Teachings and Thy principles to every corner, every country of the earth.....*

"*Then, O my Lord, Thou didst make Him to ascend unto Thee, to place Him at Thy side and by this the pillars of joy were shaken to their base, and the hearts of the devoted were terrified and the smoke of their sorrow overspread the earth....*

"*But the Centre of Thy complete and flawless Covenant, He Who occupies the seat of servitude to Thee in Thine exalted and all-glorious Cause, had written by Thy will and Thy power a Book that shall never be lost nor ever forgotten. Within it by Thy predestinating knowledge and might, He had set forth all that is essential and obligatory for the upraising of Thy Cause in this world below. It is*

a book in which all things are explained in minute detail, in such wise that no matters whether small or great have been left out. And by Thy will and pleasure He designated therein, in place of His own Person, a Branch grown out from the Tree of Thy holiness, one fresh and tender, verdant and flourishing, arising to serve Thee, dwelling in the groves of Thine eternity, and Thine immortal gardens. ....

"Over a span of thirty years the Centre of God's Covenant rested not, nor was His human temple ever tranquil and at peace. By day, by night, He would be teaching and guiding stranger and friend alike, and protecting the Cause, and seeing to its progress, and for these things He sacrificed His life. Now does loyalty to Him require that the beloved should rise up in obedience to His instructions , and devote their efforts to teaching the Faith and to passing around from one to the next this winecup tempered at the camphor fountain, and to protecting God's Cause from the evil suggestions and the mischief of the adversary, and to guarding the structure of the holy Covenant from disruption at the hands of the Covenant-breakers....

"...the divine Beauty had made His Covenant so strong, and appointed its Centre so explicitly, in writing, unmistakably, that He had left no room for any questions or doubts. In the Most Holy Book of Aqdas, which in this most excellent of all ages is the Mother Book, and embraces all, and again in the Kitab-i-Ahdi, the last revealed Tablet by the Tongue of knowledge and wisdom, which contains the final wishes of God--the people of Bahá are directed with perfect clarity to turn their faces toward Him Whom God has purposed, and He is designated as the Interpreter of the Book, the Resolver of all complex and difficult questions, and the Centre of the Faith. Therein as well are the other Branches, the Afnan and the rest of the believers bidden to direct themselves unto that One so that all might face one and the same Centre, and all be bound thereto. Thus would the basic foundation of God's Cause, which is unity, remain unassailable. Thus the root of heresy and rebellion would wither away and just as in the days when He Who is the Truth was made manifest, so too in the day of His Covenant the light of unity would pervade all things, and put to flight the murk of disbelief and dualism and rebellion and opposition--and thus the tree of His holy Cause would grow and flourish, and the rich fruits borne by the holy Teachings would satisfy all needs and be sweet in the mouth of all mankind.

"This fact of there being only one Centre and of turning unto a single holy Being is, in the Kingdom of His Cause, as the shaft or spindle of a millstone, and all the other laws and ordinances must needs revolve around this one. In the temple of God's religion the Centre of the Cause can be likened to the heart, for upon it depends the life of the human body as one entity, as well as the relationships of its organs and their essential growth and vitality. In human society the Centre of the Cause can be compared to the sun, whose magnetic force controls the movements and orbits of the planets. The Centre of the Cause is also like the spine of a book, for by it the pages are all banded together into one book, and without the spine the papers would become loose and scattered."

I am certainly grateful to have found the current Center of the faith, Joel B. Marangella, and am glad to be under the shadow of that blessed tree.

Quotations above from: Bahiyyih Khanum The Greatest Holy Leaf, a compilation from Bahai sacred texts and writings of the Guardian of the Faith and Bahiyyih Khanum's own letters made by the Research Department of the Bahai World Center Haifa 1982.

Posted at 12:10 AM | Permalink

True Bahá'í

I failed to see

For my first video rant, here I talk about the day when I decided to declare and join the Baha'i Faith at the Baha'i House of Worship in Wilmette. The whole place went dark for hours because there was a power outage. There I sat outside this darkened building, while they rummaged through the dark building looking for a declaration card. If only I realized the omen that the organization I was trying to join was plunged into darkness.

Luckily, I eventually awakened. Here is my first video.

Posted at 02:54 PM | Permalink

True Bahá'í

Really, Shoghi Effendi was not silent on the Guardianship!

By Martin Lavallee
Guest Blogger

Many of the heterodox Bahá'ís believe that Shoghi Effendi was silent about the Guardianship. He was not. In 1954, Shoghi Effendi spoke about the Guardianship.

Here is a question for you:

Where will the Seat of the Guardians be built in this "far flung arc"?

Cable 27 November 1954 (Shoghi Effendi, Messages to the Bahá'í World: 1950-1957):
"*The raising of this Edifice will in turn herald the construction, in the course of successive epochs of the Formative Age of the Faith, of several other structures, which will serve as the administrative seats of such divinely appointed institutions as the Guardianship, the Hands of the Cause, and the Universal House of Justice.*"

Joel B. Marangella wrote:

"*In reviewing this stream of communications to the Bahá'í world that flowed from Shoghi Effendi's pen, one notes that he repeatedly endeavored to give the believers a vision of the future developments in store for the Faith at the World Center as well as throughout the world. If one were to search these communications as well as the other copious writing of Shoghi Effendi concerning the World Order of Bahá'u'lláh, not a single word would be found alluding in the slightest to any possibility that the divine Charters referred to above would, in part, or in their entirety, become null and void.*

"*Quite to the contrary, all his acts and words were focused on their complete implementation and fulfilment. For example, only some three years prior to his passing he clearly wrote of the future edifices that would be raised on Mount Carmel to serve as the administrative seats for the highest institutions of the World Order of Bahá'u'lláh, edifices that included the seat of the Guardianship. Shoghi Effendi took the occasion of a message in which he described the acquisition of a piece of land on the slopes of Mount Carmel for the erection of 'the structure of the International Bahá'í Archives designed by the Hand of the Cause Mason Remey President of the International Bahá'í Council' to speak of the future edifices that would be built 'in the shape of a far-flung arc' surrounding the resting places of the members of the Holy Family of Bahá'u'lláh.*

"*Shoghi Effendi stated:*

" *'The raising of this Edifice will in turn herald the construction in the course of successive epochs of the Formative Age of the Faith of several other structures which will serve as the*

administrative seats of such divinely appointed institutions as the Guardianship the Hands of the Cause and the Universal House of Justice.' And Shoghi Effendi went on to say in this message:

" *'The ultimate completion of this stupendous undertaking will mark the culmination of the development of a world-wide divinely-appointed Administrative Order whose beginnings may be traced as far back as the concluding years of the Heroic Age of the Faith.' And in the concluding passages of this message he proclaimed that 'The final establishment of this seat of the future Bahá'í World Commonwealth will signalize at once the proclamation of the sovereignty of the Founder of our Faith and the advent of the Kingdom of the Father repeatedly lauded and promised by Jesus Christ.'* "
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Shoghi Effendi has written:

"*The statement in the Will of `Abdu'l-Bahá does not imply that the Hands of the Cause of God have been given the authority to overrule the Guardian. `Abdu'l-Bahá could not have provided for a conflict of authority in the Faith. This is obvious, in view of His own words, which you will find on page 13 (p. 11 of 1944 U.S. edition) of the Will and Testament of `Abdu'l-Bahá. 'The mighty stronghold shall remain impregnable and safe through obedience to him who is the guardian of the Cause of God. It is incumbent upon...the Hands of the Cause of God to show their obedience, submissiveness and subordination unto the guardian of the Cause of God, to turn unto him and be lowly before him. He that opposeth him hath opposed the True One,' etc.*"
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Then in 1956, the first Guardian referred to the interpretative infallibility reserved to the Guardianship:

"*The infallibility of the Guardian is confined to matters which are related strictly to the Cause and interpretations of the Teachings; he is not an infallible authority on other subjects, such as economics, science, etc.*"

"*The Guardian's infallibility covers interpretation of the revealed word, and its application. Likewise any instructions he may issue having to do with the protection of the Faith, or its well-being must be closely obeyed, as he is infallible in the protection of the Faith. He is assured the guidance of both Bahá'u'lláh and the Bab, as the Will and Testament of `Abdu'l-Bahá clearly reveals.*"
American Bahá'í News. Page 2 November 1945

And in 1957:

"*Call upon Hands and National Assemblies, each continent separately, to establish henceforth direct contact and deliberate, whenever feasible, as frequently as possible, to exchange reports to be submitted by their respective Auxiliary Boards and national committees, to exercise unrelaxing vigilance and carry out unflinchingly their sacred, inescapable duties. The security of*

our precious Faith, the preservation of the spiritual health of the Bahá'í communities, the vitality of the faith of its individual members, the proper functioning of its laboriously erected institutions, the fruition of its worldwide enterprises, the fulfilment of its ultimate destiny, all are directly dependent upon the befitting discharge of the weighty responsibilities now resting upon the members of these two institutions, occupying, with the Universal House of Justice, next to the Institution of the Guardianship, foremost rank in the divinely ordained administrative hierarchy of the World Order of Bahá'u'lláh."
Shoghi Effendi, Messages to the Baha'i World - 1950-1957

Really, Shoghi Effendi was not silent on the Guardianship!

Posted at 08:35 PM | Permalink | Comments (0)

True Bahá'í

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Really, Shoghi Effendi was not silent on the Guardianship!

Posted at 08:35 PM | Permalink

True Bahá'í

The definition of the Covenant of Bahá'u'lláh has changed dramatically since 1950

By Guest Blogger
Barbara Walsh

From reading posts in Talk Religion Bahá'í, I have been reminded of the book “The Covenant of Bahá'u'lláh” that was published in 1950. I loved its introduction because it beautifully integrated the spiritual and administrative aspects of the Covenant of Bahá'u'lláh. The quotes below are from the introduction in referring to the establishment of the Kingdom of God on Earth.

"*It is with this culmination of the process of social evolution on the planet, analogous to the stage of adult maturity in the individual, that the Bahá'í Faith is directly associated. The conditions of its establishment are the conditions of the Covenant of God in this age. The complexities of a world grown adult are infinitely manifold. Because all men are created different, the opinions of men vary greatly. It is for this reason that there must exist some absolute standard by which men can be reconciled; for otherwise the descent into the anarchy of the kingdom of expedience is inevitable. It is solely through the Covenant of Bahá'u'lláh that this standard will be upraised and maintained.*"

"*The Eternal Covenant of God is the recognition of, and response to, His Ancient Beauty through whomsoever It may be revealed. The complete revelation of that Beauty in the 'Day of God' necessitates the complete response of the whole of mankind and the maintenance of the fullest relation of love towards It, through the Center of that Covenant, Who is appointed to sustain the Balance of truth amid the changing realities of the world.*"

"*Of this one Eternal Covenant all other Covenants form a part, whether that between God and His Messengers allotting each His degree of revelation, or those between His Messengers and the faithful, keeping alive for forgetful mankind the fuller promise to come - the 'Greater Covenant', to accept the next Messenger, and the 'Lesser Covenant', of obedience to the appointed head of the divinely established faith.*"

Reading further: "*...But this life, for man grown adult, is to be established in a unity founded upon a divine structure or organization, reconciling the expression of the individual conscience with the necessary restraint of the basic authority of the Word of God, and collective responsibility for the whole community, under the guidance of God's finger through the Center of His Covenant. For the first time God's representative will be continually associated with men in the work of safeguarding the interests of the whole earth as one entity and one family acknowledging one Father. Bahá'u'lláh, ‘the Blessed Perfection’, the Most Great Beauty through Whom truth shall be distinguished from error and the wisdom of every command shall be tested,’ the complete fulfillment of the age of prophecy, made a provision for the protection of His Cause that was not open to His great Predecessors, for men in those times, our New Testament tells us, were not ready, and could not have borne it. Bahá'u'lláh in unequivocal terms established His own first-born son, `Abdu'l-Bahá, in His written Will, the Book of the Covenant, as the Center of the Covenant of God, and `Abdu'l-Bahá in His turn established Shoghi Effendi, the first Guardian, as the Center of the Covenant of God. They, and all the Guardians who will*

succeed Shoghi Effendi, are alone the ones through whom the absolute truth of the Word of Bahá'u'lláh can be known whenever there is need for the authority of God to reconcile the divergent relative opinions of men. The Will and Testament of `Abdu'l-Bahá, providing as it does the Charter of the New World, gives the Guardianship the function of interpretative guidance of man."

The entire introduction to this book is a wonderful, and I think, comprehensive definition of the Covenant in 1950, seven years before the death of Shoghi Effendi, and remains the definition of the Covenant for the Orthodox Bahá'ís today. The heterodox Bahá'ís have changed the definition dramatically.

Posted at 11:03 AM | Permalink

True Bahá'í

The Guardian announces identity of last 5 of the 24 elders

By Janice Franco
Guest Blogger

Upon reading the Guardian's Ridván, 2008, letter a great announcement brought me much joy. Apparently back in November of 1944, Shoghi Effendi's answer to a letter written by Mrs. George R. True, dated July 22, 1943, was published in the Bahá'í News, No. 171. In it she had asked him about the twenty-four elders mentioned in the Book of Revelation. Shoghi Effendi answered as follows:

"*Regarding the four and twenty elders: The Master in a Tablet, stated that they were the Báb and the eighteen letters of the Living, and five others who would be known in the future. So far, we do not know who these five others are.*"

But now, thanks to this great announcement we do finally know the identity of the other five. They are:

`Abdu'l-Bahá -Center of the Covenant
Bahíyyih Khánum -The Greatest Holy Leaf
Shoghi Effendi -First Guardian of the Cause of God
Charles Mason Remey -Second Guardian of the Cause of God
Martha Root -Prominent Teacher

A reference to the 24 elders can be found in Some Answered Questions, Ch. 11 Commentary on St. John:

"*In each cycle the guardians and holy souls have been twelve. So Jacob had twelve sons; in the time of Moses there were twelve heads or chiefs of the tribes; in the time of Christ there were twelve Apostles; and in the time of Muhammad there were twelve Imams. But in this glorious manifestation there are twenty four, double the number of all the others, for the greatness of this Manifestation requires it. These holy souls are in the presence of God seated on their own thrones; meaning that they reign eternally.*

"These twenty four great persons, thought they are seated on the thrones of

everlasting rule, yet are worshippers of the appearance of the universal Manifestation, and they are humble and submissive saying, 'We give thanks to Thee, O Lord God Almighty, which art and wast and art to come, because Thou hast taken to Thee Thy great power and reigned' that is to say,Thou wilt issue all Thy teachings, Thou wilt gather all the people of the earth under Thy shadow, and Thou wilt bring all men under the shadow of one tent. Although it is the Eternal Kingdom of God, and He always had and has a Kingdom, the Kingdom here means the manifestation of Himself; and He will issue all the laws and teachings which are the spirit of the world of humanity, and everlasting life. And that universal Manifestation will subdue the world by spiritual power, not by war and combat; he will do it with peace and tranquillity, not by the sword and arms; He will establish this Heavenly Kingdom by true love, and not by power of war. He will promote these divine teachings by kindness and righteousness and not by weapons and harshness. He will so educate the nations and people that notwithstanding their various conditions, their different customs and characters, and their diverse religions and races, they will, as it is said in the Bible, like the wolf and the lamb, the leopard and the kid, the sucking child and the serpent, become comarades, friends and companions. The contentions of races, the differences of religions, and the barriers between nations will be completely removed, and all will attain perfect union and reconciliation under the shadow of the Blessed Tree."

Further reading in Chapter 11 of Some Answered Questions reveals the importance of the Covenant and the Will and Testament.

" '*And there was seen in His temple the ark of His Testament.*' That is to say, the *Book of His Testament will appear in His Jerusalem, the Epistle of the Covenant will be established, and the meaning of the Testament and of the Covenant will become evident. The renown of God will overspread the East and West, and the proclamation of the Cause of God will fill the world.*

The violators of the Covenant will be degraded and dispersed, and the faithful cherished and glorified, for they cling to the Book of the Testament, and are firm and steadfast in the Covenant.'

'And there were lightnings and voices, and thunderings and an earthquake and great hail,' meaning that after the appearance of the Book of the Testament there

will be a great storm, and the lightnings of the anger and wrath of God will flash, the noise of the thunder of the violation of the Covenant will resound, the earthquake of doubts will take place, the hail of torments will beat upon the violators of the Covenant, and even those who profess belief will fall into trials and temptations."

Perhaps the announcement of the remaining elders is an indication that we are advancing toward that day when all the people of the earth will be gathered under the shadow of the Blessed Tree.

Posted at 11:17 AM | Permalink

True Bahá'í

For heaven's sake, think for yourself!

"*Whenever you find that you are on the side of the majority, it is time to reform.*" Mark Twain - Notebook, 1904

I always thought the above quote was an astute observation. If you find yourself in the grip of group-think, believing things and following along because everybody else does, then I think it is time to pause and reflect upon whether it is time for reform. Group-think allows people to feel safe holding opinions that are just plain wrong and eliminating the need to examine one's beliefs or opinions. "Everybody knows that...." is the refuge of fools.

"Everybody knows that" the Guardian must be an Aghsán.

"Everybody knows that" the Guardian must be able to speak Arabic or Persian.

"Everybody knows that" there was no promise that the Guardianship would continue into the future.

"Everybody knows that" the Hands, after the passing of Shoghi Effendi, acted in good faith to take leadership of the Faith until the UHJ could be elected.

"Everybody knows that" the Hands had an elevated spiritual station and therefore it would be absurd to believe that their actions violated the Covenant.

I don't know these things so I don't think that "everybody knows" them. I think that upon examination these statements are proved to be false, that they are not consistent with the fundamental verities of the Faith as identified by Shoghi Effendi in *The Dispensation of Bahá'u'lláh*. The fact that many people believe them is not relevant to me. Nobody has been able to satisfy me that these are the correct teachings of the Faith.

The principle of independent investigation of truth means that you make your own inquiries before you accept any statement as true. Think for yourself. It is one of the principles revealed by Bahá'u'lláh for living in this Day.

"*Hain't we got all the fools in town on our side? And ain't that a big enough majority in any town?*" Mark Twain - The Adventures of Huckleberry Finn

Jeffrey

Posted at 07:11 AM | Permalink

True Bahá'í

I am an Orthodox Bahá'í and I would not have it any other way

In her YouTube debut, Megan Kathleen Olsen delivers this moving YouTube version of her essay "Being an Orthodox Bahá'í" (originally published here on 24 March 2008).

Posted at 07:37 PM | Permalink

True Bahá'í

What happened to the independent investigation of truth?

By Janet Steele
Guest Blogger

To the followers of the headless "UHJ":

The first principal of the Faith is being attacked by your organization.

The "UHJ" is dictating what you can read, who you associate with and what your personal relationships should be. Can you truly support an organization that is virtually eliminating a fundamental principal of the Faith that you love? What other principals of this Faith will become obsolete so they can stay in control? The "UHJ" has taken away the Living Guardianship from you and now they are taking away your independence to search for truth. What else will they take from you? How would it be if scientific study were conducted this way?

I'm guessing we would still think that the world was flat. We do not live in a flat world.

Read the *"Tablet to the True Seeker", "The Will and Testament of Abdul Baha*" and the one and *onl y Proclamation of Shoghi Effendi*.

The search for Truth does not end when we find the Faith, it begins.

I pray that the friends are fearless and brave in their quest for Divine Truth and that your search be fruitful.

Posted at 08:52 PM | Permalink | Comments (0)

True Bahá'í

Stand in Support of the Guardian!

The sans-Guardian Bahá'ís take great comfort in the fact that the Orthodox Bahá'ís are so few in number. At first glance one might think that the cause is hopeless and all effort is futile when you consider how few Bahá'ís there are in the world, and then out of that small number, it is rare to find very many who follow Joel B. Marangella, the Guardian of the Cause. It matters not at all that there are so few of us.

Mason Remey, the second Guardian, wrote in his Second Encyclical Letter:

"*The way of the Bahá'í Faith is difficult. At all times one must be awake to its perils, and particularly so in times of crisis such as the one in which the Faith now finds itself; for, at this present time, the very existence and the future of the Faith upon earth hangs in the balance. Should the Guardianship of the Faith lapse and the line be allowed to break (as these violators are making every effort to accomplish), the line of Guardianship will be broken, infallibility will be lost to the Faith, and all hopes will be lost for the Kingdom of God upon Earth.*

"Such a condition we must not allow to happen. Even though we be but a mere handful – a very small number of followers faithful to the Covenant and the Administration of the Guardianship – we, with all the world in violation against us, must stand together and support the Guardianship.

"We must stand in firmness for the Guardianship, that is, the Administration of our Faith. Not only must we do this for our own sakes and for the present existence of our Faith; but it must be done for the Faith in the ages to come, for if we fail now and allow the Guardianship to pass out of existence and this spiritual line of heritage to become extinct, future generations will have no Cause. All infallible divine guidance will be at an end.

"Therefore, Friends of the Bahá'í Faith, arise and maintain the life center – the heart and the soul of the Abhá Kingdom upon earth that is the Guardianship – for only by our so doing will the Cause of El Abhá be saved for this world. Even though all the rest of the world be against us, nothing can destroy this Cause so long as even a small few believers stand in support of the Guardian and the continued Guardianship of the Bahá'í Faith."

We stand in support of the Guardian. Join us!

The Guardian's web site:
http://www.bahai-guardian.com/

Posted at 08:51 PM | Permalink

True Bahá'í

What happened to the independent investigation of truth?

By Janet Steele
Guest Blogger

To the followers of the headless "UHJ":

The first principal of the Faith is being attacked by your organization.

The "UHJ" is dictating what you can read, who you associate with and what your personal relationships should be. Can you truly support an organization that is virtually eliminating a fundamental principal of the Faith that you love? What other principals of this Faith will become obsolete so they can stay in control? The "UHJ" has taken away the Living Guardianship from you and now they are taking away your independence to search for truth. What else will they take from you? How would it be if scientific study were conducted this way?

I'm guessing we would still think that the world was flat. We do not live in a flat world.

Read the *"Tablet to the True Seeker", "The Will and Testament of Abdul Baha*" and the one and *onl y Proclamation of Shoghi Effendi*.

The search for Truth does not end when we find the Faith, it begins.

I pray that the friends are fearless and brave in their quest for Divine Truth and that your search be fruitful.

Posted at 08:52 PM | Permalink

True Bahá'í

BAHÁ'U'LLÁH PROMISES LIVING INTERPRETER

POSTED ON BEHALF OF THE GUARDIAN OF THE BAHÁ'Í FAITH (Orthodox)

BAHÁ'U'LLÁH PROMISES IMPERISHABLE ACCESS TO A LIVING INTERPRETER THROUGHOUT HIS DISPENSATION

"*Those words uttered by the luminaries of truth must needs be pondered, and should their significance be not grasped, enlightenment should be sought from the trustees of the depositories of knowledge, that these may expound their meaning, and unravel their mystery. for it behooveth no man to interpret the holy words according to his own imperfect understanding, nor having found them to be contrary to his inclination and desires to reject and repudiate their truth. for such, today, is the manner of the divines and doctors of the age, who occupy the seats of knowledge and learning, and who have named ignorance knowledge, and called oppression justice.*"

Kitab-i-Iqan (p.182)

Similarly to Muhammad Who, in referring to the Imams who were destined to succeed Him and be the sole interpreters of His word, stated in the Qu'ran:

"ASK YE THEREFORE, OF THEM THAT HAVE THE CUSTODY OF THE SCRIPTURES, IF YE KNOW IT NOT." Bahá'u'lláh has likewise cautioned "*NO MAN TO INTERPRET THE HOLY WORDS ACCORDING TO HIS OWN IMPERFECT UNDERSTANDING...*" or "*CONTRARY TO HIS INCLINATION AND DESIRES...*" and has enjoined those who do not grasp the significance of the revealed Word to seek enlightenment from the "*TRUSTEES OF THE DEPOSITORIES OF KNOWLEDGE*" (the depositories of Knowledge being their revealed Writings).

It is obvious that these Trustees (note the plurality) must be living to provide this sole source of interpretation as long as the Dispensation of Bahá'u'lláh endures. Is it not clear, therefore, that Bahá'u'lláh promised that there would be this continued source of interpretation following the Ascension of `Abdu'l-Bahá? And, therefore, `Abdu'l-Bahá provided for this continuing source of interpretation in the Institution of the Guardianship in His Will and Testament, a sacred Document that should actually be considered a part of the immutable explicit holy Text and nothing less than "*THEIR WILL*" for, as Shoghi Effendi has explained in his work God Passes By:

"*THIS INSTRUMENT CAN, IF WE WOULD CORRECTLY APPRAISE IT, NO MORE BE DIVORCED FROM THE ONE WHO PROVIDED THE MOTIVATING IMPULSE FOR ITS CREATION THAN FROM HIM WHO DIRECTLY CONCEIVED IT.*"

Yet, in complete disregard of the foregoing, this divinely-conceived, co-authored, immutable and sacred Document has been shamefully and inexplicably repudiated by those who contend that the Guardianship of the Cause of God has come to and end only thirty-six years after the inception of the Administrative Order, "FASHIONED BY THE HAND OF ITS PERFECT ARCHITECT" in which the Guardian has been designated both the Head of the Faith and the "SACRED HEAD FOR LIFE" of its supreme legislative Organ.

(Emphasis added)

Joel Bray Marangella

Guardian of the Baha'i Faith

July, 2008

Web: http://www.Bahai-Guardian.com

Posted at 04:19 PM | Permalink

True Bahá'í

For unity's sake: abandon counterfeit doctrines and imitations

When `Abdu'l-Bahá traveled through the United States, on 16 June 1912, He spoke before the Central Congregational Church in Brooklyn, New York on the subject of religious unity. It would behove Bahá'ís everywhere today to carefully consider His comments and to act accordingly.

`Abdu'l-Bahá (as set forth in The Promulgation of Universal Peace):

"*Just as in the world of politics there is need for free thought, likewise in the world of religion ther e should be the right of unrestricted individual belief. Consider what a vast difference exists between modern democracy and the old forms of despotism. Under an autocratic government the opinions of men are not free, and development is stifled, whereas in democracy, because thought and speech are not restricted, the greatest progress is witnessed. It is likewise true in the world of religion. When freedom of conscience, liberty of thought and right of speech prevail -- that is to say, when every man according to his own idealization may give expression to his beliefs -- development and growth are inevitable....*" [Emphasis added]

In considering this comment, it seems to me that `Abdu'l-Bahá is championing the right of this web site (http://www.truebahai.com) to exist. This is my personal web site and in it I publish my religious views. That is, I give expression to my beliefs according to my own idealization. Yet the National Spiritual Assembly of the Bahá'ís of the United States took legal action against the Orthodox Bahá'í Faith to try (among other things) to have my web site shut down. Doesn't it seem strange to you that the leaders of an organization that purports to revere and follow `Abdu'l-Bahá would take this kind of action against me in light of the Master's clear views on religious liberty and the freedom to express one's beliefs? The NSA would probably respond as they did in the court papers, to allege that this site causes confusion in the minds of the public as to its source. Really? Is there anybody out there who visits my site really confused about whether I am a supporter or not of the NSA? Come on. There is not a single article on this web site that I don't make abundantly clear my contempt for and opposition to the NSA. If anybody is confused, they are simply not reading the site.

"*The divine religion is reality, and reality is not multiple; it is one. Therefore, the foundations of the religious systems are one because all proceed from the indivisible reality; but the followers of these systems have disagreed; discord, strife and warfare have arisen among them, for they have forsaken the foundation and held to that which is but imitation and semblance. Inasmuch as imitations differ, enmity and dissension have resulted....*"

In this part of His speech,`Abdu'l-Bahá opines about the reason for disunity in religion. He says that discord and strife among religions is because the followers of the religions have abandoned the foundation of their faith and have followed imitation. In other words, it is the failure of religious persons to independently investigate the truth of the matter that is the cause of disunity. Instead of investigating for themselves, they follow the opinions of others including their leadership. But is

that not what is happening today with the NSA and its minions? Are they not blindly following imitation, obeying the dictates of their leaders without making any serious investigation of the arguments and ideas presented by the Orthodox Bahá'ís? Instead of investigating reality, they attempt to silence me and my fellow Orthodox Bahá'ís through the secular court system. This is not at all consistent with the Master's teachings.

"*If Christians of all denominations and divisions should investigate reality, the foundations of Christ will unite them. No enmity or hatred will remain, for they will all be under the one guidance of reality itself. Likewise, in the wider field if all the existing religious systems will turn away from ancestral imitations and investigate reality, seeking the real meanings of the Holy Books, they will unite and agree upon the same foundation, reality itself. As long as they follow counterfeit doctrines or imitations instead of reality, animosity and discord will exist and increase*."

Almost 100 years ago, the Master here sets forth the prescription for overcoming religious animosity and discord: not to follow counterfeit docrines or imitations instead of reality. All I can say to the Bahá'ís who follow the NSA, has it ever occurred to you that the abandonment of the Guardianship and with it many of the verities of the Faith, and the embrace of a headless so-called Universal House of Justice in place of the one described in the Will and Testament of `Abdu'l-Bahá is precisely to follow COUNTERFEIT DOCTRINES AND IMITATIONS. This is common sense my friends. Attempting to silence us in the courts is not the method of attaining unity prescribed by the Master. How far will you allow your leadership to stray from the clear teachings of the Faith before you abandon its COUNTERFEIT DOCTRINES AND IMITATIONS?

The third Guardian's web site can found at http://www.bahai-guardian.com/

Jeffrey

Posted at 08:33 AM | Permalink

True Bahá'í

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(Emphasis added)

Joel Bray Marangella

Guardian of the Baha'i Faith

July, 2008

Web: http://www.Bahai-Guardian.com

Posted at 04:19 PM | Permalink | Comments (0)

True Bahá'í

There is no such thing as an "Orthodox Baha'i"

"There is no such thing as an 'Orthodox Baha'i'" wrote one confused Bahá'í to one of my fellow believers. That comment really amused me since it speaks so clearly about the mind-set of the sans-Guardian Bahá'ís who are in denial about the truth. No longer believing their own teachings, the sans-Guardian Bahá'ís actually believe that unity comes by the subservience of all individuals to the beliefs, false or not, of the majority. If someone dares to question the majority view, they are cast out from the Faith and their very existence is denied. This view is ridiculous but widely held.

We are "Orthodox" because we hold to the original teachings of our Faith. That is, that unity is achieved in obedience to the Guardian, and not to the views of the majority vote. Yes, there is such a thing as an Orthodox Bahá'í, and there is no manner of shunning, coercion, denial or court proceeding that will change that fact.

Jeffrey

Posted at 03:34 PM | Permalink

True Bahá'í

Why not religious tolerance?

The heterodox Bahá'ís, those whose UHJ has no Guardian at its head, have taken legal action against the Orthodox Bahá'ís seeking to prevent us from calling ourselves Bahá'í in our name and on our web sites. This amazing display of religious intolerance by the Bahá'ís runs directly contrary to the statements they make about human rights in the official halls of governments and diplomacy.

A prime example of this is the statement submitted to the 48th session of the United Nations Commission on Human Rights Geneva, Switzerland, dated 10 February 1992, from the Bahá'í International Community, entitled: "Creating a Climate of Religious Tolerance" in which is stated:

"The most powerful remedy for religious superstition and contention is an examination of the original teachings of the founders of the world's great faiths. No student of comparative religion can fail to be struck by the extraordinary degree of harmony to be found in these original scriptures. Certainly, a fair-minded examination of these principal sources for the civilizing of human nature will reveal nothing to support the animosities that pit one religious community against another."

Is that not what the Orthodox Bahá'ís have been doing? Examination of the original teachings? Why does this threaten you so?

The Bahá'í International Community went on to state:

"Lamentably, some sectarian leaders discourage investigation of other beliefs and even dissuade their followers from fully investigating the truth of their own religious teachings. Such attitudes foster prejudice, and lead, all too often, to violent attacks on believers of other faiths. Indeed, one of the strangest and saddest features of the current outbreak of religious fanaticism is the extent to which, in each case, it is undermining not only the spiritual values which are conducive to the unity of mankind but also those unique moral victories won by the particular religion it purports to serve."

I agree that it is lamentable that the leaders of the heterodox Bahá'ís discourage investigation of our beliefs and even that they dissuade their followers from fully investigating the truth of their own religious teachings. By their own words do they condemn themselves.

Even after they lost their court battle in the U.S. District Court, the NSA has appealed their loss to the Court of Appeals for the Seventh Circuit which is now pending. Is it not the height of hypocrisy for the NSA to constantly talk about religious liberty and tolerance, but it is incapable itself of affording the Orthodox Bahá'ís that same consideration?

For more information on the court action, go to: http://www.truebahai.com/court_case.html

Jeffrey

Posted at 03:33 PM | Permalink | Comments (0)

True Bahá'í

Most of those who call themselves Bahá'í are NOT

The National Spiritual Assembly of the Bahá'ís of the United States ("NSA") took legal action against the Orthodox Bahá'í Faith ("OBF") in the United States District Court in Chicago, Illinois, seeking to prevent the OBF from using the word "Bahá'í" in its name and on its web sites (with the absurd claim of a trademark on the name). Although the OBF won that action after an evidentiary hearing, the NSA has appealed that decision which appeal is presently pending in the Court of Appeals for the Seventh Circuit in Chicago. For details on that legal action, go here: http://www.truebahai.com/court_case.html.

But has anyone stopped to think by what right does the NSA have to call itself Bahá'í? If you were to look at the statement of the first Guardian, Shoghi Effendi, on what it means to be a Bahá'í, you would find that a person cannot be considered a Bahá'í unless he or she believes the following:

"Full recognition of the station of the Forerunner, the Author, and the True Exemplar of the Bahá'í Cause, as set forth in 'Abdu'l-Bahá's Testament; unreserved acceptance of, and submission to, whatsoever has been revealed by their Pen; loyal and steadfast adherence to every clause of our Beloved's sacred Will; and close association with the spirit as well as the form of the present day Bahá'í administration throughout the world..."

That is a direct quote by Shoghi Effendi, and it is published in books over which the NSA claims a copyright including the Declaration of Trust of the NSA that originally established it. Lets break that down. "Unreserved acceptance" means without qualification or restriction; "Submission to" or in other words obedient and willing; and "steadfast adherence" or fixed, resolute and unwavering support or fidelity to "every clause" of the Will and Testament of `Abdu'l-Bahá, including but not limited to that clause that provides for a continuing succession of Guardians who are to be the sacred head for life of the Universal House of Justice. Also Shoghi Effendi states that one must have "close association with spirit and form of the present day Bahá'í administration." That present day was in 1925 when Shoghi Effendi was teaching that the form of Bahá'í administration had a guardian as the head of the Faith and Center of the Cause.

How then can the NSA, and all of the followers of that headless UHJ now sitting upon Mount Carmel, call themselves Bahá'í? They do not follow "every clause" of the Master's Will nor do they display "unreserved acceptance" or "submission to" or "steadfast adherence" to "every clause" of the Master's Will. Therefore, by their own definition, set forth in their founding documents and out of the mouth of the first Guardian whom they revere, they themselves are not Bahá'í.

They should not be worried, however, that we will haul them into a court of the United States. No, we do not think it is appropriate. It will be much better, and justice will most assuredly be done, when we file a lawsuit in the Holy Court of Bahá'u'lláh, asking for declaratory relief finding that they are indeed, NOT Bahá'ís at all, but instead they are usurpers and faithless opponents of the one true Faith.

Jeffrey

Posted at 10:10 PM | Permalink

True Bahá'í

New definition for the Covenant of Bahá'u'lláh

Those who come into contact with Bahá'ís will find that all of them,regardless of the name those believers go by (e.g., Orthodox Bahá'ís), willmake reference to the Bahá'í Covenant, and if they are asked, all of them, without exception, will maintain that they are faithful to the Covenant.

Unfortunately, what has happened following the death of the first Guardian of the Faith, Shoghi Effendi, in 1957 is that the organization representing most of the believers changed the definition of the Covenant. A clear example of the way in which the changed definition was applied by the heterodox Bahá'í (i.e., sans-Guardian) organization can be seen in the following descriptions by John Ferraby in different editions of his book All Things Made New. The earlier edition was printed in 1957 prior to Shoghi Effendi's death; the later edition was printed in 1975.

The description **BEFORE** the passing of Shoghi Effendi read:

"The Covenant of Bahá'u'lláh has already given to mankind 'Abdu'l-Bahá, the Centre of the Covenant, and [through Him] Shoghi Effendi, the first Guardian of the Cause of God, and has provided for other Guardians to follow" [for the duration of the Bahá'í Dispensation]. (Page 247 -- 1957 edition)

The revised description **AFTER** the passing of Shoghi Effendi reads:

"The power of the Covenant has already brought into being the Bahá'í Administrative Order whose yearly growth it sustains; it has enabled the Cause of God to overcome every obstacle..." (p. 148, 1975 edition)

"Although there could have been a series of Guardians, there is nowhere in the writings any promise or guarantee that the line of Guardians would not be broken but would endure forever. When Shoghi Effendi passed on, the conditions laid down by 'Abdu'l-Bahá in His Will and Testament for further succession could not be fulfilled." (Page 246 of later edition)

From Some Basic Facts Related to the Baha'i Covenant
http://www.rt66.com/~obfusa/facts.htm

Posted at 05:31 PM | Permalink

True Bahá'í

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Jeffrey

Posted at 03:33 PM | Permalink

True Bahá'í

Where is the missing Mashriqu'l-Adhkár?

Those Bahá'ís loyal to the sans-Guardian UHJ have built wonderful buildings and gardens upon Mount Carmel. But there is one building missing. Where is the missing Mashriqu'l-Adhkár? That is, the Bahá'í House of Worship (literally: "Dawning-Point of God's Remembrance"). We know that `Abdu'l-Bahá Himself predicted that Mason Remey would be the architect of the structure:

READ MORE

Posted at 06:50 PM | Permalink | Comments (0)

True Bahá'í

Still they refuse to consult

Bahá'u'lláh: "*The Great Being saith: The heaven of divine wisdom is illumined with the two luminaries of consultation and compassion. Take ye counsel together in all matters, inasmuch as consultation is the lamp of guidance which leadeth the way, and is the bestower of understanding.*" Tablets, p. 168.

All Bahá'ís know that consultation is one of the great laws of the Administrative Order of Bahá'u'lláh. It seems like a simple concept. It simply means we are to talk things over for unity's sake. To have a frank, free, and unfettered discussion of all viewpoints on a matter, so that the truth will be revealed. Each person sets forth his own views with courtesy and care, and nobody insists upon their opinion or belittles the opinion of others. All relevant facts and ideas are submitted and placed on the table for consideration. When a consensus is reached, or if that is not possible and the majority have decided, then all parties involved must strictly obey and follow the decision reached in unity. This is the method of decision-making, problem-solving and dispute resolution set forth in the Writings.

The present split between those who have abandoned the living Guardianship and rejected all of the Guardians after Shoghi Effendi, and those who remain faithful to the living Guardians of the Cause, was caused because the Bahá'ís have refused and continue to refuse to consult about the question of Shoghi Effendi's appointment of his successor. The Hands of the Cause did hastily meet in secret conclave after the death of Shoghi Effendi to verify that he did not leave a Will and to decide what to do next. The only existing account of those proceedings written by Mason Remey, and never refuted by anyone else who was present, was that the decision that the Guardianship was Badah (that God had changed His mind) and that there would be no more Guardians at least until the next Manifestation of God, was made without discussion. The Persian Hands and Shoghi Effendi's widow Rúhíyyih Khánum violated the principles of consultation by pre-arranging this decision and making a plan to introduce and vote on the question without discussion. After the Hands hastily adopted this decision, Mason Remey repeatedly attempted to re-open this question but was ruled "out of order" time and again because the Hands had already decided the question. After that, whenever any Bahá'ís would publicly discuss the question, the Hands took swift and decisive action to get them to stop discussing the question or to remove them from the Faith. In this way, the question of Shoghi Effendi's successor was never consulted upon. The Bahá'ís have refused to consult on this issue for over 40 years, and to this day they continue to refuse to consult or consider the question.

Consultation is the road to unity and to the discovery of the truth. To refuse to consult is to reject the lamp of guidance given to us by Bahá'u'lláh, so that the shining spark of truth might come forth:

"*The members thereof* [Spiritual Assembly] *must take counsel together in such wise that no occasion for ill-feeling or discord may arise. This can be attained when every member expresseth with absolute freedom his own opinion and setteth forth his argument. Should anyone oppose, he must on no account feel hurt for not until matters are fully discussed can the right way be revealed. The shining spark of truth cometh forth only after the clash of differing opinions. If after discussion, a decision be carried unanimously well and good; but if, the Lord forbid, differences of opinion should arise, a majority of voices must prevail.*" Selections from the Writings of `Abdu'l-Bahá, p. 87.

Jeffrey

Posted at 08:51 AM | Permalink

True Bahá'í

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True Bahá'í

Why is the Bahá'í world spiritually withering and dying?

From time to time, members of the organization loyal to the sans-Guardian "Universal House of Justice" write to me in response to articles posted on the Internet. Most of these responses are negative and critical of my words. This is OK with me because I think it is good to have a dialog and to consult on these important issues, even if the sans-Guardian Bahá'ís make nasty and critical remarks.

The most common criticism I have received from these members is the notion that I am stuck in the past, dwelling upon the Guardianship, and that I and my fellow Orthodox Bahá'ís are not adequately concentrating upon the broader Message of Bahá'u'lláh, and all of the wonderful teachings for humanity in this Day set forth in His Revelation.

This is my response:

The reality is that the Holy Spirit appeared in the Person of Bahá'u'lláh (the Ancient Root), and in His Revelation there was instituted a Covenant for this Spirit to continue to provide divine guidance to humanity after Bahá'u'lláh, through the Center of the Covenant, `Abdu'l-Bahá (Most Mighty Branch), and after Him through the Institution of the Guardianship (youthful branches or twigs) created by Him in His Will and Testament. It is a fundamental and central truth of the Bahá'í Revelation that the Cause of God can be regarded as a Tree of Life (sprung from the Ancient Root) to those who have accepted this Revelation who are the leaves and fruits of this glorious Tree and from which they derive their spiritual sustenance. To be severed from this Tree is to spiritually wither and die.

"*From the above analogy it becomes clear that through the instrumentality first of the Most Great Branch, and then in the continuity of the Guardianship of the Faith throughout the duration of the Bahá'í Dispensation in which these lesser or subordinate branches carry on uninterruptedly, the interpretive authority of the Word of God, the Tree of the Cause of Bahá'u'lláh is forever protected and shielded from man-made corruption. These Guardians of the Faith (each of whom is appointed by his predecessor in his lifetime in accordance with the explicit provisions of the Will and Testament of 'Abdu'l-Bahá) – these offshoots of the Primal Branch of the Tree of the Covenant, as faithful ministers to this Covenant, will assure that the spiritual nourishment and sustenance that flows from the Ancient Root is safeguarded throughout the Dispensation of Bahá'u'lláh from the introduction of man-made substances (interpretations, institutions, etc.) such as those which have caused the decay of the Tree of the Cause of God in past Dispensations. It may now be understood why those professed believers who cease to be faithful to the Covenant (for example: rebel against the Guardian of the Faith), cut themselves off from this Tree and become fallen leaves whose inevitable fate is to spiritually wither and die.*" Joel B. Marangella The Tree of the Covenant.

Thus it can be seen that the "Guardian issue" is not some historical dispute or controversy from which I should move on, but is a matter that goes to the spiritual heart of the Faith. Without understanding and addressing this matter properly, the Bahá'í world cannot spread the Message of Bahá'u'lláh or promote His Cause because it finds itself spiritually cut off from the Source.

Jeffrey

Posted at 12:43 PM | Permalink

True Bahá'í

All Bahá'ís are Brothers and Sisters in the Faith

From: http://mybahaifaith.blogspot.com/

Question: Do you believe then that these Bahá'ís who have been led astray and are now under the leadership of the Haifa organization will forever consider the provisions of the Will and Testament of `Abdu'l-Bahá pertaining to the institution of the Guardianship no longer applicable?

Answer: No. If those Bahá'ís who were formerly ardent and faithful believers during the Guardianship of Shoghi Effendi and have now been led to believe that the Guardianship ended with his passing as well as those Bahá'íss who have accepted the Faith following his passing would investigate fairly, sincerely and without bias the overwhelming evidence attesting to the continuation of the Guardianship found on our several web sites, they would inevitably perceive that the provisions of the divinely-conceived and sacred provisions of the Will and Testament of `Abdu'l-Bahá pertaining to the Guardianship have remained valid and unalterable and that the first Guardian faithfully fulfilled his obligation to appoint his successor according to its sacred Mandate. Accordingly, I invite and implore all the Bahá'í friends to investigate independently and sincerely the truth and accept the "Will and Testament of `Abdu'l-Bahá" as immutable documentary evidence that has undeniably insured the continuity of the Guardianship.... READ MORE

Posted at 09:41 AM | Permalink | Comments (0)

True Bahá'í

Shoghi Effendi: Bahá'í Faith would be imperiled without the Guardian

From the National Bahá'í Council of India (of the Orthodox Bahá'ís):

The First Guardian of the Bahá'í Faith, Shoghi Effendi, warned to the Bahá'íis in his Spiritual Testament "The Administrative Order of The Dispensation of Baha'u'llah" that the Faith would be imperiled, and the stability of entire fabric would be gravely endangered without the Guardian. Therefore Bahá'ís should obey his commandments and search for the living Guardian of Baha'i Faith.

He wrote:
"*An attempt, I feel, should at the present juncture be made to explain the character and functions of the twin pillars that support this mighty Administrative Structure—the institutions of the Guardianship and of the Universal House of Justice. To describe in their entirety the diverse elements that function in conjunction with these institutions is beyond the scope and purpose of this general exposition of the fundamental...."*

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Posted at 10:46 AM | Permalink

True Bahá'í

a collective pseudo-Guardianship

They [the Hands after the death of Shoghi Effendi and after searching in vain for a will] then appointed an illegitimate body under the title of "Custodians of the Bahá'í World Faith," comprised of nine Hands, clearly outside of the provisions of the Will and Testament of 'Abdu'l-Bahá, and relegated the International Bahá'í Council (the embryonic Universal House of Justice) that Shoghi Effendi had appointed in his Proclamation of 9 January 1951, prior to the appointment of their own institution, as the "first embryonic International Institution" to an insignificant role subordinate to this body. This body then illicitly and presumptuously took on the role of a collective pseudo-Guardianship of the Faith that blatantly assumed supreme administrative jurisdiction over national and local Bahá'í assemblies and the believers throughout the world for a period of some five years until the ill-gotten authority that they had seized was, in turn, passed on at Ridván 1963 to an elected. equally illegitimate, headless, and deformed body identified by them, notwithstanding this gross deformity, as the Universal House of Justice, in which the Guardian of the Faith did not preside, as its "sacred head," as clearly required under the explicit terms of the Will and Testament of 'Abdu'l-Bahá.

Joel B. Marangella
READ ARTICLE

Posted at 06:47 AM | Permalink | Comments (0)

True Bahá'í

a collective pseudo-Guardianship

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Joel B. Marangella
READ ARTICLE

Posted at 06:47 AM | Permalink

True Bahá'í

A Kingdom is lead by an individual person

The Kingdom of God will not be a democracy. It will, rather, resemble a kingdom, if we are to believe what was instructed and is recited by the Christians. Why does humanity recite countless times daily the word kingdom and not likewise prepare their hearts and minds for the acceptance of a (just) form of kingdom? Likewise, why have not the
Baha'is conditioned themselves to the reality of a kingdom on earth, with a singular voice of authority for the leadership of that kingdom?

A kingdom is always directed by a single person, not by a collective. A kingdom has to have a king, a single person. It is not a convenient collection of men who pretend to be, and act as if they were, that person. A king is but one person at a time, who obtains his office through some sort of hereditary inheritance or appointment. A cursory review of but the most basic of the Baha'i Holy Writ, and by Holy Writ I mean writings penned by the Three Central figures, should determine that the Baha'i Faith will not be akin to any other form of government ever established on earth, including a democracy. Shoghi Effendi clearly explained that.

....

Could it be that mankind is so full of itself that it would not even consider a higher power determining its direction? Even though they pray for a Kingdom on Earth, they act as if they want to specify the terms of that Kingdom. Humanity as a whole may be excused from that error in assumption, but anyone who calls himself a Baha'i should know better.

A Kingdom is lead by an individual person. In the case of the promised Kingdom, that person will direct humans through the offices of the Institution of the Guardianship such that they will comply with the mirrored Will of God.

David Maxwell
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Posted at 03:30 PM | Permalink

True Bahá'í

As the Bab has assured us...

"As the Bab has assured us that *'God in truth keepeth watch over all things'* and as Shoghi Effendi has stated that *'the bedrock on which this Administrative Order is founded is God's immutable Purpose for mankind in this day,'* how much longer will the members of the illegitimate and headless so-called Universal House of Justice continue to delude themselves into believing that they can continue to defy God's immutable Purpose with impunity and that the man-made corrupted administrative system that that they have nefariously substituted for the divinely-conceived System delineated in the Will and Testament of 'Abdu'l-Bahá will continue to survive as a substitute for the divine Order delineated in the sacred and immortal provisions of that Will, emphasized by Shoghi Effendi to be nothing less than an expression, as well, of Bahá'u'lláh's Will, and therefore actually *'their Will?'* "

-Joel B. Marangella http://bahai-guardian.com/keepeth.html

Posted at 10:18 AM | Permalink

True Bahá'í

...blatantly ignoring God's Purpose....

In Shoghi Effendi's seminal work, first published in 1934, titled: "The Dispensation of Bahá'u'lláh" and considered by him to be his spiritual testament, he states that "The bedrock on which this Administrative Order is founded is God's immutable Purpose for mankind in this day."

Yet, notwithstanding the above clear statement, those so-called Bahá'ís who have abandoned the Guardianship of the Cause of God, still count themselves faithful to the Covenant of Bahá'u'lláh, while blatantly ignoring God's Purpose and accepting as the supreme authority in the Faith, a headless and an undeniably illegitimate body, calling itself the Universal House of Justice, although patently nothing more than a humanly created caricature of the divinely-conceived body called for under the sacred and immortal provisions of the Will and Testament of 'Abdu'l-Bahá, over which the Guardian of the Cause of God - the "Center of the Cause" - also presides, not as a figure head, but as its essential "sacred head and the distinguished member for life."

Joel B. Marangella
http://www.bahai-guardian.com/purpose.html

Posted at 07:56 AM | Permalink

True Bahá'í

a collective pseudo-Guardianship

They [the Hands after the death of Shoghi Effendi and after searching in vain for a will] then appointed an illegitimate body under the title of "Custodians of the Bahá'í World Faith," comprised of nine Hands, clearly outside of the provisions of the Will and Testament of 'Abdu'l-Bahá, and relegated the International Bahá'í Council (the embryonic Universal House of Justice) that Shoghi Effendi had appointed in his Proclamation of 9 January 1951, prior to the appointment of their own institution, as the "first embryonic International Institution" to an insignificant role subordinate to this body. This body then illicitly and presumptuously took on the role of a collective pseudo-Guardianship of the Faith that blatantly assumed supreme administrative jurisdiction over national and local Bahá'í assemblies and the believers throughout the world for a period of some five years until the ill-gotten authority that they had seized was, in turn, passed on at Ridván 1963 to an elected. equally illegitimate, headless, and deformed body identified by them, notwithstanding this gross deformity, as the Universal House of Justice, in which the Guardian of the Faith did not preside, as its "sacred head," as clearly required under the explicit terms of the Will and Testament of 'Abdu'l-Bahá.

Joel B. Marangella
READ ARTICLE

Posted at 06:47 AM | Permalink | Comments (0)

True Bahá'í

Is it not a blatant paradox...

During the ministry of Shoghi Effendi all Bahá'ís knew that one of the essential conditions that had been prescribed by Shoghi Effendi for being accepted as an enrolled believer was faithful adherence to every clause of the Will and Testament of 'Abdu'l-Bahá-"the Center of the Covenant"-and believed that fidelity on the part of the believer to the Covenant of Bahá'u'lláh required nothing less than faithful, complete and steadfast adherence to every clause of this "Charter of the New World Order."

Is it not a blatant paradox that, since the passing of Shoghi Effendi, that the sans-Guardian, and therefore headless, illegitimate and so-called Universal House of Justice has now so perverted the meaning of fidelity to the Covenant of Bahá'u'lláh that they now ludicrously label as Covenant-breakers those believers who have continued to faithfully and steadfastly adhere to every clause of 'Abdu'l-Bahá's divinely-conceived, sacred and immortal Will and Testament-a part of the explicit Holy Text-whereas, in marked contrast, it is they, who in their abandonment of the Guardianship, have thereby faithlessly declared major clauses of this Will and Testament null and void and have, in consequence, undeniably become themselves the arch-breakers of the Covenant of Bahá'u'lláh?

Joel B. Marangella
http://www.bahai-guardian.com/paradox.html

Posted at 08:33 AM | Permalink

True Bahá'í

...no more than pseudo Bahá'ís

Shoghi Effendi... has stipulated that one of the essential requirements that must be fulfilled to be accepted as a Bahá'í is: "Steadfast adherence to every clause of 'Abdu'l-Bahá's sacred Will."

This Will calls for an unbroken line of Guardians of the Cause of God as long as the Dispensation of Bahá'u'lláh endures, each of whom, following the appointment of the first Guardian, Shoghi Effendi, by 'Abdu'l-Bahá, inherits the Guardianship solely through an appointment made by his predecessor "in his own life-time." (i.e., not by testamentary document)

This Will states that "The mighty stronghold shall remain impregnable and safe through obedience to him who is the guardian of the Cause of God." and enjoins all "to show their obedience, submissiveness and subordination unto the guardian of the Cause of God, to turn unto him and be lowly before him."

Moreover, this Will stipulates that the Guardian of the Cause of God presides as "the sacred head and the distinguished member for life" of the Universal House of Justice" and provides him with the sole authority to appoint Hands of the Cause.

In the light of the foregoing, it is crystal clear that those individuals who identify themselves as Bahá'ís but belong to an organization that does not have a living Guardian of the Cause of God as the Head of the Faith-"the Center of the Cause"-and the "sacred head" of its Universal House of Justice, as stipulated under the provisions of the Will and Testament of 'Abdu'l-Bahá, are seriously deluded and, however blindly, are blatantly misrepresenting themselves as Bahá'ís, who, undeniably, at best, are no more than pseudo Bahá'ís.

Joel B. Marangella
http://www.bahai-guardian.com/pseudo.html

Posted at 08:47 AM | Permalink

True Bahá'í

The true Faith has the Guardian at its head

There is an apparent ambiguity: does "branch" refer only to the Sons of Bahá'u'lláh, or to any of the members of His family, or does is it refer spiritually to any faithful believer whom the Guardian is divinely guided to appoint as his successor (the one in which is found "the fear of God, knowledge, wisdom and learning")?

The Orthodox Bahá'ís assert that the passage is not ambiguous or open to interpretation but the Will clearly allows the Guardian to appoint a successor of his choosing in any manner of his choosing as long as it occurs during his lifetime.

Bahá'u'lláh says: "Know thou that the passages that We have called "ambiguous" appear as such only in the eyes of them that have failed to soar above the horizon of guidance and to reach the heights of knowledge in the retreats of grace. For otherwise, unto them that have recognized the Repositories of divine Revelation and beheld through His inspiration the mysteries of divine authority, all the verses of God are perspicuous and all His allusions are clear. Such men discern the inner mysteries that have been clothed in the garment of words as clearly as ye perceive the heat of the sun or the wetness of water, nay even more distinctly. Immeasurably exalted is God above our praise of His loved ones, and beyond their praise of Him!" Gems of Divine Mysteries, p. 25

The true Faith has the Guardian at its head.

Jeffrey
READ ARTICLE

Posted at 07:41 AM | Permalink | Comments (0)

True Bahá'í

Since almost 1700 years ago, and continuing today...

By Guest Blogger
Hand of the Cause of God Ross Campbell

Constantly, during almost 1700 years, since the early part of fourth century of our Common Era and also continuing at our present time, the Catholic Church has claimed that those denying that the Lord Christ is Almighty God are perpetrating a "frightful sacrilege":

"Saint Athanasius was born in Alexandria, Egypt, towards the end of the third century, and from his youth was pious, learned, and deeply versed in the sacred writings. He left the paternal home to be raised by the bishop of Alexandria like a new Samuel in the Lord's temple, as befitted one whom God had chosen to be the champion and defender of His Church against the Arian heresy, which denied the Divinity of Christ.... the Catholic Patriarch of Constantinople, with Saint James of Nisibe, who was in Constantinople at that time, Saint Athanasius in France and the Catholics everywhere, had recourse to fasting and prayer, that God would avert from the Church the frightful sacrilege." (Little Pictorial Lives of the Saints)

As Bahá'ís, we know that Almighty God is: "...in truth...the Mighty, the All-Knowing" (LONG OBLIGATORY PRAYER)

Nobody in the Universe can reveal anything to Him. As "the all-Knowing", He cannot receive a Revelation. Nobody can deny Him knowledge or hold back from Him any facts or deceive Him.

Anyone who can receive a Revelation, therefore, is not God, since God cannot receive a Revelation. The Lord Christ taught that He would return to the same glory which He had before He came to Earth. After His ascension, having returned to that full glory which He had before, Holy Scripture informs us that He received a Revelation. Therefore He is not God. God cannot receive a Revelation:

"A Revelation by Jesus Christ, which God gave Him..." (Revelation1:1, Holy Bible)

Yes, as Bahá'ís, we know that the teaching that the Lord Christ is not Almighty God is not a "frightful sacrilege", but rather it is truth.

History is repeating itself. Shoghi Effendi, the first of our Bahá'í Guardians taught that the Guardianship of the Bahá'í continues by power of the "hereditary principle" of the Bahá'í Faith, which generates a succession of Guardians throughout this Millennium, which
Millennium recently commenced.

Just as Arius approached Catholics 1700 years ago attempting to assist them to see the error of their Trinity doctrine, Faithful Bahá'ís during the past 50+ years since the death of the first of our Guardians, Shoghi Effendi, in 1957, have been attempting to assist members of the large body of Bahá'ís to see the error of their rejection of Shoghi Effendi's teaching that the Guardianship of the Bahá'í Faith continues throughout this Millennium.

The actions of the heterodox Bahá'í leadership currently on Mt. Carmel/Wilmette clearly demonstrate that it considers the teaching efforts of Orthodox Bahá'ís related to the continuing Guardianship of the

Bahá'í Faith to be 'frightful sacrilege'. Will that so-called Universal House of Justice currently on Mt. Carmel be permitted to continue rejecting
the sane teaching of Shoghi Effendi and Orthodox Bahá'ís for the remaining many centuries of this Holy Bahá'í Dispensation?

The third Guardian's explanation of the prophetic Tablet of the Holy Mariner provides the answer to that question.

The website of the living Guardian of the Bahá'í Faith:

www.Bahai-Guardian.com

Posted at 08:46 AM | Permalink | Comments (0)

True Bahá'í

perhaps an attempt should have been made...

The Hands in the Holy Land became self-interpreters after the first Guardian's death, developed a plan of their liking, and brainwashed the majority of the believers who now expect it to lead to the Promised Kingdom. Was it never considered that perhaps an attempt should have been made to conform to his instructions rather than to immediately declare that it was impossible for him to have appointed the second Guardian?

When one looks objectively at the conditions of rampant poverty, war, destruction and total chaos in today's world versus the promises of God's Plan as described in the Writings of all the Manifestations, with its theme of continuation through the Baha'i Faith, how could the peaceful promises be realized without the full cooperation of that God? God's cooperation will only happen within the following of `Abdu'l-Bahá's definition of the Covenant, and the explicit directions of Shoghi Effendi.

In the meantime, the UHJ's humanly-conceived plan continues with the only realistic outcome to be that of frustration and non-accomplishment of salvation for the world.

David Maxwell
READ ARTICLE

Posted at 08:02 AM | Permalink

True Bahá'í

shocking loss of faith...

In this decision, made with undue haste but a few days after his passing, and on the basis of a patently false premise, the Hands, (with a single notable exception) demonstrated a lamentable and shocking loss of faith in the Covenant of Bahá'u'lláh and in the immutability of the sacred, and divinely-conceived Will and Testament of 'Abdu'l-Bahá that Shoghi Effendi had repeatedly emphasized in his writings should be considered an expression of the Will of Bahá'u'lláh, as well, even referring to it as "their Will," (W.O.B. p.22), a Document which, therefore, would remain in force as long as the Dispensation of Bahá'u'lláh itself endured. This Will clearly provides for an unbroken line of Guardians of the Cause of God, each appointed by his predecessor "in his own life-time" and who, as "the Center of the Cause," the sole interpreter of Bahá'í holy Writ and "the sacred head for life of the Universal House of Justice," are called upon to exercise these unique, irreplaceable and essential functions in the Bahá'í Administrative Order. In their unpardonable abandonment of the Guardianship that would bring about the demise of their own institution, upon the death of the last Hand of the Cause appointed by Shoghi Effendi, these now errant Hands, in effect, had shamelessly abrogated the major provisions of the Will and Testament of 'Abdu'l-Bahá that Shoghi Effendi had further equated in its sacredness and immutability with Bahá'u'lláh's Most Holy Book, the Kitáb-i-Aqdas, in further stating that these two Documents: "are not only complementary, but that they mutually confirm one another and are inseparable parts of one complete unit." (W.O.B. p.4).

Having thus in their faithlessness incredibly abandoned the Guardianship, and decreed their own ultimate demise, these fallen Hands then set about establishing a substitute organization of their own making....

Joel B. Marangella
READ ARTICLE

Posted at 08:13 AM | Permalink

True Bahá'í

Shoghi Effendi's instruction for the Bahá’í Temple in Haifa

We know that Shoghi Effendi instructed that the architectural plan for the Bahá’í Temple on Mt. Carmel, designed by Charles Mason Remey, was to be kept safe where the first Guardian placed it. We have seen that the sans-Guardian administration leaves Mason
Remey's photo out of their yearbook, The Bahá’í World, when providing profiles of Hands of the Cause of God.

Ross Campbell

http://handsofthebahaifaith.typepad.com

Posted at 08:53 AM | Permalink

True Bahá'í

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Hand of the Cause of God Ross Campbell

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The website of the living Guardian of the Bahá'í Faith:

www.Bahai-Guardian.com

Posted at 08:46 AM | Permalink

True Bahá'í

The forgotten promise found in Isaiah 9

"For to us a child is born, to us a son is given; and the government will be upon His shoulder."

All Bahá'ís believe that this quotation from the Book of Isaiah refers to Bahá'u'llah and that the promise that in this "Day of God" the government of the world "will be upon His shoulder," shall be fulfilled when the World Order of Bahá'u'llah is ultimately established in all of its perfection and glory.

This promise has been forgotten, following the passing of Shoghi Effendi, when twenty-six of the twenty-seven Hands of the Cause, who, ignoring the fact that Shoghi Effendi had been enjoined by the provisions of the Will and Testament of 'Abdu'l-Bahá, to appoint his successor "in his own life-time," looked for a will and testament making this appointment, and upon not finding such a conventional testamentary document, immediately and tragicsally lost faith in the Covenant of Bahá'u'llah and in the immortality of the divinely-conceived and sacred "Child of the Covenant" --the Will and Testament of 'Abdu'l-Bahá-- that clearly provides for a succession of Guardians as long as the Dispensation of Bahá'u'llah endures.

Joel B. Marangella
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Posted at 06:18 AM | Permalink

True Bahá'í

The Guardianship: an Institution of this world

These Bahá'ís [the misled who believe there is no living Guardian] have never been informed, of course, of Gayle Woolson's Haifa Notes, (Feb.16-25,1956). Gayle was a renowned pioneer to Latin America and member of the first Regional Bahá'í Assembly of South America, whose outstanding teaching successes in several countries of Latin America during the first Seven Year Plan were frequently reported in the United States Bahá'í News at the time. In her notes she reported that Shoghi Effendi was queried by a fellow-pilgrim about a son and he had replied: "EVERYTHING THAT IS WRITTEN IN THE WILL AND TESTAMENT WILL BE FULFILLED. THE BAHÁ'ÍS MUST NOT BE ANXIOUS ABOUT THIS."

Moreover, these new Bahá'ís would certainly also have no knowledge of the highly significant promise enshrined in 'Abdu'l-Bahá's Tablet to Mason Remey, as recorded in the "Star of the West" (Vol. V, No. 19, March 2, 1915) that was fulfilled exactly 36 years later on the date of March 2, 1951.That promise was that: "ERE LONG, THY LORD SHALL MAKE THEE A SIGN OF GUIDANCE AMONG MANKIND." It was on March 2, 1951 that Shoghi Effendi identified Mason Remey in a message to the Bahá'í world, as the President of the International Bahá'í Council, whose establishment "at long last" as "the first embryonic International Institution" he had proclaimed two months earlier on 9 January 1951, and he had extolled as an "historic decision marking the most significant milestone in the evolution of the Administrative Order of the Faith of Bahá'u'lláh" since its inception thirty years earlier upon the Ascension of 'Abdu'l-Bahá and had acclaimed as an event "which history will acclaim as the greatest event shedding luster upon the second epoch of the Formative Age of the Bahá'í Dispensation . . . ranking second only to the glorious immortal events associated with the Ministries of the Three Central Figures of the Faith."

It should be glaringly obvious from the foregoing discussion that the Guardianship of the Cause of God is unquestionably an institution of this world and that this essential and indispensable institution was therefore certainly not taken by Shoghi Effendi to the next world nor was it an institution that was meant to come to a premature end upon the passing of Shoghi Effendi, only thirty-six years following the inception of the Bahá'í Administrative Order.

Joel B. Marangella
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Posted at 08:41 AM | Permalink

True Bahá'í

...in defiance of and undeniably contrary to "God's immutable Purpose"

The now patently illegitimate headless organization in Haifa, functioning as successor to the so-called Universal House of Justice, first elected in 1963 and continuing to function without the Guardian presiding as its "sacred head", would do well to heed the following Words of Bahá'u'lláh and realize that the corrupted administrative system that has been shamelessly substituted for the divinely-conceived, sacred and immutable System delineated by 'Abdu'l-Bahá in His Will and Testament, is in defiance of and undeniably contrary to "God's immutable Purpose" and is therefore inevitably doomed to ultimate extinction.

"NAUGHT CAN RESIST THY WILL, NOR FRUSTRATE WHAT THOU HAST PURPOSED BY THY POWER."

Detailed information as to the manner in which Shoghi Effendi faithfully provided for the continuation of the Guardianship in complete fidelity to the provisions of the Will and Testament of 'Abdu'l-Bahá may be found in the following web site: http://www.Bahai-Guardian.com

Joel B. Marangella
http://bahai-guardian.com/prevail.html

Posted at 09:34 AM | Permalink

True Bahá'í

...they incredulously assigned the rights and functions of the Guardianship

"...they hastily tragically concluded that the Guardianship of the Cause of God had come to a premature end only 36 years after the inception of the Administrative Order in November, 1921 upon the Ascension of 'Abdu'l-Bahá. They then took it upon themselves to appoint an illegitimate body from their number comprised of nine Hands, to which they gave the title: "Custodians of the Bahá'í World Faith" and to which they incredulously assigned the rights and functions of the Guardianship. This now illicitly formed supreme body remained unaware and ignorant of the continuing Guardianship, as well, and stubbornly refused, despite the many insistent appeals, as subsequently reported by one of its members who had made them, to reconsider the tragic conclusion and decision reached by the Hands in their first conclave that the Guardianship had come to an end. This body, with its seat in Haifa reigned over the Faith for some six years until its demise and replacement with the so-called Universal House of Justice, elected during Ridván,1963. This equally illicitly formed body and its successor elected bodies have also stubbornly refused to examine the facts, that have been presented by the believers under the Guardianship, that were obviously overlooked by the Hands, immediately following the passing of Shoghi Effendi, which undeniably provide evidence that he faithfully and unquestionably insured the continuation of the Guardianship. In turn, this body has influenced the great mass of believers to avoid any contact with those believers who have accepted the living Guardian of the Faith or to read any of the material they have published, using the diabolic argument that in doing so they would be consorting with those believers whom they have labeled, under their distorted interpretation, as Covenant-breakers, although these believers, unlike themselves, continue to faithfully adhere to every clause of the sacred and immutable provisions of the divinely-conceived Will and Testament of 'Abdu'l-Bahá.

Joel B. Marangella
Read Article

Posted at 07:51 AM | Permalink

True Bahá'í

True to his word....

"Everything that is written in the Will and Testament [of 'Abdu'l-Bahá] will be fulfilled. The Bahá'ís must not be anxious about this."

The above quoted words of Shoghi Effendi are extracted from the Haifa Notes of Gayle Woolson, (Feb. 16-25, 1956) renowned pioneer to Latin America whose outstandingly successful teaching efforts in several countries throughout Latin America were chronicled at the time in many issues of the Bahá'í Newsletter of the United States. She was subsequently elected to the first Regional Spiritual Assembly of South America. Her credibility is therefore of the highest order.

True to his word, Shoghi Effendi unquestionably provided for the continuation of the Guardianship.

Joel B. Marangella
READ ARTICLE

Posted at 08:44 AM | Permalink

True Bahá'í

Wrong on all counts

"A message addressed to those Bahá'ís who maintain the following beliefs:"

1. That the Guardianship of the Faith ended with the passing of Shoghi Effendi because he was restricted under the terms of the Will and Testament of 'Abdu'l-Bahá to the appointment of an Aghsán as his successor --- WRONG.

2. The choice of "another branch" to be his successor, in the event that the Guardian does not have a son worthy of inheriting the Guardianship, refers to an Aghsán --- WRONG.

3. That the term Aghsán referred to all of the male relatives of Bahá'u'lláh --- WRONG.

4. That Shoghi Effendi died unexpectedly --- WRONG.

5. That Shoghi Effendi made no provision for a successor --- WRONG.

READ ARTICLE

Joel B. Marangella

Posted at 09:05 AM | Permalink

True Bahá'í

a giant leap of faith

To believe that the present Universal House of Justice is infallible requires a giant leap of faith. To follow the present UHJ in Haifa one must first leap over many clauses in 'Abdu'l-Baha's Will and Testament, and then leap over the prescribed path to the UHJ established by Shoghi Effendi. The establishment of the Baha'i Administrative Order may not be likened to a children's game of leap frog. This is the era of the maturing of the human race, and we are required to act like adults in our activities.

By David Maxwell

READ ARTICLE

Posted at 08:12 AM | Permalink

True Bahá'í

a steward is never captain of a ship

Some eleven months following the establishment of the International Bahá'í Council, and significantly one month prior to his appointment of the first contingent of twelve living Hands of the Cause, Shoghi Effendi addressed a letter to the Bahá'í world, under date of 23 November 1951 in which he would refer to the International Bahá'í Council as "The Central Body," an unfamiliar term not noted elsewhere in either his prior or later writings or messages, the apparent reason for which will be discussed in due course below. This letter also most importantly confirmed the ominous prediction of his early passing, although again a prediction that had been disguised in such a way that he knew it would remain unperceived by the believers at the time. This letter was subsequently incorporated in a pamphlet published in January 1952 by the National Spiritual Assembly of the United States under the title of "World Order Unfolds."

Shoghi Effendi had not yet completed the erection of the international institutions of the Faith at the World Center. Therefore, on 24 December 1951, he appointed the first contingent of twelve Hands of the Cause that, incidentally, included Mason Remey. This contingent would be followed by his appointment of successive contingents bringing the total to twenty-seven, with the final contingent appointed in his last message to the Bahá'í world in October 1957, a month prior to his passing. It was in this last message that he referred to the Hands of the Cause for the only time as "The Chief Stewards of the embryonic World Commonwealth of Bahá'u'lláh," an appellation that they would erroneously interpret following the passing of Shoghi Effendi to confer upon them a primacy that was not theirs (inexcusably oblivious of the fact that a steward is never captain of a ship).

By Joel B. Marangella

READ ARTICLE

Posted at 08:17 AM | Permalink

True Bahá'í

And how tragic it is....

And how tragic it is that the vast majority of the Bahá'í's today have been led far astray from the Covenant of Bahá'u'lláh by the leaders that they follow and possess no knowledge of the facts briefly discussed above, and consequently have accepted a seriously flawed, man-made and flagrantly corrupted so-called Bahá'í administrative order illegitimately and ignominiously set up by the heterodox organization, following the passing of Shoghi Effendi, as a hideously deformed and misguided substitute for the divinely-conceived System bequeathed to us by the "Center of the Covenant" 'Abdu'l-Bahá.

Joel B. Marangella

READ ARTICLE

Posted at 11:28 AM | Permalink

True Bahá'í

...and whose members ARE NOT "submissive" to a living Guardian as instructed by the Master

...it became necessary for the headless Heterodox UHJ to infringe on the "sacred and prescribed" domain of the Guardianship of the Bahá'í Faith by developing a substitute and parallel institution, their Board of Continental Counsellors, whose members a living Guardian of the Bahá'í Faith DID NOT "appoint" as instructed infallibly by the Master, and whose members ARE NOT "submissive" to a living Guardian as instructed by the Master, and whose members a living Guardian of the Bahá'í Faith DOES NOT "continually urge", as infallibly instructed by the Master in His sacred and immutable Will and Testament.

Ross Campbell
READ ARTICLE

Posted at 07:02 AM | Permalink

True Bahá'í

another edifice will gradually be erected

Shoghi Effendi:

"In the neighbourhood of these two stately edifices, and two mighty Institutions (ie. the Archives Building and the edifice for the House of Justice), another edifice will gradually be erected which will be the seat of the Guardianship, the centre which will interpret, expound and prepare commentaries on explicitly revealed laws, and will reinforce and supplement the legislative body."
(Shoghi Effendi, letter in Persian to the Bahá'ís of the East, quoted on page 323 of The Bahá'í World, 1976-1979)

When Shoghi Effendi, the first Bahá'í Guardian, wrote those words in 1954, less than three years before his death, would any Bahá'í believer have even thought of saying that Shoghi Effendi was wrong, in error, that 'there is no need for the Guardianship to "reinforce and supplement the legislative body" ', and 'there is no need for the Guardianship to "interpret, expound and prepare commentaries on explicitly revealed laws" ', and that 'we can effectively and successfully bring God's Kingdom to Earth ourselves without anyone to interpret the Most Holy Book of Laws or the Master's Charter of the New world Order.'

By Hand of the Cause of God Ross Campbell

READ ARTICLE

Posted at 07:36 AM | Permalink

True Bahá'í

Did Shoghi Effendi foresee his early passing?

UNEQUIVOCALLY AND UNDENIABLY YES!

The question as to whether Shoghi Effendi had foreseen his early passing is asked by those Bahá'ís who, in their lack of faith in the indestructibility of the Covenant of Bahá'u'lláh and the immutability of the Will and Testament of `Abdu'l-Bahá, have inexcusably never taken the time or made the effort to search for an affirmative answer, which, otherwise, they would have been certain they would find, if they were to undertake a thorough review of the actions taken by Shoghi Effendi and particularly of the historic messages he had dispatched to the Bahá'í World during the latter years of his ministry. Had they retained an unwavering faith in the Covenant and complete assurance that Shoghi Effendi would have remained faithful to every clause of the Will and Testament of `Abdu'l-Bahá, their earnest search would have been rewarded and they would have not only unquestionably and conclusively found a clear and undeniable answer to this question but in the process have discovered even more importantly the identity of his successor and realized that he had chosen to obscure his identity at the time for the very reason that he had known that his passing was imminent and that it was essential that this frightful prospect be veiled from the believers (and so well, as it tragically turned out, that, upon his passing, the Bahá'í World, not only failed to recognize his successor but came to incredibly believe that the Guardianship of the Cause of God had come to a premature end).

http://www.bahai-guardian.com/worldorder.html

On the other hand, their research need have gone no further than to read Shoghi Effendi's message, dated 23 November 1951, issued some eleven months following the issuance of his one and only Proclamation of 9 January of the same year in which he had proclaimed in glowing and unprecedented terms his "historic decision marking the most significant milestone in the evolution of the Administrative Order" in constituting "at long last" the International Bahá'í Council -- "this first embryonic International Institution" -- (an initial and provisional designation in his projected four-fold stage of evolution of this embryonic Universal House of Justice).

He had then subsequently and significantly identified, in his message of 2 March 1951, the identity of the permanent President thereof, the eminently distinguished believer, Mason Remey, whose exemplary devotion to the Covenant, and outstanding and unique record of manifold and unsurpassed services to the Cause of God for more than half a century had been repeatedly eulogized by `Abdu'l-Bahá during His ministry (as recorded and published at the time in The Star of the West).

http://www.bahai-guardian.com/eulogy.html

All Bahá'ís are certainly still familiar with the fact that Shoghi Effendi had initiated a Ten Year Global Crusade that took place between Ridvan 1953 and Ridvan 1963 in implementation of the Tablets of the Divine Plan of 'Abdu'l-Baha that involved establishment of the Faith throughout all virgin areas of the world and in which he had assigned specific goals for each of the existing National Spiritual Assemblies to achieve. Whereas the opening years of this Crusade would be carried out under the direction of Shoghi Effendi, himself, his message of 23 November 1951, cited above, significantly stated that this "Master Plan designed by 'Abdu'l-Baha will embrace all the continents of the earth, and will bring the Central body [i.e. the International Bahá'í Council] directing these widely ramified operations into direct contact with all the National Assemblies of the Bahá'í world . . . " now, for the first time, an

active role for this supreme body that had been previously retained, of necessity, in an inactively functioning status during the concluding years of Shoghi Effendi's ministry, for the President of the Universal House of Justice, under the provisions of the Will and Testament of `Abdu'l-Bahá, even in its initial embryonic form, could be none other than the second Guardian-to-be (for as `Abdu'l-Bahá has affirmed: "the embryo possesses from the first all perfections . . . in one word, all the powers . . . " (BWF p.313). With the International Bahá'í Council now performing this projected active role, Mason Remey would, as the President--"the sacred head"-- of this embryonic Universal House of Justice appointed by Shoghi Effendi, automatically, unquestionably and rightfully inherit the Guardianship. Shoghi Effendi, therefore had clearly prophesied that his passing would take place during the period of the Ten Year Global Crusade which, in fact, it did at midpoint, on 4 November 1957.

The further fact that in Shoghi Effendi's appointment of a believer who was almost a quarter of a century older than himself, and notwithstanding was destined to become his successor is further definite evidence that he knew that his passing was near at hand.

Joel Bray Marangella

Guardian of the Bahá'í Faith

December 2008

Posted at 08:12 AM | Permalink

True Bahá'í

how spiritually blind they remain

As Shoghi Effendi has declared that the bedrock on which the Bahá'í Administrative Order is founded is "God's immutable Purpose," how much longer do the current leaders of the sans-Guardian, corrupted, man-made and flawed administrative system which they have substituted for the divinely-conceived Order bequeathed to us by 'Abdu'l-Bahá believe that they can prevail against and continue to defy God's immutable Purpose for this day. And how much longer will the mighty hand of God's retribution be stayed because of their continuing diabolical defilement of the Administrative Order of our Faith?

Indeed, how spiritually blind they remain in their persistent failure to realize, that they have ignominiously betrayed Shoghi Effendi, and have shamelessly repudiated the Will and Testament of 'Abdu'l-Bahá. While these leaders, in their glaring perversity, falsely accuse those faithful Bahá'ís who believe that every phrase of the Will and Testament is sacrosanct and immutable, of being Covenant-breakers, it is they, who have nefariously consigned the Guardianship of the Cause of God to oblivion, that are obviously the real Covenant-breakers and transparently guilty of the most flagrant and appalling violation of the Covenant of Bahá'u'lláh in the history of our precious Faith.

Joel B. Marangella

READ ARTICLE

Posted at 07:13 AM | Permalink

True Bahá'í

“the embryo possesses from the first all perfections . . . "

More than two years prior to the establishment of the International Bahá’í Council, Shoghi Effendi had addressed a letter to the United Nations Special Palestine Committee in July 1947 and, in discussing the Bahá’í Administrative Order, he had referred to his plans to establish this International Council in stating that: “the foundations are now being laid by the national and local councils” and are “paving the way for the constitution of the World Council, to be designated as the Universal House of Justice, which, in conjunction with me, as its appointed Head and the authorized interpreter of the Bahá’í teachings, must coordinate and direct the affairs of the Bahá’í community . . .”

‘Abdu’l-Bahá has clearly pointed out that “the embryo possesses from the first all perfections . . . in one word, all the powers–but they are not visible, and become so only by degrees.” (p. 313, BWF) Therefore, it should be crystal clear and undeniable that these two embryonic institutions and “supreme organs” of the Bahá’í Administrative Order, that had, “at long last,” been erected by Shoghi Effendi, during the closing years of his ministry, were not provisional, transitory or incomplete institutions that would later be replaced, but were unquestionably completely whole, and perfect institutions “from the first” that he had established in faithful compliance with the terms of the sacred and immutable provisions of the Will and Testament of ‘Abdu’l-Bahá. Only the functions of these two “supreme organs” would be progressively and appropriately expanded during the course of their future development. As an example, Shoghi Effendi, in his message of 25 April 1951, stated that the International Bahá’í Council would become, in its second stage of development, an International Bahá’í Court, a stage that he emphasized would be an “essential prelude to the institution of the Universal House of Justice.” This International Court would then exercise jurisdiction over “six national Bahá’í Courts in the chief cities of the Islamic East,” (Tihrán, Cairo, Baghdád, New Delhi, Karachi, Kabul) whose establishment, as stated in his message of 8 October 1952, would be one of the goals of the “decade-long, world-embracing Spiritual Crusade” that would commence at Ridván 1953.

Joel B. Marangella
READ ARTICLE

Posted at 07:05 AM | Permalink | Comments (0)

True Bahá'í

It is impossible...

It is impossible for any woman or man to accept Shoghi Effendi's Guardianship without accepting the Authority of the Will and Testament of 'Abdu'l-Baha', as clearly demonstrated by the first Guardian's written words:

"The Charter which called into being, outlined the features and set in motion the processes of, this Administrative Order is none other than the Will and Testament of 'Abdu'l-Bahá, His greatest legacy to posterity, the brightest emanation of His mind and the mightiest instrument forged to insure the continuity of the three ages which constitute the component parts of His Father's Dispensation."

Ross Campbell

READ ARTICLE

Posted at 07:37 AM | Permalink

True Bahá'í

no spiritual "lustre"

The sans-Guardian UHJ certainly has no spiritual "lustre", because its members, neither individually nor as a group in session have any trace of power or authority to interpret Bahá'í Holy writ and Holy Text, and therefore that body shines no more spiritual light or lustre than any Christian church or other religious body on Earth.

The sans-Guardian UHJ collects money that it is not entitled to (Huqúqu'llah), as do many banks (instant electronic fines where no service is provided and no funds released from the bank,) but that shameful activity certainly sheds no "lustre" upon the "second epoch (of) Formative Age (of) Bahá'í Dispensation"

In what sense, then, could the sans-Guardian UHJ on Mt. Carmel be considered to be fulfilling what Shoghi Effendi foretold with the words: "... history will acclaim (as the) greatest event shedding lustre (upon) second epoch (of) Formative Age (of) Bahá'í Dispensation..."?

Spiritually, the heterodox Bahá'í UHJ currently on Mt. Carmel is indistinguishable from the many worldly religious and commercial organizations around the Earth.

By Ross Campbell

READ ARTICLE

Posted at 08:39 AM | Permalink

True Bahá'í

nothing more than a headless caricature

AN ILLEGITMATE NONDESCRIPT ADMINISTRATIVE BODY PRETENDING TO BE THE UNIVERSAL HOUSE OF JUSTICE OF THE BAHÁ'Í FAITH

And nothing more than a headless caricature of the divinely-conceived and immortal institution bequeathed to us by the "Center of the Covenant."

Certainly this body is not the Universal House of Justice delineated in the divinely-conceived, sacred and immutable provisions of the Will and Testament of 'Abdu'l-Bahá, with "the Guardian of the Cause of God" presiding "as its sacred head and the distinguished member for life" and which, under its explicit terms, as the highest administrative Institution of the Faith, "enacteth all ordinances and regulations that are not to be found in the explicit Holy Text."

Certainly, in the permanent absence of the Guardian of the Cause of God, this body lacks the discretionary authority that he alone is granted, under the terms of the Will and Testament of 'Abdu'l-Bahá, to expel "any of the members" of the Universal House of Justice who may "commit a sin injurious to the common weal."

Certainly this is not the body in which the Guardian of the Faith, as its "sacred head" exercises the following essential and unique functions, as outlined by Shoghi Effendi in The Dispensation of Bahá'u'lláh and in God Passes By:

* "The necessary guidance to define the sphere of the legislative action of its elected representatives."

* "The right "to insist upon a reconsideration by them of any enactment he conscientiously believes to conflict with the meaning and to depart from the spirit of Bahá'u'lláh's revealed utterances."

*""The right of exclusive interpretation of Bahá'í Holy Writ."

Joel B. Marangella

READ ARTICLE

Posted at 06:52 AM | Permalink

True Bahá'í

“The Charter of the New World Order” is obsolete/invalid?

The second paragraph on page 72 betrays their evil designs:

“You know, of course, what came to pass historically. The Bahá'í world had the bounty of being guided by Shoghi Effendi—that wondrous, unique and priceless pearl—as the guardian of the Cause from 1921 to 1957, during which time the Universal House of Justice did not exist. [A patently untrue statement, for it did exist, from the moment Shoghi Effendi established that sacred Institution in its embryonic form as the “International Bahá'í Council,” in his only Proclamation, issued in his cablegram, of January 9th, 1951 and in which he significantly referred to it as “this first embryonic International Institution.”] Five and a half years after his passing, on 21 April 1963, that promised institution came into being. Shoghi Effendi had been unable to name a successor who would fulfill the conditions set so explicitly by `Abdu'l-Bahá in the Will and Testament. Whether or not there were means to appoint another Guardian, and how the Universal House of Justice would organize its work in the absence of a living Guardian, were questions that could only be addressed by the House of Justice itself, since all obscure matters, not explicit in the sacred Text were left for it to decide. And, indeed, soon after its election, the House of Justice advised the Bahá'í world that it found no way “to appoint or to legislate to make it possible to appoint a second Guardian to succeed Shoghi Effendi.”

Thus it is clear that the authors of The Covenant, Unit 2 are, in effect, saying that PART ONE of the Master’s sacred and immutable Will and Testament, “The Child of the Covenant”, “The Charter of the New world Order” is obsolete/invalid. Yes, they are teaching that their headless UHJ will function alone in the New World, devoid of the
sacred Institutions of the Bahá'í Faith delineated by `Abdu'l-Bahá in His Will, namely the Guardianship and the Hands of the Cause of God.

Ross Campbell
READ ARTICLE

Posted at 08:55 AM | Permalink

True Bahá'í

“the embryo possesses from the first all perfections . . . "

More than two years prior to the establishment of the International Bahá’í Council, Shoghi Effendi had addressed a letter to the United Nations Special Palestine Committee in July 1947 and, in discussing the Bahá’í Administrative Order, he had referred to his plans to establish this International Council in stating that: “the foundations are now being laid by the national and local councils” and are “paving the way for the constitution of the World Council, to be designated as the Universal House of Justice, which, in conjunction with me, as its appointed Head and the authorized interpreter of the Bahá’í teachings, must coordinate and direct the affairs of the Bahá’í community . . .”

‘Abdu’l-Bahá has clearly pointed out that “the embryo possesses from the first all perfections . . . in one word, all the powers–but they are not visible, and become so only by degrees.” (p. 313, BWF) Therefore, it should be crystal clear and undeniable that these two embryonic institutions and “supreme organs” of the Bahá’í Administrative Order, that had, “at long last,” been erected by Shoghi Effendi, during the closing years of his ministry, were not provisional, transitory or incomplete institutions that would later be replaced, but were unquestionably completely whole, and perfect institutions “from the first” that he had established in faithful compliance with the terms of the sacred and immutable provisions of the Will and Testament of ‘Abdu’l-Bahá. Only the functions of these two “supreme organs” would be progressively and appropriately expanded during the course of their future development. As an example, Shoghi Effendi, in his message of 25 April 1951, stated that the International Bahá’í Council would become, in its second stage of development, an International Bahá’í Court, a stage that he emphasized would be an “essential prelude to the institution of the Universal House of Justice.” This International Court would then exercise jurisdiction over “six national Bahá’í Courts in the chief cities of the Islamic East,” (Tihrán, Cairo, Baghdád, New Delhi, Karachi, Kabul) whose establishment, as stated in his message of 8 October 1952, would be one of the goals of the “decade-long, world-embracing Spiritual Crusade” that would commence at Ridván 1953.

Joel B. Marangella
READ ARTICLE

Posted at 07:05 AM | Permalink

True Bahá'í

...the embryo possesses from the first all perfections...

'Abdu'l-Bahá has clearly pointed out that "the embryo possesses from the first all perfections . . . in one word, all the powers-but they are not visible, and become so only by degrees." (p. 313, BWF) Therefore, it should be crystal clear and undeniable that these two embryonic institutions and "supreme organs" of the Bahá'í Administrative Order, that had, "at long last," been erected by Shoghi Effendi, during the closing years of his ministry, were not provisional, transitory or incomplete institutions that would later be replaced, but were unquestionably completely whole, and perfect institutions "from the first" that he had established in faithful compliance with the terms of the sacred and immutable provisions of the Will and Testament of 'Abdu'l-Bahá.

Joel B. Marangella

READ ARTICLE

Posted at 02:45 PM | Permalink

True Bahá'í

the enormity of their failure and their betrayal

Although Bahá'ís, who should now realize that they were tragically duped to believe that the Guardianship had ended with Shoghi Effendi, having been provided with overwhelming and incontrovertible evidence, as discussed above, that Shoghi Effendi had clearly and undeniably provided for the continuance of the Guardianship in faithful compliance with the provisions of the divinely-conceived and sacred Will and Testament of 'Abdu'l-Bahá, they incredibly, no longer seem to care. They will perhaps care very much indeed, when they enter the next world and there come face to face with Shoghi Effendi and attempt to explain their loss of faith in the indestructibility of the Covenant of Bahá'u'lláh, their ready acceptance of the repudiation of major provisions of the Will and Testament of 'Abdu'l-Bahá and their inexcusable and complete disregard and indifference to the cogent arguments and explanations that have been presented to them that have conclusively provided proof of his continuance of the Guardianship of the Cause of God in complete fidelity to the Will and Testament of 'Abdu'l-Bahá. Inevitably they will then come to realize the enormity of their failure and their betrayal of Shoghi Effendi and assuredly suffer a painful remorse from which there will be no surcease for all eternity, in the knowledge that they had blindly and shamefully participated in the attempted destruction of the World Order of Bahá'u'lláh and had been guilty of a flagrant and reprehensible violation of His mighty Covenant.

Joel B. Marangella

READ ARTICLE

Posted at 07:45 AM | Permalink

True Bahá'í

the glory and promise of this most great Dispensation

If you are a Bahá'í faithful to the Covenant of Bahá'u'lláh and its immortal "Child"-the Will and Testament of 'Abdu'l-Bahá-and therefore faithful to the institution of the Guardianship, you will certainly say "yes" that you accept, without qualification, everything that Shoghi Effendi has written about the Covenant of Bahá'u'lláh, the Will and Testament of 'Abdu'l-Bahá and the Bahá'í Administrative Order and unquestionably believe in the validity of all of his pronouncements, acts and decisions, including those announced in his messages to the Bahá'í world, often communicated in cablegram form, and the absolute essentiality of faithfully complying, without reservation and to the best of our ability, with such instructions and goals as may be set forth in his communications.

In the light of the above, you will say "yes," I accept the validity of the following statements made by Shoghi Effendi:

* That "The creative energies released by the Law of Bahá'u'lláh, permeating and evolving within the mind of 'Abdu'l-Bahá, have by their impact and close interaction, given birth to an Instrument [The Will and Testament of 'Abdu'l-Bahá] which may be viewed as the Charter of the New World Order which is at once the glory and promise of this most great Dispensation."

* That "The Will [of 'Abdu'l-Bahá] may thus be acclaimed as the inevitable offspring resulting from that mystic intercourse between Him....

By Joel B. Marangella

READ ARTICLE

Posted at 07:52 AM | Permalink

True Bahá'í

the Guardianship is the spiritual heart of the Faith

The truth of the matter is that the Guardianship is the spiritual heart of the Faith and without it the Faith cannot be. With all the talk about their Administration, the sans-Guardian organization cannot be the channel through which the Holy Spirit appears because the channel for this is the Guardianship itself, an Institution that exists in that organization only as an historical artifact. To believe otherwise is to disregard the teachings of the Center of the Covenant. The living faith is the Orthodox Bahá'í Faith, with the Holy Spirit's divine guidance flowing directly through the Guardianship, a divine office presently occupied by Joel B. Marangella, to that small band of faithful believers around the world still loyal to the Guardian.

Jeffrey

READ ARTICLE

Posted at 09:25 AM | Permalink

True Bahá'í

the OTHER realm of Divine guidance

The insidious manner by which the authors of the manuscript, The Covenant, Unit 2, have perpetrated the occulting of the above stated truth is evident by the manner by which they routinely in their manuscript quote the very passages from Bahá'í Holy Writings which clearly separate the two distinct realms of Divine guidance, while at the very same time presenting again and again and again the Universal House of Justice as the only “continuous source of guidance” for humanity without ever once mentioning the vital, absolute necessity of infallible interpretation of Bahá'í Holy Writ and Holy Text, the OTHER realm of Divine guidance, by which Divine guidance the sacred Laws of the Lord of this Age will become accurately applied by the Administration of the New World Order.

Here follow some examples of the treachery of the authors of the manuscript, as mentioned above:....

Ross Campbell

READ ARTICLE

Posted at 06:31 AM | Permalink

True Bahá'í

They knew they were taking over the authority of the Guardian

Although they will rarely admit it, the sans-Guardian Baha'is long ago adopted the notion of a collective guardianship to be assumed by a body of believers. Shortly after the death of Shoghi Effendi, the first Guardian, the Hands of the Cause made the decision that the Guardianship was "badah", that God had changed His mind and that there would no longer be living Guardians in office. They then vested in an Institution of their own making (the "Custodian" Hands) "all such functions, rights and powers in succession to the Guardian of the Bahá'í Faith." In other words, a group of Hands that would serve as a collective Guardianship. This coup or usurpation of power and authority in the Faith occurred on November 25, 1957.

Make no mistake about it, they knew they were taking over the authority of the Guardian. They went on to take actions that only a Guardian had been empowered to do: to demand loyalty oaths from all of the National Spiritual Assemblies, to dissolve the French NSA after it recognize....

Jeffrey

READ ARTICLE

Posted at 06:43 AM | Permalink

True Bahá'í

What could be a greater repudiation?

Direct examination of Mason Remey:

[Mason Remey ("MR"):] It is not possible for me to tell this Court what the Hands were thinking, other than to give you my own understanding of their reaction and responses to my appeals.

[Thornton Chase, prosecutor (TC"):] Please do tell the Court.

[MR:] I had thought a great deal about this subject of Covenant-breaking, as you can well imagine. From a historical perspective, such as the recounting by Shoghi Effendi of the actions of the early Covenant-breakers in his book, God Passes By. The ambitions and desires of those Covenant-breakers who opposed 'Abdu'l-Bahá were evil. They seemed bent upon achieving a position of glory or power, even when their actions were blatantly destructive of the Faith, even violent and murderous.

[TC:] Is it your testimony that the Hands were Covenant-breakers in the historical sense?

[MR:] We had the Will and Testament of 'Abdu'l-Bahá that clearly pointed out the essentiality of the Guardian as "the Center of the Cause" and the "sacred head" of the Universal House of Justice and the extensive writings and highly significant messages of Shoghi Effendi which had obviously been ignored in the hasty decision to end the Guardianship, and, which if they had been examined closely and their implications taken into account, may have prevented their establishment of a sans-Guardian organization in place of the divinely-conceived and immortal Administrative Order bequeathed to us by 'Abdu'l-Bahá in His Will and Testament, a Document that Shoghi Effendi had equated in its sacredness and immutability with Bahá'u'lláh's Most Holy Book, the Kitáb-i-Aqdas. They were in error and they lost faith in the Covenant. There is no question in my mind about that. Some excuse for this failure by the Hands may be attributed to Shoghi Effendi's sudden and unexpected passing and the fact that we had become so used to Shoghi Effendi as our leader, that we could not even imagine going on without him. This entire situation -the untimely death of Shoghi Effendi, and the lack of any direct advice or instructions from him about the situation- had been suddenly foisted upon us by events.

[TC:] Were the Hands not Covenant-breakers?

[MR:] Of course they were, and with disastrous results to the Cause of God. And that was the most frustrating thing about it.... how this spirit of violation seemed to descend upon the Hands.

[TC:] Can you give me an example of this spirit descending upon them?

[MR:] First of all, quite obviously, there was this plot by the Hands to abandon the Guardianship, but not to be straightforward about it. This whole notion of Badah, that God had changed His Mind about such a fundamental and distinguishing characteristic of the Faith-the basic Institutions of the Divine Government established by Bahá'u'lláh and `Abdu'l-Bahá - was so pernicious.... it threatened to destroy the Faith, and how strange it was that all of the Hands over time came to embrace this concept. It was such a blatant violation but they could not see it.

[TC:] Yes, but what specific examples can you relate that these Hands were violators?

[MR:] I guess from the start, it seemed like they wanted to have nothing to do with a second Guardian. In any Kingdom, when a highly esteemed and just King dies and there is no heir apparent to inherit the throne, what do his nobles do? Do they set out to destroy what had been a well-established and functioning government and replace it with a purely democratic system? That would be sedition.

[TC:] Yes. But is the Universal House of Justice that they established a purely democratic institution?

[MR:] Of course it is. As Shoghi Effendi has clearly explained in his writings, it is the elected Local and National Spiritual Assemblies, which in turn elect the International Assembly, a body that will be designated in its final stage of development as the Universal House of Justice, that constitutes the democratic element in the Bahá'í Spiritual World Government. When formed and in working order these institutions will be the voice of the rank and file of the believers. The royal element in the Faith is the Guardianship together with the institution of the Hands, The democratically elected members of the Universal House of Justice constitute only one part of the Universal House of Justice. The Guardian in his dual role as both the "Center of the Cause" and the "sacred head" for life of the UHJ, together with the Hands appointed by him, represent the nobility. The Hands, in doing away with the Guardianship, have done away with the nobility, including their own Institution as well, as future Hands can only be appointed by the Guardian and therefore they have turned the Faith over exclusively to the rank and file. Consequently, they have destroyed the divinely-appointed System given to us in the Will and Testament and replaced it with something of their own concoction. What could be a greater repudiation of the Master's Will than this? What else but the evil spirit of violation could bring the Hands to do these things?

....

by Jeffrey

READ THE PLAY

Posted at 08:58 AM | Permalink

Why was the meeting held in secret?

Direct examination of Mason Remey:

[Thornton Chase, prosecutor ("TC"):] What did you find?

[Mason Remey ("MR"):] Unfortunately, not much of anything. We verified that the seals had not been broken. We carefully searched the safe and desk, but found no Will or any other document or instructions.

[TC:] What did the Hands decide to do next?

[MR:] That was about the time we drew up the Proclamation of the Hands in which we announced that Shoghi Effendi had not left a Will appointing his successor.

[TC:] Do you recall when that was?

[MR:] This was on November 25th just following our conclave.

[TC:] Mr. Remey, before we discuss the proclamation made by the Hands, I would like to know a little more about this secret conclave of the Hands. How did this meeting come about?

[MR:] After we confirmed that Shoghi Effendi had not left behind a Will or instructions in his office, we really did not know what to do next. You can imagine how we felt. The entire Bahá'í world was looking to us for guidance. As you know, I am sure, during Shoghi's entire ministry, there were many rumors about an heir, a son, who had been placed into hiding for his protection. I think most Bahá'ís were waiting to hear from us about the identity of the second Guardian...

[TC:] Of course, he had no son....

[MR:] Of course, so what were we supposed to do? I think the Hands had no choice but to hold a meeting to discuss how to proceed, although such a meeting is not called for in the Will and Testament of 'Abdu'l-Bahá.

[TC:] Why was the meeting held in secret?

[MR:] It was very unwise, but Ruyiyyih Khanum insisted upon it- that no minutes or notes were to leave the meeting. She felt that disunity might result unless we all agreed to keep it secret. So I went along with it, as did all of the others....

[TC:] Is there anything in the Writings of the Faith or in the Will and Testament of 'Abdu'l-Bahá to support the need for the Hands to meet in secret conclave on any occasion?

[MR:] Of course not. Indeed, there is really only one meeting of the Hands called for in the Writings, and that would be in the Master's Will and Testament where it calls for an election by the Hands of nine of us to carry out the work of the Guardian in the Holy Land. Incidentally, this body of nine Hands was

never called into being by Shoghi Effendi during his ministry. Certainly, I know of nothing in the Writings to require any meetings to be held in secret, especially a meeting of this importance.

[TC:] Why, then, did you consent to it?

....

by Jeffrey

READ THE PLAY

Posted at 10:13 AM | Permalink

True Bahá'í

ye have made it a den of thieves

"O YE THAT ARE FOOLISH , YET HAVE A NAME TO BE WISE! Wherefore do ye wear the guise of shepherds, when inwardly ye have become wolves, intent upon My flock? Ye are even as the star, which riseth ere the dawn, and which, though it seem radiant and luminous, leadeth the wayfarers of my city astray into the paths of perdition."

I have no authoritative ability to interpret/explain Bahá'í Holy Writ because I am not a Guardian of the Bahá'í Faith. Nevertheless, I am strongly suspicious that the wolves referred to in the above quote are dwelling behind the marble columns on Mt. Carmel.

His Holiness the Christ chased the money changers out of God's Temple during His Ministry, saying to them: "Is it not written, My house shall be called of all the nations the house of prayer, but ye have made it a den of thieves." (Mark chapter 11, verse 17)

The thieves are certainly back in the Temple again, stealing the Huququ'llah, despite the third Guardian's clear explanations of their error having been published openly for all to examine for many years.

Are those thieves who are stealing the Huququ'llah, the Right of God, the same "wolves" referred to in the Hidden Words quoted above?

By Ross Campbell

READ ARTICLE

Posted at 07:52 AM | Permalink

True Bahá'í

Deluded as they now were...

Deluded as they now were in this belief of their supreme authority, the Hands had the temerity to announce to the Bahá'í World in the Proclamation cited above, that they were "the supreme body of the Bahá'í World Community and yet, in the very same Proclamation, they surrendered most, if not all, of their authority in their announced appointment of an illicit body of nine Hands from their number to which they gave the appellation: "Custodians of the Bahá'í World Faith," a body completely outside the provisions of the Will and Testament of 'Abdu'l-Bahá. This illicitly formed body then ignominiously proceeded not only to flagrantly usurp the functions that should have been rightfully exercised by an actively functioning International Council, as Shoghi Effendi had planned, but, as announced in this same Proclamation, to shamelessly assume all of the "functions, rights and powers in succession to the Guardian of the Bahá'í Faith." Thus, this illicitly established bogus body disregarded Shoghi Effendi's projected plans for the International Council, made it subordinate to themselves, and blatantly usurped its functions as they took over direction of the National Assemblies in their prosecution of the remaining goals of the Ten Year Global Crusade.

In their further plans, the Hands announced that the body of the Custodians in which they had invested such great authority would cease to exist after its brief reign of some six years with the election of the Universal House of Justice during Ridván in 1963. Although it would be a body minus its "sacred head"-the Guardian of the Faith-and therefore a headless, fallible and illegitimate body, they nevertheless would pretend that it was nothiing less than "that Supreme body" unmindful of the further fact that its election at this stage in the evolution of the Faith was far too premature, as Shoghi Effendi's plans, embodied in the goals of the Ten Year Global Crusade had not envisaged the evolution of the International Bahá'í Council beyond its second essential stage as an International Bahá'í Court by Ridván 1963 and even then it's establishment as an International Court would be contingent upon the establishment of six national Bahá'í Courts "in the chief cities of the Islamic East" which he had named. Although, the demise of the ill-named body of the "Custodians of the Bahá'í World Faith" would, according to their plans, take place coincident with the election of their headless Universal House of Justice at Ridván 1963, they made no mention about the assumption by that illegitimate body of the "functions rights and powers in succession to the Guardian" previously usurped by these Custodians. It may have been inferred that the Hands intended that these function, rights and powers be assumed by their so-called Universal House of Justice, even though interpretation of the sacred Writings is a right reserved solely to the Guardian of the Faith according to the Will and Testament of 'Abdu'l-Bahá.

Joel B. Marangella
READ ENTIRE ARTICLE

Posted at 04:57 AM | Permalink | Comments (0)

True Bahá'í

A message today with parallels to Jeremiah's message to ancient Israel

Jeffrey's posting reminded me about the bliblical story ofJeremiah. I am going to draw attention to some of those parallels here.

There are many such parallels between the time of Jeremiah and the disobedience of ancient Israelites to their Covenant with Almighty God and the current disobedience towards `Abdu'l-Bahá, the Center of the Covenant of Bahá'u'lláh, by the renegade UHJ currently on Mt. Carmel and their Heterodox Bahá'í adherents around the Earth. During a similar time span of years as Jeremiah's prophesying against the waywardness and unfaithfulness of the ancient Israelites (647-617 B.C.E.), Joel B. Marangella, the third Guardian of the Bahá'í Faith has been constantly exposing the false visions heralded by the headless heterodox Bahá'í UHJ on Mt. Carmel, and its other many violations of the Covenant of our Lord Bahá'u'lláh. The third Guardian's message has also included warnings with similarities to the warnings contained in Jeremiah's message to disobedient Israelites.

Ross Campbell

READ ENTIRE ARTICLE

Posted at 05:18 AM | Permalink

True Bahá'í

a statement of momentous import

I noted a message from Shoghi Effendi, dated November 23, 1951, titled: "*The Last and Irretrievable Chance of Setting the Seal of Triumph Upon a Momentous Undertaking*" that included, to my great surprise, a statement of momentous import that had previously escaped my attention, when first read many years ago as it must have, as well, escaped the attention of all the believers who read this message at the time. Even more critically, the significance of this statement was tragically overlooked or ignored by the Hands of the Cause some six years later, following the passing of Shoghi Effendi, with tragic results for the future of the Faith. No doubt, in view of the import of the statement contained in this message, the tremendous significance of which, if had been then discerned by the believers, would have caused widespread shock, consternation and unbelief, Shoghi Effendi had obviously purposely chosen to obscure its significance. He accomplished this by applying an unfamiliar term to the International Institution mentioned in his message and one he had but recently established in the Holy Land. On the other hand, it is doubtful that he had anticipated that his reference to this International Institution and its projected preeminent future active role would be so completely overlooked and disregarded upon his passing, particularly by the Hands of the Cause, who, at their first conclave in ‘Akká, in their unseemly haste to declare the Guardianship of the Faith ended, had taken no time to review and consider the import and the implications of, not only this message but the other historic messages that he had penned as his ministry drew to a close, including most importantly his Proclamation of 9 January 1951.

Inexplicably, and surprisingly I found that this message had been omitted from the well known book titled: MESSAGES TO THE BAHA’I WORLD 1950-1957 by Shoghi Effendi which it had always been my impression contained all of the important messages written in English that had been dispatched to the Bahá’í world by Shoghi Effendi during the seven closing years of his ministry.

The term in Shoghi Effendi’s message of November 23,1951 referring to the International Institution and the statement that carries such import with respect to its projected role, is found in the excerpt quoted below....

Joel B. Marangella

READ ENTIRE ARTICLE

Posted at 08:22 AM | Permalink

True Bahá'í

Does not that give one pause?

Did Shoghi Effendi ever discuss that a Universal House of Justice would evolve into an entity that would lack any of the Institutions prescribed by 'Abdu'l-Baha? He did not. Just by that fact alone one should be suspect of any organization claiming lineage to the Will and Testament that lacks every one of the Institutions named by 'Abdu'l-Baha. Oh, they call themselves one of the named Institutions, the Universal House of Justice, but in fact it is not a UHJ as defined by 'Abdu'l-Baha, since it lacks at its head a guardian, the only individual named by 'Abdu'l-Baha to have a mantle of infallibility. So, on what basis do they claim to be infallible? The organization posturing itself as the UHJ has to downplay the words of 'Abdu'l-Baha and Shoghi Effendi in order to remain in business, for in fact, Shoghi Effendi spent his ministry touting the Will and Testament and promoting its clauses. It can be honestly stated that he reinforced 'Abdu'l-Baha's directions and never once questioned or rescinded any of them. Does not that give one pause?

David Maxwell
READ ENTIRE ARTICLE

Posted at 06:49 AM | Permalink

True Bahá'í

How to assume the reins of authority?

Fact:

Rúhíyyih Khánum confessed in her book, Ministry of the Custodians,that she and the other Hands of the Cause had no scriptural/legitimate authority for their actions related to the formation of the body of Custodians and their headless UHJ:

"...we were faced with problems of inconceivable magnitude. How to assume the reins of authority, with no document to support us, other than the general theological statements about the Hands?"

Fact:

The sans-Guardian UHJ currently on Mt. Carmel is impotent to interpret Bahá'í Holy Writ and Holy Text, and therefore it is by bogus authority that it has diverted the payment of the Right of God, the Huqúqu'lláh, to itself rather than to the one delineated in the sacred Will and Testament of `Abdu'l-Bahá to receive it, namely the Guardian of the Cause of God.

Fact:

Shoghi Effendi never authorized the formation of a headless UHJ either by his spoken word or officially in his writings , nor even in pilgrims' notes.

By Ross Campbell

READ ENTIRE ARTICLE

Posted at 08:06 PM | Permalink

True Bahá'í

I have never understood the logic....

I have never understood the logic of the bogus Universal House of Justice that justifies their position of not having a living guardian, yet claiming to be the central authority of the Bahá'í Faith. They use a segment of the Most Holy Book, the Kitáb-i-Aqdas, to give credence to their position. The line of the Aghsán (Bahá'u'lláh's sons; page 239 "God Passes By") had ended, and were thus not available for succession. But that possibility had been addressed by 'Abdu'l-Bahá (with Bahá'u'lláh's co-authorship) in His Will and Testament in His discussion of guardianship succession. He provided that another branch, with specific spiritual attributes, would be appropriate should an Aghsán not be available. The Will mentions nothing about endowments dedicated to charity among the requirements for succession. Nor does it address that a Universal House of Justice may be formed without a living guardian, and then assume the guardianship responsibilities.

The Will stipulates the manner in which a proper Universal House of Justice must be organized in order for it to comply with the Mind of Bahá'u'lláh. It additionally tells of the essentiality of the guardian of the Cause of God to provide its proper leadership in the conduct of its responsibilities. The Kitáb-i-Aqdas discusses the mechanics of neither of them. The Will does that quite adequately. Nowhere in any of the Holy Writings does it discuss that a Universal House of Justice may exist absent a living guardian, nor that the Bahá'í Faith may exist without his presence as the Center of the Covenant.

The Kitáb-i-Aqdas does indeed refer to endowments dedicated to charity as well as the Huqúq'u'lláh, the fixed money offering (the Right of God.) However, it discusses them separately, only with reference to their handling. The Huqúq'u'lláh, is to be managed within the offices of the guardian of the Cause, while endowments dedicated to charity resides with the UHJ. The two were to be managed separately, yet the bogus UHJ handles both. Neither was intended to be a vehicle for guardianship succession.

David Maxwell

READ ENTIRE ARTICLE

Posted at 01:19 PM | Permalink

True Bahá'í

If there were any remaining doubt...

If there were any remaining doubt that Shoghi Effendi had, in fact, erected the embryonic Universal House of Justice, they had only to read his message of 30 June 1952 dispatched some six months following his appointent of the first contingent of the living Hands of the Cause on 25 December 1951, thereby establishing the Institution of the Hands of the Cause. For this message stated: ***"At the World Center of the Faith, where at long last the machinery of its highest institutions has been erected, and around whose most holy shrines the supreme organs of its unfolding Order, are in their embryonic form, unfolding***."

Incredulous as it may now seem, the decision made by the Hands of the Cause in their first conclave held in ‘Akka, subsequent to the passing of Shoghi Effendi, would clearly reveal that in spite of the unprecedented importance and significance Shoghi Effendi had placed upon the appointment of the International Bahá’í Council as the first of the ***"supreme organs"*** of Bahá’u’lláh’s ***"unfolding Order,"*** they inexcusably overlooked the importance and significance of these messages and their bearing on the question of the continuance of the Guardianship, for they never realized that Shoghi Effendi had, in fact, created the embryonic Universal House of Justice and understood that it was unquestionably a complete and perfect Institution ***"from the first."*** Moreover, they failed to realize, as did all of the believers at the time, the momentous implication to be found in Shoghi Effendi’s appointment of Mason Remey as the permanent and irremovable **Head** of this Institution (an appointment confirmed in his message of 2 March 1951), who, by virtue of his appointment, as its President, would become, according to the sacred and immutable provisions of ‘Abdu’l-Bahá’s Will and Testament, at such time as he presided over this body as an actively functioning Institution, none other than the Guardian of the Faith. The other eight members appointed by Shoghi Effendi to this **body**, although provisionally appointed at its inception, would be, as Shoghi Effendi outlined in his Proclamation of 9 January 1951, elected to this body in due course.

Joel B. Marangella

READ ARTICLE

Posted at 06:20 AM | Permalink

True Bahá'í

Deluded as they now were...

Deluded as they now were in this belief of their supreme authority, the Hands had the temerity to announce to the Bahá'í World in the Proclamation cited above, that they were "the supreme body of the Bahá'í World Community and yet, in the very same Proclamation, they surrendered most, if not all, of their authority in their announced appointment of an illicit body of nine Hands from their number to which they gave the appellation: "Custodians of the Bahá'í World Faith," a body completely outside the provisions of the Will and Testament of 'Abdu'l-Bahá. This illicitly formed body then ignominiously proceeded not only to flagrantly usurp the functions that should have been rightfully exercised by an actively functioning International Council, as Shoghi Effendi had planned, but, as announced in this same Proclamation, to shamelessly assume all of the "functions, rights and powers in succession to the Guardian of the Bahá'í Faith." Thus, this illicitly established bogus body disregarded Shoghi Effendi's projected plans for the International Council, made it subordinate to themselves, and blatantly usurped its functions as they took over direction of the National Assemblies in their prosecution of the remaining goals of the Ten Year Global Crusade.

In their further plans, the Hands announced that the body of the Custodians in which they had invested such great authority would cease to exist after its brief reign of some six years with the election of the Universal House of Justice during Ridván in 1963. Although it would be a body minus its "sacred head"-the Guardian of the Faith-and therefore a headless, fallible and illegitimate body, they nevertheless would pretend that it was nothiing less than "that Supreme body" unmindful of the further fact that its election at this stage in the evolution of the Faith was far too premature, as Shoghi Effendi's plans, embodied in the goals of the Ten Year Global Crusade had not envisaged the evolution of the International Bahá'í Council beyond its second essential stage as an International Bahá'í Court by Ridván 1963 and even then it's establishment as an International Court would be contingent upon the establishment of six national Bahá'í Courts "in the chief cities of the Islamic East" which he had named. Although, the demise of the ill-named body of the "Custodians of the Bahá'í World Faith" would, according to their plans, take place coincident with the election of their headless Universal House of Justice at Ridván 1963, they made no mention about the assumption by that illegitimate body of the "functions rights and powers in succession to the Guardian" previously usurped by these Custodians. It may have been inferred that the Hands intended that these function, rights and powers be assumed by their so-called Universal House of Justice, even though interpretation of the sacred Writings is a right reserved solely to the Guardian of the Faith according to the Will and Testament of 'Abdu'l-Bahá.

Joel B. Marangella
READ ENTIRE ARTICLE

Posted at 04:57 AM | Permalink | Comments (0)

True Bahá'í

My fervent prayer and resolve for 2009

Sometimes I get discouraged over the fact that the Great Violation of the Covenant of Bahá'u'lláh has continued for about 50 years now, with no apparent end in sight as the faithless sans-Guardian Bahá'ís continue their legal assault against the small faithful band of believers who insist upon believing that Bahá'u'lláh, `Abdu'l-Bahá, and Shoghi Effendi meant what they said about the Covenant and the divine Institutions of Bahá'u'lláh's wondrous System.

But when I consider the fact that this faithless covenant-breaking on the part of most of the Baha'is of the world today really should not have come as a surprise, and that rebellion against God and His leadership has been the hallmark of religious history since the beginning of time, then it does not seem so discouraging. The faithlessness and waywardness of humanity is just part of the great battle between the Army of Light and the forces of darkness that is now upon us.

`Abdu'l-Bahá has said: "O thou who art firm in the Covenant! ...[T]he hearts are afflicted by the murky breaths of the Covenant-breakers and harmony hath decreased among the friends. Gracious God! A hundred times it hath been foretold that the violators are lying in ambush and by every means desire to cause dissension among the friends so that this dissension may end in violation of the Covenant. How is it that, notwithstanding this warning, the friends have neglected this explicit statement?" (Selections, p. 211)

Jeffrey

READ ARTICLE

Posted at 06:23 AM | Permalink

True Bahá'í

Response to Jeffrey's post: that "luminous person and heavenly man"

Dear Jeffrey,

We know that there are many, many highly intelligent women and men amongst our separated sans-Guardian Bahá'í sisters and brothers. Why can they not discern the contrast between the true and legitimate authority of `Abdu'l-Bahá and Shoghi Effendi who wrote the following two statements, and the non-existent authority of Hands of the Cause who formed their own International Bahá'í Council to replace the legitimate Body formed by Shoghi Effendi?:

"ERE LONG, THY LORD SHALL MAKE THEE A SIGN OF GUIDANCE AMONGMANKIND" (`Abdu'l-Bahá writing to (Charles Mason Remey)

"most significant milestone in the evolution of the Administrative Order of the Faith of Bahá'u'lláh in the course of the last thirty years." and "the greatest event shedding lustre upon the second epoch of the Formative Age of the Bahá´í Dispensation potentially unsurpassed by any enterprise undertaken since the inception of the Administrative Order of the Faith on the morrow of 'Abdu'l-Bahá's Ascension, ranking second only to the glorious events associated with the Ministries of the Three Central Figures of the Faith . . ." (Shoghi Effendi, writing about his decision to form the embryonic Uiversal House of Justice, January 9th, 1951)

The IBC formed by the Hands after they illegally dismissed the President of the Council formed by the first Guardian was assigned to greet visitors to the Holy Shrines and other relatively insignificant duties,--certainly not "the greatest event shedding lustre upon the second epoch of the Formative Age of the Bahá´í Dispensation", and certainly not "...unsurpassed by any enterprise undertaken since the inception of the Administrative Order of the Faith on the morrow of 'Abdu'l-Bahá's Ascension, ranking second only to the glorious events associated with the Ministries of the Three Central Figures of the Faith . . .", and definitely not "...ranking second only to the glorious events associated with the Ministries of the Three Central Figures of the Faith . . ."

Cannot our intelligent separated sisters and brothers clearly see that a legitimate Universal House of Justice could not "evolve" out of duties such as greeting visitors to our Holy Shrines? A Universal House of Justice is a Universal Court and a legislative Body, and was officially and infallibly delineated by the first of our Guardians, Shoghi Effendi, to evolve out of an International Bahá'í Court, a stage officially identified by Shoghi Effendi to be "a necessary prelude" to efflorescence as a Universal House of Justice.

Hands of the Cause have no authority in the Bahá'í Faith, unless specifically assigned authority by a living Guardian, and the body of 'greeters' which they established was certainly not a "necessary prelude" to the efflorescence of the highest Legislative Body of the Bahá'í Faith, and the body which they established briefly was certainly not the body delineated by Shoghi Effendi to evolve to become the Legitimate Universal House of Justice complete with a "sacred head" as delineated by the Master in His sacred and immutable Will and Testament in paragraph #25. Hands of the Cause had no authority to

form an International Bahá'í Council in the manner that Shoghi Effendi did. Yes, he had that true authority in the Bahá'í Faith. The Hands had none.

The fact is that a legitimate Universal House of Justice could not and did not evolve out of that band of 'greeters' formed by the renegade Hands of the Cause. The sans-Guardian Hands of the Cause even usurped authority to make their rule that Hands of the Cause could no become elected to their sans-Guardian Universal House of Justice. Hands of the Cause have no authority in the Bahá'í Faith to make rules, not to mention rules related to membership in the Highest Legislative body of the Faith.

The fact is that their bogus/headless UHJ did not "evolve" out of anything. The sans-Guardian Hands illegally, without authority to do so, simply called for the election of their illegitimate UHJ. Those elected members of that illegitimate body had no personal experience as members of an International Bahá'í Court, no body of previous legislation and experiences to draw wisdom from, no "sacred head" able to to "...insist upon a reconsideration by them of any enactment he conscientiously believes to conflict with the meaning and to depart from the spirit of Baha'u'llah's revealed utterances." in the manner
that Shoghi Effendi infallibly stated that a Guardian of the Bahá'í Faith who is that "sacred head" "must" do, and no Guardian to provide "...the necessary guidance to define the sphere of the legislative action" of the elected representatives of the Faith in the manner that Shoghi Effendi taught to be a necessary feature of the Bahá'í Guardianship, of which the Faith must not be deprived.

Surely, many of our intelligent separated sisters and brothers, as soon as they see those facts articulated for them, as Orthodox Bahá'ís have been doing for decades, will quickly discern that it is obvious why Shoghi Effendi did not take the Presidency of the embryonic
Universal House of Justice for himself, but rather assigned that Station to Charles Mason Remey with the clear intention that the very International Bahá'í Council which he himself formed should, by the same stages that he himself infallibly delineated, evolve to eventually effloresce as the legitimate Universal House of Justice complete with a "sacred head" as delineated by the Master, which "sacred head" can be no other person except a living Guardian of the Bahá'í Faith. Surely they will readily understand that Shoghi Effendi neither authorized nor planned nor intended that the Body which he established should be dissolved by mutineers, its President/Head exiled, defamed and denigrated and that a bogus/headless and unguided body should be substituted in its place.

The website of the living Guardian of the Bahá'í Faith:
http://www.Bahai-Guardian.com

By Ross Campbell

Posted at 06:41 AM | Permalink | Comments (0)

True Bahá'í

Response to Jeffrey's post: that "luminous person and heavenly man"

Dear Jeffrey,

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form an International Bahá'í Council in the manner that Shoghi Effendi did. Yes, he had that true authority in the Bahá'í Faith. The Hands had none.

The fact is that a legitimate Universal House of Justice could not and did not evolve out of that band of 'greeters' formed by the renegade Hands of the Cause. The sans-Guardian Hands of the Cause even usurped authority to make their rule that Hands of the Cause could no become elected to their sans-Guardian Universal House of Justice. Hands of the Cause have no authority in the Bahá'í Faith to make rules, not to mention rules related to membership in the Highest Legislative body of the Faith.

The fact is that their bogus/headless UHJ did not "evolve" out of anything. The sans-Guardian Hands illegally, without authority to do so, simply called for the election of their illegitimate UHJ. Those elected members of that illegitimate body had no personal experience as members of an International Bahá'í Court, no body of previous legislation and experiences to draw wisdom from, no "sacred head" able to to "...insist upon a reconsideration by them of any enactment he conscientiously believes to conflict with the meaning and to depart from the spirit of Baha'u'llah's revealed utterances." in the manner
that Shoghi Effendi infallibly stated that a Guardian of the Bahá'í Faith who is that "sacred head" "must" do, and no Guardian to provide "...the necessary guidance to define the sphere of the legislative action" of the elected representatives of the Faith in the manner that Shoghi Effendi taught to be a necessary feature of the Bahá'í Guardianship, of which the Faith must not be deprived.

Surely, many of our intelligent separated sisters and brothers, as soon as they see those facts articulated for them, as Orthodox Bahá'ís have been doing for decades, will quickly discern that it is obvious why Shoghi Effendi did not take the Presidency of the embryonic
Universal House of Justice for himself, but rather assigned that Station to Charles Mason Remey with the clear intention that the very International Bahá'í Council which he himself formed should, by the same stages that he himself infallibly delineated, evolve to eventually effloresce as the legitimate Universal House of Justice complete with a "sacred head" as delineated by the Master, which "sacred head" can be no other person except a living Guardian of the Bahá'í Faith. Surely they will readily understand that Shoghi Effendi neither authorized nor planned nor intended that the Body which he established should be dissolved by mutineers, its President/Head exiled, defamed and denigrated and that a bogus/headless and unguided body should be substituted in its place.

The website of the living Guardian of the Bahá'í Faith:
http://www.Bahai-Guardian.com

By Ross Campbell

Posted at 06:41 AM | Permalink

True Bahá'í

that "luminous person and heavenly man"....

"ERE LONG, THY LORD SHALL MAKE THEE A SIGN OF GUIDANCE AMONG MANKIND"

The above quotation has been extracted from a Tablet addressed to Mason Remey and may be found in the publication "Star of the West" (Vol. V, No. 19, March 2, 1915). In addition to this brilliant and unique promise made to him by ‘Abdu’l-Bahá, he was frequently eulogized by Him in other Tablets that are recorded in various issues of the "Star of the West" where, for example, He has addressed him as: "O thou enlightened beloved son," has extolled him as that "luminous person and heavenly man," and referred to "the loftiness of thy nature, the strength of thy effort and the purity of thy intentions." Moreover, He expressed His infinite love for him, stated he was confirmed "in service to the Kingdom," and informed him that his devoted labours for the Faith were "a magnet of the confirmations of the Abha Kingdom." Moreover, during ‘Abdu’l-Bahá’s visit to Philadelphia on June 8-10, 1912, this significant account is recorded in the "Star of the West":

"Mr. William Remey came in about this time and when Abdul-Baha saw him, he greeted him most warmly" and said to him, "Your brother [Mason] mentioned your name to me. You are greatly blessed by having such a brother. At present you do not know how greatly you are blessed but you will see this with your own eyes. Your whole family will be glorified; they will be proud that they have such sons as Mr. Remey and yourself."

Mason Remey’s accomplishments in his outstanding service to the Faith over a period of more than half a century were unique, manifold, marked by exemplary devotion to the Covenant, as attested by ‘Abdu’l-Bahá and recognized by Shoghi Effendi, and certainly remain unparalleled by any other male believer in the Faith to this day and include the following, to enumerate the most notable:....

Joel B. Marangella
READ ENTIRE ARTICLE

Posted at 06:26 AM | Permalink

True Bahá'í

The false actions of the sans-Guardian UHJ expose their false interpretations

In Jeffrey's post entitled: “the embryo possesses from the first all perfections . . . " he has quoted a message from the third Guardian which discusses a letter written by Shoghi Effendi:

"Shoghi Effendi had addressed a letter to the United Nations Special Palestine Committee in July 1947 and, in discussing the Bahá’í Administrative Order, he had referred to his plans to establish this International Council in stating that: “the foundations are now being laid by the national and local councils” and are “paving the way for the constitution of the World Council, to be designated as the Universal House of Justice, which, in conjunction with me, as its appointed Head and the authorized interpreter of the Bahá’í teachings, must coordinate and direct the affairs of the Bahá’í community . . .”

We all know well the common proverbial expression: "Actions speak louder than words."

Here, as quoted, are the words of Shoghi Effendi:

“the foundations are now being laid by the national and local councils” and are “paving the way for the constitution of the World Council, to be designated as the Universal House of Justice, which, in conjunction with me, as its appointed Head and the authorized interpreter of the Bahá’í teachings, must coordinate and direct the affairs of the Bahá’í community . . .”

And here are decades of actions by the sans-Guardian/heterodox Bahá’í administration of Mt.Carmel/ Wilmette:

'the foundations are now being laid by the national and local councils' and are 'paving the way for the constitution of the World Council, to be designated as **the Universal House of Justice,** which, without me, as its appointed Head and without an authorized interpreter of the Bahá’í teachings, must, alone, coordinate and direct the affairs of the Bahá’í community . . .'

Take note that the double quotation marks enclosing Shoghi Effendi's exact official teaching have been replaced by single quotation marks in the version which expresses the bogus UHJ's false interpretation by its actions, which false interpretation of those vital words of the first of our Guardians, the illegitimate UHJ on Mt. Carmel has been foisting upon the Bahá’í world for more than forty years.

Clearly, as observed in Shoghi Effendi's official 1947 letter to the United Nations Special Palestine Committee, he foresaw and taught that an authorized interpreter of the Bahá’í teachings would be necessary to "coordinate and direct the affairs of the Bahá’í community . . .” while a legitimate Universal House of Justice is operational.

That official statement by Shoghi Effendi, the first of our Bahá’í Guardians, exposes to be utter nonsense and abject error the comment often written and spoken by heterodox Bahá’ís that the interpretations of the Bahá’í Writings made by Shoghi Effendi before he died are sufficient/adequate to guide Bahá’ís and humankind during all of the remaining centuries of this Holy Bahá’í Dispensation.

And that foolish comment has been repeated so many, many times by heterodox Bahá'í believers that it is impossible that their leaders and bogus UHJ members could deny knowledge of that commonly held view amongst their adherents/followers, and yet they conspicuously neglect to rebuke that utterly foolish and spiritually dangerous comment which is so totally in violation and conflict with the official teaching of the first of our Guardians quoted above.

And by their very actions they have continuously supported that false comment.

Such negligence which has been consistently displayed by the bogus UHJ currently on Mt. Carmel for decades is the very essence of apostasy.

The website of the living Guardian of the Bahá'í Faith:
http://www.Bahai-Guardian.com

Ross Campbell

Posted at 02:07 PM | Permalink

True Bahá'í

their appalling and inexcusable ignorance

Every Bahá’í who has read the writings of Shoghi Effendi in the Dispensation of Bahá’u’lláh will have noted that he has referred to the Will and Testament of ‘Abdu’l-Bahá as "the Child of the Covenant—the Heir of both the Originator and Interpreter of the Law of God" and that, in view of this spiritual relationship, this sacred and divinely-conceived Document is to be regarded, not only as the Will of ‘Abdu’l-Bahá but that of Bahá’u’lláh, as well, and therefore, as Shoghi Effendi has emphasized, should actually be considered as "their Will." Would such a divinely-conceived Document become null and void thirty-six years after the inception of the Administrative Order to which it gave birth?

Furthermore, Shoghi Effendi has equated the Will and Testament of ‘Abdu’l-Bahá, in its sacredness and immutability, with Bahá’u’lláh’s Most Holy Book, the Kitáb-i-Aqdas, in stating that these two "sacred documents" are "not only complementary" but "they mutually confirm one another and are inseparable parts of one complete unit." In view of that statement, it should be crystal clear that the terms of ‘Abdu’l-Bahá’s Will are as immutable and as inviolate as the laws of Bahá’u’lláh in the Kitáb-i-Aqdas, and are accordingly destined to endure and remain unchanged as long as the Dispensation of Bahá’u’lláh endures. Moreover, Shoghi Effendi has consistently and repeatedly emphasized in his writings the essentiality and indispensability of the institution of the Guardianship to the establishment of the World Order of Bahá’u’lláh.

In the light of the sacredness and immutability of the Will and Testament of ‘Abdu’l-Bahá, as emphasized by Shoghi Effendi in the above quoted statements, it is incomprehensible that the Hands of the Cause, the last contingent of whom had been appointed by Shoghi Effendi in the very last cablegram he dispatched to the Bahá’í World in October 1957, would have not only completely ignored these writings during the conclave they convened in ‘Akká, following Shoghi Effendi’s passing in London, England on 4 November 1957 but would have revealed, as well, their appalling and inexcusable ignorance of the provisions of ‘Abdu’l-Bahá’s Will and Testament....

Joel B. Marangella
READ ENTIRE ARTICLE

Posted at 07:30 AM | Permalink

True Bahá'í

there was no mention whatsoever that ‘Abdu’l-Bahá was the divinely-inspired Architect

Recently a magazine has been placed in my hands titled: “THE BAHÁ’ÍS” published by the “Office of Public Information of the Bahá’í International Community” of the heterodox Bahá’í organization and distributed by the heterodox Bahá’í Publishing Trust of the United States. It was published initially in 1992 and reprinted in 1999 and undoubtedly has since been reprinted.

It is an attractive 80 page magazine obviously designed primarily to appeal to the non-Bahá’í reader containing nine principal articles on various aspects of the Faith and many photographs in colour of ‘Abdu’l-Bahá, Shoghi Effendi, former Hands of the Cause, the members of the first illegitimate Universal House of Justice, the holy Shrines, the several Bahá’í Temples, and various Bahá’í groups.

The article that has particularly caught my attention is one titled: *“A System for Global Governance”* with the subtitle, *“The Bahá’í Administrative Order”* comprising some three pages interspersed with several photographs. Perhaps I should not have been shocked, upon reading this article, written to inform the non-Bahá’í reader about the Bahá’í Administrative Order of the Faith, although I was, when I noted that that there was no mention whatsoever that ‘Abdu’l-Bahá was the divinely-inspired Architect of that Order.

However, as the articles in this publication are all written by heterodox Bahá’ís who believe that the Guardianship ended with the passing of Shoghi Effendi, it should have come as no surprise that they would omit any reference to the Will and Testament of ‘Abdu’l-Bahá for fear that if that sacred and divinely-conceived Document were to be reviewed by the same readers, they would inevitably perceive the essentiality and indispensability of the Institution of the Guardianship to the World Order of Bahá’u’lláh. For they would discover that ‘Abdu’l-Bahá had made the Guardian of the Cause of God not only the ***“Center of the Cause,”*** assisted by Hands of the Cause appointed solely by him, but had been endowed with the exclusive right of interpreting Bahá’í Holy Writ and been made the ***“sacred head”*** of the supreme administrative body of the Faith—the Universal House of Justice— which under their administrative organization was now a headless body.

Joel B. Marangella

READ ENTIRE ARTICLE

Posted at 08:34 AM | Permalink

True Bahá'í

"[they] who have named ignorance knowledge, and called oppression justice"

"Those words uttered by the Luminaries of Truth must needs be pondered, and should their significance be not grasped, enlightenment should be sought from the Trustees of the depositories of Knowledge, that these may expound their meaning, and unravel their mystery. For it behooveth no man to interpret the holy words according to his own imperfect understanding, nor having found them to be contrary to his inclination and desires to reject and repudiate their truth. For such, today, is the manner of the divines and doctors of the age, who occupy the seats of knowledge and learning, and who have named ignorance knowledge, and called oppression justice." Kitáb-i-Iqán (p.182)

Similarly to Muhammad Who, in referring to the Imams who were destined to succeed Him and be the sole interpreters of His word, stated in the Qu'ran: "Ask ye therefore, of them that have the custody of the Scriptures, if ye know it not." Bahá'u'lláh has likewise cautioned "no man to interpret the holy words according to his own imperfect understanding..." or "contrary to his inclination and desires..." and has enjoined those who do not grasp the significance of the revealed Word to seek enlightenment from the "Trustees of the depositories of Knowledge" (the depositories of Knowledge being their revealed Writings).

It is obvious that these Trustees (note the plurality) must be living to provide this sole source of interpretation as long as the Dispensation of Bahá'u'lláh endures. Is it not clear, therefore, that Bahá'u'lláh promised that there would be this continued source of interpretation following the Ascension of `Abdu'l-Bahá? And, therefore, `Abdu'l-Bahá provided for this continuing source of interpretation in the Institution of the Guardianship in His Will and Testament, a sacred Document that should actually be considered a part of the immutable explicit holy Text and nothing less than "Their Will" for, as Shoghi Effendi has explained in his work God Passes By : "This Instrument can, if we would correctly appraise it, no more be divorced from the One Who provided the motivating impulse for its creation than from Him Who directly conceived it."

Yet, in complete disregard of the foregoing, this divinely-conceived, co-authored, immutable and sacred Document has been shamefully and inexplicably repudiated by those who contend that the Guardianship of the Cause of God has come to and end only thirty-six years after the inception of the Administrative Order "fashioned by the hand of its perfect Architect" in which the Guardian has been designated both the Head of the Faith and the "sacred head for life" of its supreme legislative Organ.

Joel B. Marangella
READ ENTIRE ARTICLE

Posted at 07:44 AM | Permalink

True Bahá'í

Appellate Briefs and Oral Argument Available Online

The NSA's appeal of Judge St. Eve's decision in favor of the Orthodox Bahá'ís has been proceeding before the United States Court of Appeals for the Seventh Circuit in Chicago, Illinois.

The case has been fully briefed and the parties argued in Chicago Illinois on 20 February 2009 before a panel of Judges of the Court of Appeals: the Honorable Daniel A. Manion, the Honorable William J. Bauer, and the Honorable Diane S. Sykes.

Appearing on behalf of the Orthodox Bahá'ís was James McClymonds, a New York attorney who is the grandson of A.S. Petzoldt, the chairman of the NSA under the Hereditary Guardianship (under Mason Remey) and whose deposition was taken by the NSA in the original case. James was a small child when his grandfather expressed the wish that someone would one day come forward to overturn the outrageous judgment that the Wilmette NSA had obtained against Remey's NSA.

The appellate briefs and a recording of the oral argument are public documents available on the Court of Appeal's web site. For links to the briefs and recording and more information about the case brought by the Wilmette NSA in an attempt to prevent the Orthodox Bahá'ís from using the name "Bahá'í" and from using the Greatest Name symbols, click here:

http://www.truebahai.com/court_case.html

Jeffrey

Posted at 11:34 AM | Permalink

True Bahá'í

The true colors of Wilmette NSA come out under questioning by Court of Appeals

The oral arguments of the Wilmette NSA's appeal of Judge St. Eve's decision favoring the Orthodox Baha'is was held on 20 February 2009 in Chicago Illinois. For more information about this court case, brought by the Wilmette NSA against the Orthodox Baha'is, go here: http://www.truebahai.com/court_case.html

Here is a transcript of part of the exchange between Mr. Handelman, the attorney for the NSA, and a couple of the Judges of the Court of Appeals. No matter how hard he tried to obfuscate the outrageous position of the NSA, the Judges carefully questioned him and exposed the oppressive and fascist nature of the NSA's position, and it is here for all the world to see.

Here is part of the oral argument. Enjoy:

Jeffery A. Handelman, for Defendant-Appellant National Spiritual Assembly of the Baha'is of the United States: The principle we are here advancing today has been adopted by other courts of appeals and that is that a-- while the general rule is that a nonparty cannot be bound by an injunction issued in a case in which it wasn't named as a party, there are -- there is an important exception to that general rule and that is a nonparty is bound by an injunction if he is legally identified with the defendant corporation...

Judge William J. Bauer: Do you know of any case involving that particular rule that you enunciated to us in a civil rights case?

Handelman: Your honor, there are a couple of cases on point, the Federal Circuit in Additive Controls addressed this question of what do you do in applying an injunction when the corporate defendant has been dissolved.

Judge Bauer: That had to do with a patent infringement case?

Handelman: That is correct.

Judge Bauer: Other than a patent infringement case, do you have anything besides-- civil rights cases that involve that theory that you just enunciated?

Handelman: The two cases we rely on-- one is a patent infringement case Additive Controls. The other one is a trademark infringement case

Judge Bauer: Also from the Circuit?

Handelman: That is from the First Circuit

Judge Bauer: The First Circuit?

Handelman: Correct. Both of these cases draw on, first of all, the fact that Rule 65d codified the common law in this regard and so Justice Jackson in the Regal Knitwear case summarized Rule 65d: "is derived from the common law doctrine that a decree of injunction not only binds the parties defendant but also those identified with them in interest."

Judge Bauer: Let me intrude myself again. Was the original injunction a consent decree or was it a fought out battle?

Handelman: No the scenario leading to the injunction, the...

Judge Bauer: No, all I ask is a very simple question. Did Judge Austin formulate this decree himself or was it a consent decree?

Handelman: It was not a consent decree.

Judge Bauer: OK

Handelman: There were findings of fact and conclusions of law...

Judge Bauer: Based on a contested argument before, and presentation of evidence before Judge Austin?

Handelman: The... my understanding is that the NSA...

Judge Bauer: See you weren't around in those days. I was.

Handelman: But your Honor Judge Austin.. Bare in mind this was the counterclaim, the original was, was against the NSA. The trademark infringement claim was brought by way of a counterclaim. So they started it. We responded and there was a findings of fact and
conclusions of law entered by Judge Aspen.

Judge Bauer: After a hearing?

Handelman: I do not know if there was testimony at the hearing. I do not believe there was testimony given at the hearing by both sides but Judge Austin...

Judge Bauer: What was the predicate for the decision? Stipulation of facts?

Handelman: No, there was no stipulation, the NSA...

Judge Bauer: Then how did he arrive at a decree at all?

Handelman: The uh, I believe, the NSA submitted, appeared at the hearing and presented Judge Austin. I don't know if there was live testimony at the hearing or not but it presented evidence on which the findings and conclusions were based.

Judge Bauer: What evidence did they and how did they present it?

Handelman: Well, for example, the deposition of the chairman of the UHG was taken and submitted to the Court, so we had the deposition...

Judge Bauer: Accepted by both sides as factually true?

Handelman: The testimony was sworn deposition testimony of the Chairman.

Judge Bauer: There is sworn testimony on each side of the case normally but I want to know, how did Judge Austin arrive at the conclusion if there was no presentation of live witnesses?

Handelman: Um

Judge Bauer: Was it a stipulation of facts? In which case..

Handelman: No I do not believe it was a stipulation, your honor. We can look into whether

Judge Bauer: It was a question of fact, and he made a resolution based on affidavits?

Handelman: If I could look into that and get back to you I would prefer to do that.

Judge Bauer: I have no idea how the decree came to be, thats my problem

Handelman: OK

Judge Diane S. Sykes: Do you know whether the constitutionality of issuing such an Injunction was litigated, given the religious context?

Handelman: Yeah, I believe Judge Austin made explicit findings that the trademark laws apply equally to religious organizations and commercial organizations and that this, this case involved a blatant infringement of trademark rights that were recognized under federal law.

Judge Sykes: The legal landscape in this area of course has changed since then. We are talking of, about an injunction issued 40 years ago and the Supreme Court, in the meantime has issued the Presbyterian Church case that talks about the principles, the neutral principles doctrine that needs to be applied in this context, and of course that
case wasn't on the books at the time.

Handelman: That is correct your honor. With respect to, first of all the validity of the trademark and the finding of infringement, those issues are not open to be retried in the context of a contempt proceeding as a prefatory matter, but beyond that the law is well settled that religious organizations as I mentioned are entitled to the protection of the trademark laws and in this case...

Judge Sykes: But they are not entitled to a judicial declaration that their church is the one true church and thats what Judge Austin said.

Handelman: Well if, your honor, in the context of a religious case under the Lanham Act, the mark is valid. There is no per se rule against trademark protection in the religious organization context. What you look at is whether the mark in question signifies affiliation or membership with a single organization and in this case the National Spiritual Assembly has a three tiered administrative structure as is laid out in the briefs. You have the Universal House of Justice at the highest level, you have the national spiritual assemblies at the intermediate level of which there are 183 worldwide, and then you have the local spiritual assembly. The Baha'i mark is federally registered, is extensively used, was federally registered at the time of the original injunction, and it signifies members who are affiliated with national spiritual assemblies authorized by the Universal House of Justice in Haifa. Now whats happening in this case, the Alleged Contemnors, are through their web sites calling themselves the official, in one case, the SIBC has a web site where it calls itself the official Universal House of Justice, and as a result prospective members are going to that site thinking they are contacting our client, the Universal House of Justice in Haifa Israel, when they are not. They are also believing that the content on the site is approved by the Universal House of Justice, when it is not. And this is precisely the harm that the Lanham Act is intended to prevent and Professor McCarthy in his treatise recognizes as much, and if I could quote briefly: "If a parent religious society remains true to the tenets of the religion it is entitled to protection against the minority's use of the same name. For example, a preliminary injunction can be obtained by the Mother Church against a local which has disaffiliated as it stops

paying to the Mother Church and the rationale makes sense because without a preliminary injunction the Mother Church would be outside of..."

Judge Bauer: Who are you quoting at the moment?

Handelman: Professor McCarthy, his treatise on Trademark and Unfair Competition. So he is recognizing...

Judge Bauer: He is recognizing but the Supreme Court is more significant than Professer McCarthy is I would suspect, wouldn't you?

Handelman: But the point is that this case does not call upon this Court to evaluate religious doctrine. It calls upon this Court to apply the Lanham Act to religious organizations which has been done before.

Judge Sykes: Well to the extent that you are reading the injunction as prohibiting anyone other than the NSA from using the word Baha'i in the title of the religious organization's name, um, that clearly raises some constitutional concerns. Is that how you are reading the injunction? That you have exclusive, that your client has exclusive rights to the term Baha'i and no schismatic organization, schismatic group,breakaway group could ever use it into perpetuity in the United States?

Handelman: As long as the trademark rights are valid and federally registered and not abandoned, that is correct, as Professor...

Judge Sykes: The word Baha'i? So to use a hypothetical. Someone could copyright Christianity. Somebody could copyright Judaism, and that would prohibit anybody else from using that terminology in the title of their religious organization?

Handelman: No, each, each religious name or

Judge Sykes: I am sorry, not copyright, trademark.

Handelman: Yeah, each religious name or mark has to be evaluated on its own merits. There is no blanket...

Judge Sykes: But whats the response to the hypothetical, though?

Handelman: The hypothetical is yes, we. In other words a splinter group that is not affiliated with the National Spiritual Assembly authorized by the Universal House of Justice is not permitted to use the term Baha'i in a way where it is holding itself out as being affiliated with the group headed by and authorized by the Universal House of Justice.

Judge Sykes: Well that's, that's, different. But they can use the word Baha'i in the name of their new church, but they just can't use it in a way that implies affiliation with the Mother Church.

Handelman: That is correct. They cannot, cannot confuse the public into believing that they are affiliated with the Mother church when they are not, particularly where, as here, their doctrines are in many cases antithetical to those espoused by the Mother Church.

Judge Sykes: What could they call themselves and escape liability for contempt?

Handelman: They would have to use a non-confusingly similar name because they are not...

Judge Sykes: Can they use the word Baha'i?

Handelman: It would depend on-- not if it suggested affiliation with the Mother Church.

Judge Bauer: How about Reform Baha'i? Can they use that term?

Handelman: That would be a hypothetical that...

Judge Bauer: That's my hypothetical...

Handelman: It would...

Judge Bauer: And I want a hypothetical answer.

Handelman: If the use suggested affiliation...

Judge Bauer: I just gave it to you. Reform Baha'i.

Handelman: No that. Under the injunction, that would be prohibited. The injunction...

Judge Bauer: Yeah, I read the Injunction. I just don't know how it came to be. But you're going to enlighten me on that subject.

Handelman: So the injunction would prohibit a use likely to cause confusion as to affiliation.

Judge Bauer persistently questioned Mr. Handelman on how the 1966 injunction was entered and Mr. Handelman evades the fundamental truth that only the NSA appeared at the "hearing" and that the Remey organization did not appear and put on evidence (for some unknown reason). We know that the Remey NSA was unaware of the hearing and did not know of the Judgment until several days later. Mr. Handelman later admitted that only the NSA appeared which means the Injunction was effectively entered by "default"

Funny thing is Mr. Handelman quotes from Professor McCarthy that "If a parent religious society remains true to the tenets of the religion it is entitled to protection against the minority's use of the same name." Of course, the Wilmette NSA does NOT REMAIN TRUE to the tenets of the religion as the Orthodox Baha'is are constantly pointing out.

We do not know how the Court will rule, but clearly the Judges of the 7th Circuit are not fooled by the NSA's obfuscation. The NSA wants the Courts to enforce their belief that they are the one and only Baha'i Faith, and the NSA has proved itself to be in contempt of the basic religious freedoms of this country, even while they publicly whine about similarly motivated persecution against them in Iran, a country that does not have the same traditions of freedom of religion.

The true colors of the NSA come out here. They would trample over our freedom of religion and the Bill of Rights of the U.S. constitution. This is the World Order they seek to impose upon the unsuspecting peoples of the world.

Jeffrey

Posted at 09:57 AM | Permalink | Comments (0)

True Bahá'í

that bounty remains a gift for the followers of the third Guardian

The first Guardian emphasized how we must conduct our daily activities to align them within an administrative order that would promote an avenue of spiritual bounty for all. Although he admonished us to never celebrate his birthday nor supplicate God in prayer through his persona, as that would elevate him beyond his intended station, he did request of the believers the power of their supplications to God on his behalf. He provided the Prayer for the Guardian for them to recite in the privacy of their chambers. This prayer was no doubt recited by the believers hundreds of times a day, and provided special bounties for themselves and for the Faith itself.

Fortunately that bounty remains a gift for the followers of the third Guardian. What could be a grander bounty for humans than the opportunity for them to be a small part of the power-force connected to the Universe of God? The Prayer for the Guardian remains alive today, and will remain so for the entire 1,000 year Bahá'í Cycle, through its daily use by the believers for each of the successive guardians to come.

Here is that Prayer defined by the first Guardian, in its present iteration:

David Maxwell

READ ENTIRE ARTICLE

Posted at 10:43 PM | Permalink

True Bahá'í

The true colors of Wilmette NSA come out under questioning by Court of Appeals

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Handelman: It was not a consent decree.

Judge Bauer: OK

Handelman: There were findings of fact and conclusions of law...

Judge Bauer: Based on a contested argument before, and presentation of evidence before Judge Austin?

Handelman: The... my understanding is that the NSA...

Judge Bauer: See you weren't around in those days. I was.

Handelman: But your Honor Judge Austin.. Bare in mind this was the counterclaim, the original was, was against the NSA. The trademark infringement claim was brought by way of a counterclaim. So they started it. We responded and there was a findings of fact and
conclusions of law entered by Judge Aspen.

Judge Bauer: After a hearing?

Handelman: I do not know if there was testimony at the hearing. I do not believe there was testimony given at the hearing by both sides but Judge Austin...

Judge Bauer: What was the predicate for the decision? Stipulation of facts?

Handelman: No, there was no stipulation, the NSA...

Judge Bauer: Then how did he arrive at a decree at all?

Handelman: The uh, I believe, the NSA submitted, appeared at the hearing and presented Judge Austin. I don't know if there was live testimony at the hearing or not but it presented evidence on which the findings and conclusions were based.

Judge Bauer: What evidence did they and how did they present it?

Handelman: Well, for example, the deposition of the chairman of the UHG was taken and submitted to the Court, so we had the deposition...

Judge Bauer: Accepted by both sides as factually true?

Handelman: The testimony was sworn deposition testimony of the Chairman.

Judge Bauer: There is sworn testimony on each side of the case normally but I want to know, how did Judge Austin arrive at the conclusion if there was no presentation of live witnesses?

Handelman: Um

Judge Bauer: Was it a stipulation of facts? In which case..

Handelman: No I do not believe it was a stipulation, your honor. We can look into whether

Judge Bauer: It was a question of fact, and he made a resolution based on affidavits?

Handelman: If I could look into that and get back to you I would prefer to do that.

Judge Bauer: I have no idea how the decree came to be, thats my problem

Handelman: OK

Judge Diane S. Sykes: Do you know whether the constitutionality of issuing such an Injunction was litigated, given the religious context?

Handelman: Yeah, I believe Judge Austin made explicit findings that the trademark laws apply equally to religious organizations and commercial organizations and that this, this case involved a blatant infringement of trademark rights that were recognized under federal law.

Judge Sykes: The legal landscape in this area of course has changed since then. We are talking of, about an injunction issued 40 years ago and the Supreme Court, in the meantime has issued the Presbyterian Church case that talks about the principles, the neutral principles doctrine that needs to be applied in this context, and of course that
case wasn't on the books at the time.

Handelman: That is correct your honor. With respect to, first of all the validity of the trademark and the finding of infringement, those issues are not open to be retried in the context of a contempt proceeding as a prefatory matter, but beyond that the law is well settled that religious organizations as I mentioned are entitled to the protection of the trademark laws and in this case...

Judge Sykes: But they are not entitled to a judicial declaration that their church is the one true church and thats what Judge Austin said.

Handelman: Well if, your honor, in the context of a religious case under the Lanham Act, the mark is valid. There is no per se rule against trademark protection in the religious organization context. What you look at is whether the mark in question signifies affiliation or membership with a single organization and in this case the National Spiritual Assembly has a three tiered administrative structure as is laid out in the briefs. You have the Universal House of Justice at the highest level, you have the national spiritual assemblies at the intermediate level of which there are 183 worldwide, and then you have the local spiritual assembly. The Baha'i mark is federally registered, is extensively used, was federally registered at the time of the original injunction, and it signifies members who are affiliated with national spiritual assemblies authorized by the Universal House of Justice in Haifa. Now whats happening in this case, the Alleged Contemnors, are through their web sites calling themselves the official, in one case, the SIBC has a web site where it calls itself the official Universal House of Justice, and as a result prospective members are going to that site thinking they are contacting our client, the Universal House of Justice in Haifa Israel, when they are not. They are also believing that the content on the site is approved by the Universal House of Justice, when it is not. And this is precisely the harm that the Lanham Act is intended to prevent and Professor McCarthy in his treatise recognizes as much, and if I could quote briefly: "If a parent religious society remains true to the tenets of the religion it is entitled to protection against the minority's use of the same name. For example, a preliminary injunction can be obtained by the Mother Church against a local which has disaffiliated as it stops

paying to the Mother Church and the rationale makes sense because without a preliminary injunction the Mother Church would be outside of..."

Judge Bauer: Who are you quoting at the moment?

Handelman: Professor McCarthy, his treatise on Trademark and Unfair Competition. So he is recognizing...

Judge Bauer: He is recognizing but the Supreme Court is more significant than Professer McCarthy is I would suspect, wouldn't you?

Handelman: But the point is that this case does not call upon this Court to evaluate religious doctrine. It calls upon this Court to apply the Lanham Act to religious organizations which has been done before.

Judge Sykes: Well to the extent that you are reading the injunction as prohibiting anyone other than the NSA from using the word Baha'i in the title of the religious organization's name, um, that clearly raises some constitutional concerns. Is that how you are reading the injunction? That you have exclusive, that your client has exclusive rights to the term Baha'i and no schismatic organization, schismatic group,breakaway group could ever use it into perpetuity in the United States?

Handelman: As long as the trademark rights are valid and federally registered and not abandoned, that is correct, as Professor...

Judge Sykes: The word Baha'i? So to use a hypothetical. Someone could copyright Christianity. Somebody could copyright Judaism, and that would prohibit anybody else from using that terminology in the title of their religious organization?

Handelman: No, each, each religious name or

Judge Sykes: I am sorry, not copyright, trademark.

Handelman: Yeah, each religious name or mark has to be evaluated on its own merits. There is no blanket...

Judge Sykes: But whats the response to the hypothetical, though?

Handelman: The hypothetical is yes, we. In other words a splinter group that is not affiliated with the National Spiritual Assembly authorized by the Universal House of Justice is not permitted to use the term Baha'i in a way where it is holding itself out as being affiliated with the group headed by and authorized by the Universal House of Justice.

Judge Sykes: Well that's, that's, different. But they can use the word Baha'i in the name of their new church, but they just can't use it in a way that implies affiliation with the Mother Church.

Handelman: That is correct. They cannot, cannot confuse the public into believing that they are affiliated with the Mother church when they are not, particularly where, as here, their doctrines are in many cases antithetical to those espoused by the Mother Church.

Judge Sykes: What could they call themselves and escape liability for contempt?

Handelman: They would have to use a non-confusingly similar name because they are not...

Judge Sykes: Can they use the word Baha'i?

Handelman: It would depend on-- not if it suggested affiliation with the Mother Church.

Judge Bauer: How about Reform Baha'i? Can they use that term?

Handelman: That would be a hypothetical that...

Judge Bauer: That's my hypothetical...

Handelman: It would...

Judge Bauer: And I want a hypothetical answer.

Handelman: If the use suggested affiliation...

Judge Bauer: I just gave it to you. Reform Baha'i.

Handelman: No that. Under the injunction, that would be prohibited. The injunction...

Judge Bauer: Yeah, I read the Injunction. I just don't know how it came to be. But you're going to enlighten me on that subject.

Handelman: So the injunction would prohibit a use likely to cause confusion as to affiliation.

Judge Bauer persistently questioned Mr. Handelman on how the 1966 injunction was entered and Mr. Handelman evades the fundamental truth that only the NSA appeared at the "hearing" and that the Remey organization did not appear and put on evidence (for some unknown reason). We know that the Remey NSA was unaware of the hearing and did not know of the Judgment until several days later. Mr. Handelman later admitted that only the NSA appeared which means the Injunction was effectively entered by "default"

Funny thing is Mr. Handelman quotes from Professor McCarthy that "If a parent religious society remains true to the tenets of the religion it is entitled to protection against the minority's use of the same name." Of course, the Wilmette NSA does NOT REMAIN TRUE to the tenets of the religion as the Orthodox Baha'is are constantly pointing out.

We do not know how the Court will rule, but clearly the Judges of the 7th Circuit are not fooled by the NSA's obfuscation. The NSA wants the Courts to enforce their belief that they are the one and only Baha'i Faith, and the NSA has proved itself to be in contempt of the basic religious freedoms of this country, even while they publicly whine about similarly motivated persecution against them in Iran, a country that does not have the same traditions of freedom of religion.

The true colors of the NSA come out here. They would trample over our freedom of religion and the Bill of Rights of the U.S. constitution. This is the World Order they seek to impose upon the unsuspecting peoples of the world.

Jeffrey

Posted at 09:57 AM | Permalink

True Bahá'í

They shamelessly interpret passages of Bahá'í Holy Writ

They shamelessly admit in writing for all to see that they well understand that "authoritative interpretation" "... is confined to the Guardian", and at the same time continue year after year, decade after decade, publishing "... the interpretation or understanding that each individual [amongst them] arrives at for himself from his study of its teachings", without ever making it clear that their views are merely their own?

Why?

Why do the members of the Heterodox UHJ shamelessly and constantly violate that very principle while they themselves admit in writing that it is obligatory for all individual Bahá'ís, except a Guardian of the Bahá'í Faith, to obey that rule?

They shamelessly interpret passages of Bahá'í Holy Writ and Holy Text related to the Huqúq'u'lláh and even make illegal application of their interpretations, despite the fact that, as they admit themselves in writing, such interpretations are "merely [their] own" because all "authoritative interpretation" is "confined" to the Guardianship.

They illegally apply a similar personal interpretation of the word "ghusan" in the Masters sacred Will and Testament, which Holy Document is Bahá'í Holy Text, the interpretation of which Holy Text belongs exclusively to a living Guardian of the Bahá'í Faith.

It is very evident that the members of the bogus UHJ currently on Mt. Carmel are nefariously attempting to elevate themselves in the eyes of Bahá'í believers to a station which is not their station.

Ross Campbell

READ ENTIRE ARTICLE

Posted at 08:22 AM | Permalink

True Bahá'í

they were prevented from doing so....

Shoghi Effendi, in his message of 23 November 1951, outlined the projected "added further functions" of the Council which would be assumed sometime during the period of the Ten Year Global Crusade scheduled to commence at Ridván 1953, when he stated: that this "Master Plan designed by ‘Abdu’l-Bahá will embrace the continents of the earth, and will bring the Central Body directing these widely ramified operations into direct contact with all the National Assemblies of the Bahá’í world, which in varying degrees, will have to contribute their share to the world establishment of the Cause of Bahá’u’lláh, as prophesied by ‘Abdu’l-Bahá and envisioned by Daniel. . ." As direction of the National Spiritual Assemblies would require the Council to become an actively functioning body that would have been presided over by Shoghi Effendi, himself, if he had not appointed Mason Remey as its President, Shoghi Effendi, obviously had been aware that his own passing was destined to take place before the expiration of the Ten Year Global Crusade and therefore, in preparing this message, had forecast in this indirect way his own early demise which actually took place six years later in November 1957 at mid-point of the Ten Year Crusade.

There can be no question that "CENTRAL BODY" referred to in Shoghi Effendi’s message above could be none other than the International Bahá’í Council, as it certainly did not apply to the Hands of the Cause, the first contingent of twelve living Hands having been appointed by Shoghi Effendi a month following the issuance of this message on 24 December 1951.

Notwithstanding the very clear intention of Shoghi Effendi, as undeniably shown in his message quoted above, that the International Bahá’í Council would be the body "directing" the "widely ramified operations" of the National Spiritual Assemblies involved in the prosecution of the goals of the Ten Year Global Crusade and thereby clearly require the services of the three secretaries of the International Bahá’í Council, specifically appointed by Shoghi Effendi for this purpose, these secretaries never wrote a single letter to the National Spiritual Assemblies during this Crusade. For, they were prevented from doing so....

Joel B. Marangella
READ ENTIRE ARTICLE

Posted at 03:15 PM | Permalink

True Bahá'í

Why did RK tell the Bahá'ís to cling to the Hands?

While Rúhíyyih Khánum in the book called "The Ministry of the Custodians" didn't mention any thing about her first telegram in which she had announced that Shoghi Effendi was ill at a time when he wasn't in this world anymore, and she copied her cablegram when she announced the passing of the first Guardian in which she said:

"URGE BELIEVERS REMAIN STEADFAST CLING INSTITUTION HANDS LOVINGLY REARED RECENTLY REINFORCED EMPHASIZED BELOVED GUARDIAN." (Ministry of the Custodians, p. 7)

At that time the Bahá'í Faith was well organized, there were many Local and National Spiritual Assemblies and at the International level there was the International Bahá'í Council at the summit which according to Shoghi Effendi's Message of 23 November 1951 this "Central Body" had to direct the affairs of the National Assemblies. On the other hand, the Hands of the Cause did not have any administrative authority or responsibility, moreover Bahá'ís did not have direct contact or communication with the Hands, they were in contact and in touch with their LSA. Why did RK tell the Bahá'ís to cling to the Hands? And why did she have to tell Bahá'ís that this institution:

"REARED RECENTLY [was] REINFORCED [and] EMPHASIZED [by] BELOVED GUARDIAN"?

Nosrat

READ ENTIRE ARTICLE

Posted at 07:57 AM | Permalink

True Bahá'í

Appropriate leadership should have been by the President of the IBC

Yet, it was Rúhíyyih Khánum who became the Hand's de facto anointed leader during their meetings after Shoghi Effendi's death. Appropriate leadership should have been by the President of the IBC, Mason Remey, but the majority of them did not want that. In reading Shoghi Effendi's instructions, it is clear that Mason Remey was the only one who had been given authority to convene the International Bahá'í Council, yet that was never allowed to happen. The Hands dissolved Shoghi Effendi's IBC and *elected* one of their own, which had no God-given authority whatsoever. This signaled the beginning of the end, when they finally removed the invisible thread of Infallibility from their midst. Shoghi Effendi's instructions were never followed, and it was eventually Mason Remey who was belittled and banished by them. Upon leaving, Mason Remey took the invisible thread of Infallibility with him, leaving them naked. Up until then, they had that unacknowledged and hidden invisible thread in their midst; but now it was gone.

By David Maxwell

READ ENTIRE ARTICLE

Posted at 09:30 PM | Permalink

True Bahá'í

ATTENTION MISLED BAHA'IS!!

POSTED ON BEHALF OF THE GUARDIAN OF THE BAHA'I FAITH

Tragically overlooked by the Hands of the Cause following the passing of Shoghi Effendi on 4 November 1957, and long since forgotten, is his message addressed to the Baha'i World on 23 November 1952, that resulted in serious and enduring consequences with an almost fatal impact on the continuance of the divinely-conceived Baha'i Administrative Order bequeathed to us by the infallible Pen of 'Abdu'l-Baha in His sacred Will and Testament, an Order acclaimed by Shoghi Effendi in his work: "The Dispensation of Baha'u'llah" as nothing less than "God's immutable Purpose for mankind in this day."

It was in this message that Shoghi Effendi, significantly and undeniably forecast his early passing, albeit in an indirect manner, while at the same time clearly and unmistakably projecting the essential continuance of the Guardianship, whose living incumbent is the irreplaceable "Center of the Cause" and "the sacred head and distinguished member for life" of the Universal House of Justice.

It was in this same message that he referred to the International Baha'i Council that he had appointed in his Proclamation of 9 January 1951 as "The Central Body," the one and only time he had ever used this term, so as to leave no doubt of the primacy of this institution and furthermore clearly assigned its future role. Yet, upon his passing, this International Council--nothing less than the embryonic Universal House of Justice --would be shamelessly relegated by the Hands of the Cause to a subordinate position to their own in their nefarious seizure of control over the affairs of Faith and illegitimate reign of some five years.

For details see:

http://www.Bahai-Guardian.com

Posted at 10:54 PM | Permalink

True Bahá'í

...changing key passage in many of the Bahá'í books.

Another key issue for Baha'is is that a contributing factor to the neutralizing of the Faith by the bogus UHJ is their pattern of not only ignoring the original Writings in their activities, but actually changing key passage in many of the Bahá'í books. It should be understood by all Bahá'ís that its Publishing Trust has published books that contains text modified from the original of some of the books available from them since the passing of the First Guardian. Additionally, when perusing the listing of references immediately following the ITC study, many of those references cite the writings of the present Universal House of Justice for the justification of their existence. The reason for them doing so comes into question when in every instance they could have used topical Writings penned by the Three Central Figures of the Faith, Writings that are considered Holy Writ and the very foundational elements of the Bahá'í Faith. As a result, Orthodox Baha'is, and others who are concerned with authenticity should rely only on those books copyrighted and printed prior to 1957. In all cases of such modification, the author's original intent has been compromised. I will cite one such example of modification from "Bahá'u'lláh and the New Era," by J.E. Esslemont, a book that Shoghi Effendi said was one of the three most important for teaching the Bahá'í seeker.

By David Maxwell

READ ENTIRE ARTICLE

Posted at 09:44 AM | Permalink

True Bahá'í

If they truly believed....

During this month of fasting, Bahá'ís refrain from food and drink each day during the hours between sunrise and sunset in obedience to Bahá'u'lláh's law. They do this because they truly believe that Bahá'u'lláh is the Manifestation of God for this age, and that He has revealed the laws necessary for human growth, peace, justice and tranquility. Bahá'ís believe there is a power in this Revelation, and that God firmly rules this creation, so that the ultimate victory of the Cause of God is assured. "All the kingdoms of heaven and earth and whatever is between them are God's, and His power is supreme over all things." [From the Báb, protection prayer] "Never be depressed. The more ye are stirred by violation, the more deepen ye in firmness and steadfastness, and be assured that the divine hosts shall conquer, for they are assured of the victory of the Abha Kingdom." [From Selections from the Writings of `Abdu'l-Bahá, p. 211]

So if we are assured of the victory of the Cause of God over violators and other enemies, what is there to fear from them? If one is truly faithful, and truly believes that one is firm in the Covenant, there is nothing to fear from those who oppose the Faith.

But the actions of the National Spiritual Assembly of the Bahá'ís of the United States headquartered in Wilmette, Illinois ("NSA") lead me to question whether all Bahá'ís truly believe in the ultimate victory of the Cause, or that they have faith of their own firmness in the Covenant.

If they truly believed, they would not be so concerned about increasing their numbers, constantly seeking to proselytize the Faith, seeking fresh recruits to the organization, and frequently requesting more and more funds from their members to fund the organization's growth. If one is assured of victory, then one must believe that one's duty is to merely inform the world of the Teachings, making the Teachings available, and then rely upon God to awaken to the Truth those whom God sees fit to bring in to His Cause.

If they truly believed, they would not seek to silence the Orthodox Bahá'ís and others who challenge the legitimacy of their leadership, and who seek to inform the world about the Truth of the Covenant of Bahá'u'lláh, to the point of taking them to federal court and appealing their loss to the Court of Appeals in Chicago, seeking to topple the legal traditions of the United States for religious freedom. Using a legal technicality (arguing that a final Judgment cannot be attacked no matter how unlawful it is) and obfuscating their true position (that the only people who can call themselves Bahá'ís are those authorized by their sans-Guardian UHJ) from the appeals court. If one is assured of victory, and that one's position is correct, there is no reason to run from argument or to obfuscate one's position. They should confidently assert their claim for leadership and allow Bahá'ís everywhere to fully consult upon and discuss the legitimacy of their leadership, allowing the Truth to prevail, and allowing the matter to be decided in the hearts of the Bahá'ís instead of attempting to enforce their leadership by having a secular judge decide the question.

You can find information on the court case here: http://www.truebahai.com/court_case.html

For a partial transcript of the NSA's attorney's attempts at obfuscation, go here: http://www.truebahai.com/2009/02/the-true-colors-of-wilmette-nsa-come-out-under-questioning-by-court-of-appeals.html

If they truly believed, they would not squelch dissent and discussion within their own ranks. They would allow freedom of the members to independently investigate the truth for themselves. They would not attempt to dictate the actions and thoughts of their members by coercion, shunning, sanctions, and threats. Instead, they would allow all matters to be freely consulted upon.

Where there is fear, there one finds a lack of faith.

So ask yourself why the leadership of the sans-Guardian organization, with all of its money, power, and influence, and with its claims of religious legitimacy, is so afraid of a tiny band of persons faithful to the living Guardian?

If they truly believed, they would not fear us.

Jeffrey

Posted at 08:56 AM | Permalink

Appropriate leadership should have been by the President of the IBC

Yet, it was Rúhíyyih Khánum who became the Hand's de facto anointed leader during their meetings after Shoghi Effendi's death. Appropriate leadership should have been by the President of the IBC, Mason Remey, but the majority of them did not want that. In reading Shoghi Effendi's instructions, it is clear that Mason Remey was the only one who had been given authority to convene the International Bahá'í Council, yet that was never allowed to happen. The Hands dissolved Shoghi Effendi's IBC and *elected* one of their own, which had no God-given authority whatsoever. This signaled the beginning of the end, when they finally removed the invisible thread of Infallibility from their midst. Shoghi Effendi's instructions were never followed, and it was eventually Mason Remey who was belittled and banished by them. Upon leaving, Mason Remey took the invisible thread of Infallibility with him, leaving them naked. Up until then, they had that unacknowledged and hidden invisible thread in their midst; but now it was gone.

By David Maxwell

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Posted at 09:30 PM | Permalink | Comments (0)

True Bahá'í

...just as you suspected, that two plus two equals four, rather than five?

While the Guardian relies upon the entire context and scope of the available information, the bogus UHJ has to pick and choose among available segments for whatever they believe will justify their position on any issue at any particular time. The process that the bogus UHJ demands of their believers, and it is my understanding that demand is the correct word, smacks in the face of one of the basic principles of the Faith, *the independent investigation of truth.* Humans are commanded by Bahá'u'lláh to search Holy Writ themselves (such Writings as written by the Three Central Figures of the Faith) to become educated in the ways and precepts of their Faith. Gleaning from the fount of knowledge of Holy Writ, being continually in its presentation and acting in conformance with that is the only manner in which a mature civilization may optimally function. How confusing to a believer it must be when an answer she receives may not fit with what she reads from the Writings the very next day. Is that not like being taught that two plus two equals five, then finding information in the Writings that postulates, just as you suspected, that two plus two equals four, rather than five?

By David Maxwell

READ ENTIRE ARTICLE

Posted at 05:31 PM | Permalink

True Bahá'í

something is very disastrously in error...

Each successor Guardian is simultaneously one of the "chosen ministers" of the Covenant of Bahá'u'lláh as defined by Shoghi Effendi. The Guardians are His "chosen ministers".

Elected individuals in the Bahá'í Faith are in no way directly connected to that hereditary principle of the Bahá'í Faith which principle ensures that an unscrupulous man will never become head of the Bahá'í Faith. Elected individuals do not and cannot carry forward
the hereditary principle of the Bahá'í Faith. For that very reason, we quickly perceive that something is very disastrously in error when we read these words recorded on page 397 of the Heterodox Bahá'í publication, The Bahá'í World 1954-1963:

"The members of all the National and Regional Spiritual Assemblies of the Bahá'í world, duly constituted in Ridván 1960, will take part in a postal ballot to elect nine members to the International Council. This International Bahá'í Council is to work under the direction and supervision of the Hands of the Cause residing in the Holy Land..."

True seekers and all sincere Bahá'ís will take careful note of that gross distortion of the Master's sacred Instructions which distortion eliminates the hereditary principle of the Bahá'í Faith, replacing the chosen and appointed head of the legitimate International Bahá'í Council, appointed by the first Guardian, with totally elected membership.

By Ross Campbell

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Posted at 12:57 PM | Permalink

True Bahá'í

The current Court aggression... to stifle the freedom of speech of Orthodox Bahá'ís

Are those elected individuals of the Heterodox/sans-Guardian Bahá'í leadership so pathetically ignorant about history that they are unaware that faithful followers of all Holy Manifestations of God since Adam have never permitted mere humans to revoke their missions, forcing them to disobey the Holy Prophets in Whom they placed their
Faith and to Whom they gave their hearts?

Faithful Bahá'ís do not permit mere women and men to muzzle them, preventing them from obediently sharing their precious faith with other women and men who need to hear their Message.

The current Court aggression intended to stifle the freedom of speech of Orthodox Bahá'ís exposes such ignorance on the part of that Heterodox leadership on Mt. Carmel and in Wilmette, which leaders evidently fail to understand the concept of faithfulness to Almighty God's Holy Prophets.

By Ross Campbell

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Posted at 05:51 PM | Permalink

True Bahá'í

THEIR DEFIANCE OF "GOD'S IMMUTABLE PURPOSE."

POSTED ON BEHALF OF THE GUARDIAN OF THE BAHA'I FAITH

Who is guilty of blatantly defying God's immutable Purpose?

Shoghi Effendi writing in his spiritual Testament--The Dispensation of Baha¹u¹llah--states: "The bedrock on which this Administrative Order is founded is God's immutable Purpose for mankind in this day."

A sans-Guardian and hence headless body with its seat in Haifa exercises its ill-gotten authority over the most of the Baha'i world and despite this glaring deformity and undeniable illegitimacy, falsely and shamelessly represents itself as the Universal House of Justice delineated in the Will and Testament of 'Abdu'l-Baha whose provisions stipulate that the Guardian of the Cause of God presides over its deliberations as "the sacred and
distinguished member for life."

It should be crystal clear that this imperfect and illegitimate body that is not an Organ of the divinely-conceived Administrative Order, delineated under the provisions of the divinely-conceived provisions of the Will and Testament of 'Abdu'l-Baha, and has been blatantly established contrary to its sacred provisions, but yet exercises its illegitimate authority over most of the Baha'i world, is flagrantly doing so in complete defiance of
God's immutable Purpose, and is therefore inevitably and justifiably doomed to ultimate extinction.

Joel B. Marangella

Guardian of the Baha'i Faith

Naw-Ruz 2009

WEB: http://www.Bahai-Guardian.com

Posted at 07:06 AM | Permalink

True Bahá'í

Yes, unity without justice is tyranny...

The disobedience by sans-Guardian believers to those many, many clauses of the sacred and immutable Will and Testament of `Abdu'l-Bahá is immense injustice. That disobedience is most certainly not 'paying back to God the things that are God's'

And to force such disobedience/injustice upon Bahá'ís around the Earth in order to produce unity is rank tyranny, no different than the tyranny imposed upon women and men throughout history by totalitarian regimes.

Yes, unity without justice is tyranny, even when found amongst Bahá'ís.

By Ross Campbell

READ ENTIRE ARTICLE

Posted at 06:31 AM | Permalink

True Bahá'í

a spiritual plague of darkness

What we are experiencing and observing daily as Orthodox Bahá'ís is no less historically important than those events during the Dispensation of His Holiness, Moses, and fulfillment of Holy prophecy is occurring before our very eyes. We are observing a spiritual plague of darkness against the enemies of the Covenant of Bahá'u'lláh and it is very real, and very literal, although not physical but spiritual. We are eye-witnesses of that plague just as the Israelites were witnesses of the happenings during their Holy Dispensation. There is no evidence in Holy Scripture that the Israelites were given any advance word about nine of the plagues. They were told to prepare for the tenth with specific instructions. Thus, they did not know what the Egyptians were experiencing concerning the three days of darkness when they all stayed exactly where they were when the darkness fell upon them.

We do know and we can observe the spiritual darkness which the enemies of our Lord's Covenant are experiencing because when we invite them to look at the brilliant light shining forth from the Master's sacred Will and Testament just like the sun in its brightness, those enemies of the Lord's Covenant provide no evidence whatsoever that they can see that resplendent light.

Ross Campbell

READ ENTIRE ARTICLE

Posted at 10:53 PM | Permalink

True Bahá'í

Do you follow every Sacred Clause of ‘Abdu'l-Bahá’s Will and Testament?

The primary element that is missing in all the activities of the bogus Universal House of Justice is the element of connectivity with the Holy Spirit, the Divine Linkage with God. God’s Covenant with humans has always been in the forefront of any religious thought and authenticity. The Ark of the Covenant is often emphasized in the hereditary lineage of the religion. In any case, it is a given that a proper lineage is necessary in order that an effective adherence to God’s Law may be realized. History tells us that this is the one element of any revelation that becomes almost immediately flawed with the passing of the Prophet, and thus has led to murky or corrupted lines of succession.

The most distinguishing feature of the Bahá'í Faith is that for the first time, humans were left with a clearly defined path to follow in order that the hereditary lineage to the All Knowing would be ensured. It logically follows that the avenue of the lineage must follow certain tests in order to be valid. The Will and Testament provides the touchstone for that to happen. If every Sacred Clause of the Will is not satisfied, there is most certainly error involved in whatever results are generated.

Do you follow every Sacred Clause of ‘Abdu'l-Bahá’s Will and Testament? One of the conditions of the Will is that a guardian must appoint his successor during his lifetime. Shoghi Effendi did that. In fact, every action performed by Shoghi Effendi was in compliance with the Will. Since the connection with the Holy Spirit flows through that Institution, it is absolutely necessary for the guardian‘s pronouncements to be followed.

By David Maxwell
READ ENTIRE ARTICLE

Posted at 09:52 AM | Permalink

True Bahá'í

This sacred Document can...never be altered, amended, or nullified....

It has been made crystal clear in the foregoing writings of Shoghi Effendi that the Will and Testament of 'Abdu'l-Bahá is a divinely conceived Document, that it is an expression of the Will of both Bahá'u'lláh and 'Abdu'l-Bahá and that it is a part of the **"explicit Holy Text"** being complementary to the Kitáb-i-Aqdas. Shoghi Effendi emphasises this fact by stating that they "are inseparable parts of one complete unit". This sacred Document can, therefore, never be altered, amended, or nullified or any of its provisions declared **"BADA"** by any person or persons or administrative institution, including the Universal House of Justice which can only enact laws that form no part of the explicit Holy Text under the terms of the Will and Testament of 'Abdu'l-Bahá.

Let us now proceed to a consideration and review of 'Abdu'l-Bahá's supreme Handiwork concentrating where it may be required on those passages that were either misunderstood, misinterpreted or lost sight of by the then Hands of the Cause and the vast majority of their fellow believers following the passing of the first Guardian of the Faith when for the first time provisions concerning the continuity of the guardianship came into operation. Had these passages not been misunderstood and the preconceptions based on these misunderstandings not been so widely held and had the believers retained their faith in the immutability and immortality of every clause of 'Abdu'l-Bahá's divinely-conceived Charter for the New World Order of Bahá'u'lláh, then the Covenant of Bahá'u'lláh would not have fallen prey to the greatest violation that it has sustained in the history of the Faith.

By Joel B. Marangella
READ ENTIRE ARTICLE

Posted at 10:28 AM | Permalink | Comments (0)

True Bahá'í

only the Guardian has direct Holy-linkage with God

It should be remembered that `Abdu'l-Bahá's Will and Testament announced the Institution of the Guardianship, and that each time Shoghi Effendi refers to his authority he is referring to his station as the embodiment of the Institution of the Guardianship, and not as his role as Shoghi Effendi the man. The Institution of the Guardianship is destined to continue for at least this 1,000 year Dispensation. It will be embodied by many humans during that time. Each will bring the Spirit of God to the UHJ in its deliberations and actions, thusly providing it the capability to follow God's Will.

Lacking the living guardian as its head, the UHJ is a hollow and corrupted institution. It must be emphasized again that the guardian is the Center of the Cause, and provides the only avenue in `Abdu'l-Bahá's Will and Testament to have any direct connection with the Manifestation Bahá'u'lláh, and thus with God Himself. The Will leads to a Universal House of Justice composed of eight elected and one appointed member, its president. Thus, only the Guardian has direct Holy-linkage with God, and is, as it president, the Center of the Cause, the only member of any UHJ to have infallible composure.

David Maxwell
READ ENTIRE ARTICLE

Posted at 01:17 PM | Permalink

True Bahá'í

THE COVENANT THE MASTER MADE WITH THE BAHÁ'ÍS THAT THEY SHOULD ACCEPT HIS ADMINISTRATION AFTER HIM

[I]t will be an outright lie, a shameful deviation and a wicked sin for anybody to claim that the phrase: "His administration" refers to the administration of Rúhíyyih Khánum and the former Hands who abandoned `Abdu'l-Bahá's Divinely-conceived administration and replaced it with their own man-made administration without the Guardian of the Cause of God—the "sign of God," "the chosen branch," "the expounder of the words of God," "the sacred head," "the distinguished member" of the Universal House of Justice, the one whom "Should he not attend in person its deliberations, he must appoint one to represent him," the one whom, "Should any of the members commit a sin, injurious to the common weal, the Guardian of the Cause of God hath at his own discretion the right to expel him," the one whom "The Lord, as a sign of His infinite bounties, hath graciously favored His servants by providing for a fixed money offering (Huqúq), to be dutifully presented unto Him."

"His administration" is `Abdu'l-Bahá's administration which is delineated in His sacred Will and Testament. "His administration" revolves around the Guardian who is the "Center of the Cause" about whom Rúhíyyih Khánum wrote the following, when she was faithful:

"The principle of successorship, endowed with the right of Divine interpretation, is the very hub of the Cause into which its Doctrines and Laws fit like the spokes of a wheel -- tear out the hub and you have to throw away the whole thing."
(Rúhíyyih Khánum, Twenty Five Years of the Guardianship, p. 23)

Nosrat'u'llah Bahremand

READ ENTIRE ARTICLE

Posted at 10:27 AM | Permalink

True Bahá'í

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By Joel B. Marangella
READ ENTIRE ARTICLE

Posted at 10:28 AM | Permalink

True Bahá'í

Do you know...?

I particularly invite the attention of the Baha'is who hold no office in the sans-Guardian Baha'i Faith and ask them the following:

Do you know what happened after the death of Shoghi Effendi, the first Guardian of the Baha'i Faith?

Do you know about the reprehensible actions and the plotting of the Hands of the Cause following the passing of Shoghi Effendi?

Do you know that the "CUSTODIANS OF THE BAHA'I FAITH" appointed by the Hands of the Cause, following the passing of Shoghji Effendi, was an illegally established body as no such body is prescribed in the Will and Testament of 'Abdu'l-Baha?

Do you know that you are not following the true Faith as you are adhering to an illegitimate man-made administrative System instead of the divinely-conceived, sacred and immortal Administrative Order bequeathed to us by 'Abdu'l-Baha in His Will and Testament?

Dr. A Parikh

READ ENTIRE ARTICLE

Posted at 04:16 PM | Permalink

True Bahá'í

He said to consult in all matters.

True consultation is difficult because it requires fearless courage and egoless effort. But the collective wisdom that emerges from true consultation is the truth itself. True problem solving and true dispute resolution is achieved with the tool of consultation.

This makes me wonder what might have happened after the death of Shoghi Effendi, had the Bahá'í world engaged in true consultation and openly discussed the question of the successorship of the Guardian. Would not the collective wisdom of the Bahá'ís reach the truth? Even the Hands, by all accounts, failed to consult over the question of the Guardianship. In fact, the decision there would be no Guardian was railroaded through that body, which secretly voted to end the Guardianship and then secretly went about the business of electing a headless UHJ completely contrary to the requirements set forth in `Abdu'l-Bahá's Will and Testament. Refusing to consult over the question thereafter and prohibiting any discussion by anyone on the question of the continuing Guardianship, the illicit body of the Hands, calling itself the "Custodians" went forth with the greatest violation of the Covenant ever committed. (I realize that the heterodox "UHJ" supposedly consulted on this question, yet there was never the prerequisite consultation over whether this body was legitimate or properly constituted. It is clearly obvious that it was not.)

To this day, the Bahá'í world refuses to consult over this question, despite the pleas set forth by the Orthodox Bahá'ís to reconsider and to come back under the Covenant in obedience to the living Guardian. Bahá'u'lláh did not say consult on some things, He said to consult in all matters.

By Jeffrey Goldberg

READ ENTIRE ARTICLE

Posted at 10:02 AM | Permalink

True Bahá'í

in clear defiance of "God's immutable Purpose,"...

POSTED ON BEHALF OF THE GUARDIAN OF THE BAHA'I FAITH

http://www.Bahai-Guardian.com

"THE BEDROCK ON WHICH THIS ADMINISTRATIVE ORDER IS FOUNDED IS GOD¹S IMMUTABLE PURPOSE FOR MANKIND IN THIS DAY." -- Shoghi Effendi

The Administrative Order referred to by Shoghi Effendi above is undeniably the one delineated in the divinely-conceived, sacred and immutable Will and Testament of 'Abdu'l-Baha.

Yet, in clear defiance of "God's immutable Purpose," the sacred provisions of that Will and Testament have been violated and nefariously repudiated by a body in Haifa erroneously calling itself the Universal House of Justice of the Baha'i Faith, for it has been illicitly established without the Guardian of the Faith presiding as its irreplaceable "SACRED HEAD" as required under the provisions of 'Abdu'l-Baha's Will.

That body has inexcusably failed to recognize that Shoghi Effendi faithfully fulfilled his obligation to appoint his successor, seven years before his passing in 1957, when he issued the one and only Proclamation of his ministry proclaiming the formation of the embryonic Universal House of Justice and subsequently identified its appointed irremovable President as Mason Remey who could be none other than the second Guardian-to-be.

Joel Bray Marangella

Guardian of the Baha'i Faith

REFERENCES FOR STUDY:

"Upon Shoghi Effendi's passing, the Hands convened a conclave in 'Akká less than three weeks later and, as their first act, delegated nine Hands from their number to undertake a search of the safe and files of Shoghi Effendi's office in Haifa, which had previously, upon his death, been carefully sealed and secured. This search was carried out apparently in the expectation of finding a will and testament in which Shoghi Effendi had named a successor, in spite of the clear and unambiguous provision of the Will and Testament of 'Abdu'l-Bahá which states that: "It is incumbent upon the guardian of the Cause of God to appoint in his own life-time him that shall become his successor."

http://www.Bahai-Guardian.com/violation.html

The history of the violation of the Covenant of Baha'u'llah at the World Center of the Faith.

http://www.Bahai-Guardian.com/five.html

SHOGHI EFFENDI INFORMS UNITED NATIONS OF HIS ROLE AS THE "APPOINTED HEAD" OF FUTURE BAHÁ'Í "WORLD COUNCIL" PRIOR TO ITS FORMATION IN JANUARY, 1951.

http://www.Bahai-Guardian.com/irrefutable.html

PROCLAMATION OF MASON REMEY TO THE BAHÁ¹Í WORLD AT RIDVÁN 1960, setting
forth his rightful claim to the Guardianship on the basis of his appointment by Shoghi Effendi in strict compliance with the terms of the Will and Testament of ŒAbdu¹l-Bahá.

http://www.Bahai-Guardian.com/Mason.proc.html

"EXTRACTS FROM DAILY OBSERVATIONS OF THE BAHÁ¹Í FAITH MADE TO THE HANDS OF
THE FAITH IN THE HOLY LAND" by Mason Remey while serving as a member of the body of nine Hands at the World Center following the passing of Shoghi Effendi.

http://www.Bahai-Guardian.com/daily.observe.html

APPEALS

TO

THE HANDS OF THE FAITH

IN THE HOLY LAND

http://www.Bahai-Guardian.com/appeals.html

Posted at 07:39 AM | Permalink

True Bahá'í

Thus in one fell swoop they destroyed all three of the supreme international Institutions of the Faith

It has been made crystal clear in the foregoing writings of Shoghi Effendi that the Will and Testament of 'Abdu'l-Bahá is a divinely conceived Document, that it is an expression of the Will of both Bahá'u'lláh and 'Abdu'l-Bahá and that it is a part of the **"explicit Holy Text"** being complementary to the Kitáb-i-Aqdas. Shoghi Effendi emphasises this fact by stating that they "are inseparable parts of one complete unit". This sacred Document can, therefore, never be altered, amended, or nullified or any of its provisions declared **"BADA"** by any person or persons or administrative institution, including the Universal House of Justice which can only enact laws that form no part of the explicit Holy Text under the terms of the Will and Testament of 'Abdu'l-Bahá.**[FN:**[5]. Notwithstanding Shoghi Effendi's clear statements concerning the inviolability of the Will and Testament of 'Abdu'l-Bahá, the then Hands of the Cause following the passing of Shoghi Effendi completely ignored and repudiated the words of Shoghi Effendi and nullified those provisions of the Will and Testament pertaining to the continuity of the Guardianship declaring them to be "BADA" (i.e. God had changed His Mind). Thus in one fell swoop they destroyed all three of the supreme international Institutions of the Faith delineated in the Will and Testament of 'Abdu'l-Bahá, namely: the guardianship, the Hands of the Cause (appointed only by the Guardian) and the Universal House of Justice (a complete organ only when presided over by its *"sacred head for life"* - the Guardian or, on occasion, by his specifically appointed representative).]

Joel B. Marangella
READ ENTIRE ARTICLE

Posted at 12:35 PM | Permalink | Comments (0)

True Bahá'í

It ignited a flame in the darkest dungeon

In Pilgrim's Notes, in discussing the importance of the year Nine, Shoghi Effendi discussed the cable sent to America which appeared in the Bahá'í News where he likened the "Tree" to an "Olive Tree." He said the tree of 6,000 years started with Adam, the last of many Adams. It grew in Abraham, Moses, Jesus and Muhammad. The tree, like an olive tree, yielded its fruit in the Báb. In His martyrdom it was crushed by the mill of adversity. The oil from this crushed fruit made the light which appeared 10 years later in the Síyáh-Chál. It ignited a flame in the darkest dungeon. It was clouded over for 10 years, and when it reached the land of mystery, Adrionople, it became more radiant, it became a crystal. For 40 years it only showed its light in 10 countries. After that it spread to the West.

By David Maxwell
READ ENTIRE ARTICLE

Posted at 06:23 PM | Permalink

True Bahá'í

NSA's court aggression finally exposed by the press

Hats off to the Chicago Tribune for finally exposing to the public the outrageous legal action by the NSA against a small group of the Orthodox Baha'is who are fighting for their First Amendment freedoms to practice their religion and speak out about it.

The article is here:
http://www.chicagotribune.com/news/local/chi-bahai-18-may18,0,6239589.story

The article fails to mention that the Wilmette NSA lost its case against the Orthodox Baha'is and has it under appeal. It incorrectly implies that the OBF accept Mason Remey because Shoghi Effendi called him son. That is not OBF belief. Rather, the OBF believe that Shoghi Effendi appointed Mason Remey as second Guardian when he named him the "President" of the then embryonic Universal House of Justice called the International Baha'i Council. Also, the last sentence of the article was falsely attributed to Mr. Stockman when that statement was made by me. I was the one who said that: "It's not our desire to convert people. It's our desire to put our material out there for people to know what the truth is and decide themselves."

The article does make it clear to the world what the NSA is trying to do against the OBF, so I am thankful for that.

Regardless of how one stands on the controversy between the Orthodox Baha'is and the "mainstream" ones, most people cannot understand why the NSA with its "millions" of members cannot tolerate a small group of people who identify themselves as and sincerely believe they are Baha'is, by using the term "Orthodox Baha'is" to distinguish themselves from the "mainstream" group.

The truth is that this is an outrageous court aggression against the Orthodox Baha'is.

Jeffrey

Posted at 09:10 AM | Permalink

True Bahá'í

They had...shamelessly declared null and void the...Will and Testament....

They had, in effect, shamelessly declared null and void the major provisions of a divinely-conceived, sacred and immutable Will and Testament of ‘Abdu’l-Bahá, only thirty-six years after the inception of the Administrative Order to which it had given birth, and a Document that, as explained by Shoghi Effendi, had been actually co-authored by Bahá’u’lláh and ‘Abdu’l-Bahá and therefore expressed "***their Will***." Moreover, Shoghi Effendi further emphasized the immutability and immortality of this divinely-conceived Document in stating that, the Kitáb-i-Aqdas and the Will and Testament were "***not only complementary***," but " ***mutually confirm one another and are inseparable parts of one complete unit***." As such, the Will and Testament of ‘Abdu’l-Bahá was therefore undeniably nothing less that a part of the **explicit Holy Text**, whose sacred and immutable provisions shall endure unchanged for at least a full thousand years.

They had inexcusably ignored or carelessly overlooked the fact that Shoghi Effendi had proclaimed on 9 January 1951 the appointment of the embryonic Universal House of Justice, with the provisional name of **International Bahá’í Council**, and had identified this "***Nascent Institution***" in this Proclamation as "***this first embryonic International Institution*** and significantly had appointed Mason Remey the President thereof as the irremovable embryonic Head of this embryonic Institution which he had carefully retained as an inactively functioning body during the remaining years of his ministry, even appointing Rúhíyyih Khánum as his "***chosen liaison***" thereto, so that only upon his passing it could then be activated and become the instrumentality through which Mason Remey whose appointment he had made, as required "***in his own life-time***" would then automatically acceded to the Guardianship as his chosen successor, faithfully appointed in accordance with the terms of the Will and Testament of ‘Abdu’l-Bahá which stipulate that the Guardian of the Faith is the "***sacred head***" of this Institution.

They overlooked the future pre-eminent role that Shoghi Effendi had specifically projected for the International Bahá’í Council— referred to by him, in this instance, as "**the Central Body**"—in which he had stated that this body would be direcing the National Spiritual Assemblies of the world in the prosecution of their respective assigned goals during the Ten Year Global Crusade, scheduled to commence at Ridván 1953 (message of 23 November 1951)

They flagrantly usurped the rightful supreme role and functions of the International Bahá’í Council, as outlined above, which this body should have been permitted to automatically and rightfully assume upon the passing of Shoghi Effendi and established in its place an illegitimate and superfluous body comprised of nine Hands, completely outside the provisions of the Will and Testament of ‘Abdu’l-Bahá, upon which they bestowed the concocted appellation: "***Custodians of the Bahá’í World Faith***"

By Joel B. Marangella
READ ENTIRE ARTICLE

Posted at 09:18 AM | Permalink

True Bahá'í

Thus in one fell swoop they destroyed all three of the supreme international Institutions of the Faith

It has been made crystal clear in the foregoing writings of Shoghi Effendi that the Will and Testament of 'Abdu'l-Bahá is a divinely conceived Document, that it is an expression of the Will of both Bahá'u'lláh and 'Abdu'l-Bahá and that it is a part of the **"explicit Holy Text"** being complementary to the Kitáb-i-Aqdas. Shoghi Effendi emphasises this fact by stating that they "are inseparable parts of one complete unit". This sacred Document can, therefore, never be altered, amended, or nullified or any of its provisions declared **"BADA"** by any person or persons or administrative institution, including the Universal House of Justice which can only enact laws that form no part of the explicit Holy Text under the terms of the Will and Testament of 'Abdu'l-Bahá.**[FN:**[5.] Notwithstanding Shoghi Effendi's clear statements concerning the inviolability of the Will and Testament of 'Abdu'l-Bahá, the then Hands of the Cause following the passing of Shoghi Effendi completely ignored and repudiated the words of Shoghi Effendi and nullified those provisions of the Will and Testament pertaining to the continuity of the Guardianship declaring them to be "BADA" (i.e. God had changed His Mind). Thus in one fell swoop they destroyed all three of the supreme international Institutions of the Faith delineated in the Will and Testament of 'Abdu'l-Bahá, namely: the guardianship, the Hands of the Cause (appointed only by the Guardian) and the Universal House of Justice (a complete organ only when presided over by its *"sacred head for life"* - the Guardian or, on occasion, by his specifically appointed representative).]

Joel B. Marangella
READ ENTIRE ARTICLE

Posted at 12:35 PM | Permalink

True Bahá'í

July 9th: OBF telephonic fireside - "Searching for Truth"

All persons are invited to attend the OBF's monthly fireside, a safe place to learn about the Orthodox Baha'i Faith, meet some of the believers, and ask any questions you like. This is a conference call in the United States.

For more information:
http://truebahaifiresides.blogspot.com/

Jeffrey

Posted at 11:22 PM | Permalink | Comments (1)

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Jeffrey

Posted at 11:22 PM | Permalink

True Bahá'í

OBF announces telephonic firesides starting June 9th

The teaching committee of the Orthodox Baha'is of the United States has announced the first-ever telephonic fireside, which is open to all sincere seekers, for the discussion of the teachings of the Orthodox Baha'i Faith.

For more information, go here: http://truebahaifiresides.blogspot.com/

Jeffrey

Posted at 10:32 AM | Permalink

True Bahá'í

...those words of Shoghi Effendi have fallen to the earth....

And yet what do we see in the sans-Guardian, Heterodox Bahá'í organization? We observe Shoghi Effendi's words (teachings) falling to the earth, one after another after another after another, again and again and again and again. In such case, if his words were in reality failing thus, how could Shoghi Effendi be considered greater than either John the immerser or Samuel, none of whose sayings fell to the earth?

Look at this:

In his spiritual testament, The Dispensation of Bahá'u'lláh, Shoghi Effendi, infallibly and in considerable detail, identified the two sacred Institutions, the Guardianship of the Bahá'í Faith and the Universal House of Justice, to be the "twin pillars" of the Administration of the New World Order of Bahá'u'lláh.

In the current sans-Guardian administration of Haifa/Wilmette those words of Shoghi Effendi have fallen to the earth. That Heterodox Bahá'í organization has no "twin pillars".
In his spiritual testament, The Dispensation of Bahá'u'lláh, Shoghi Effendi, infallibly taught that the Guardians of the Bahá'í Faith would be voting as living members of legitimate Universal House of Justice bodies, stating concerning such Guardians: "He cannot override
the decision of the majority of his fellow members..."

In the current sans-Guardian administration of Haifa/Wilmette those words of Shoghi Effendi have fallen to the earth. That Heterodox Bahá'í organization has no Guardian voting as a living member of their body.

By Ross Campbell

READ ENTIRE ARTICLE

Posted at 02:23 PM | Permalink

True Bahá'í

Orthodox Bahá'í Fireside on August 9th

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For more information:
http://truebahaifiresides.blogspot.com/

Jeffrey

Posted at 10:36 AM | Permalink | Comments (1)

True Bahá'í

Interesting discussions online about Orthodox Bahá'í Faith

The article by the Chicago Tribune about the NSA's court action against the Orthodox Bahá'ís has certainly done much to publicize this oppressive action by the Wilmette NSA against us. A number of news agencies across the country picked up the story. There is an interesting discussion between members of the various "denominations" of Bahá'í on the comments area for the article. Click here for the article and click here for the comments.

Hand of the Cause of God Nosrat'u'llah Bahremand has been writing a multi-part response to a paper called "Some thoughts on the ministry of the Universal House of Justice" written by Ali Nakhjavani, a former member of the headless UHJ of the heterodox organization. Nosrat here presents a remarkable and irrefutable argument against the shaky positions espoused by the violators of the Covenant. These are being posted at the Hands of the Cause site: http://handsofthecause.us/

Jeffrey

Posted at 07:15 PM | Permalink

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For more information:
http://truebahaifiresides.blogspot.com/

Jeffrey

Posted at 10:36 AM | Permalink

True Bahá'í

Arrogant critics of the Guardian are all too fallible

A recent comment on You Tube really makes me laugh. The You Tube video is about the identification of the remaining 5 elders (of the 24 elders) by Joel B. Marangella, the third Guardian of the Faith.

The comment by a heterodox believer says:

"hahaha. this is just funny and shows how little knowledge these people and their so called guardian have. Abdu'l-Baha himself named Ḥájí Mírzá Muḥammad-Taqí as one of the 24 elders. "so in this letter joel or joe or whoever the so called guardian is, have managed to go aginst the very word of Abdu'l-Baha and omit Ḥájí Mírzá Muḥammad-Taqí as one of the 24 elders. Good job Joe."

This is so typical of the misinformed. They arrogantly correct us when they do not have their facts straight.

I think the mislead commentator is confused by the wrong statement of Adib Taherzadeh in his book: The Child of the Covenant, p. 240 in which he wrote:

“The Vakilu'd-Dawlih was a distinguished believer who was designated by 'Abdu'l-Bahá as one of the 'four and twenty elders which sat before God on their seats' mentioned in chapter 11 of the Revelation of St John the Divine. [Of the other 23 'elders', only 19 have been named by 'Abdu'l-Bahá i.e. the Báb and the 18 'Letters of the Living'.]”

It seems that Taherzadeh has repeated the mistake of one of Persian writers who has quoted only a short section from one of Tablets of Abdu’l Baha to an individual immediately after the title “Chapter forty one - about the twenty-four elders mentioned in the Book of Revelation”:

(Translation): “You have questioned regarding the pentad blessed persons; one of them is Haji Mirza Muhammad-Taqi, the Afnan, four others will be explained later” and then another section from another Tablet from Abdu’l Baha in which He explains:

"Regarding the four and twenty elders, they are they Bab, the 18 Letters of the Living and five others who would be known in the future.”

22 years after ascension of Abdu’l Baha the first Guardian said: “So far we do not know who these five other are”:

"Regarding the four and twenty elders: The Master in a Tablet, stated that they are the Bab, the 18 Letters of the Living and five others who would be known in the future. So far we do not know who these five other are."

(Shoghi Effendi, Directives from the Guardian, p. 21) also (Baha’i News, No. 171, November 1944, p. 2)

If Haji Mirza Muhammad-Taqi, the Afnan (Vakilu'd-Dawlih) was one of the “elders” probably Abdu’l Baha would have mentioned that in the “Memorials of the Faithful” when He wrote about him (page 128) and surely Shoghi Effendi would have not said “So far we do not know who these five other are”

Vakilu’d-Dawlih was named one of Apostles of Baha’u’llah.

Jeffrey

(Thanks to Hand of the Cause of God Nosrat'u'llah Bahremand for his assistance with this article)

Posted at 07:22 PM | Permalink

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“The Vakilu'd-Dawlih was a distinguished believer who was designated by 'Abdu'l-Bahá as one of the 'four and twenty elders which sat before God on their seats' mentioned in chapter 11 of the Revelation of St John the Divine. [Of the other 23 'elders', only 19 have been named by 'Abdu'l-Bahá i.e. the Báb and the 18 'Letters of the Living'.]”

It seems that Taherzadeh has repeated the mistake of one of Persian writers who has quoted only a short section from one of Tablets of Abdu’l Baha to an individual immediately after the title “Chapter forty one - about the twenty-four elders mentioned in the Book of Revelation”:

(Translation): “You have questioned regarding the pentad blessed persons; one of them is Haji Mirza Muhammad-Taqi, the Afnan, four others will be explained later” and then another section from another Tablet from Abdu’l Baha in which He explains:

"Regarding the four and twenty elders, they are they Bab, the 18 Letters of the Living and five others who would be known in the future.”

22 years after ascension of Abdu’l Baha the first Guardian said: “So far we do not know who these five other are”:

"Regarding the four and twenty elders: The Master in a Tablet, stated that they are the Bab, the 18 Letters of the Living and five others who would be known in the future. So far we do not know who these five other are."

(Shoghi Effendi, Directives from the Guardian, p. 21) also (Baha’i News, No. 171, November 1944, p. 2)

If Haji Mirza Muhammad-Taqi, the Afnan (Vakilu'd-Dawlih) was one of the “elders” probably Abdu’l Baha would have mentioned that in the “Memorials of the Faithful” when He wrote about him (page 128) and surely Shoghi Effendi would have not said “So far we do not know who these five other are”

Vakilu’d-Dawlih was named one of Apostles of Baha’u’llah.

Jeffrey

(Thanks to Hand of the Cause of God Nosrat'u'llah Bahremand for his assistance with this article)

Posted at 07:22 PM | Permalink | Comments (9)

True Bahá'í

October 9th Fireside: How We Pray

The teaching committee of the Orthodox Bahá'í Faith sponsors monthly telephonic firesides on the 9th day of every month. This is a telephone conference call where you can speak with Orthodox Bahá'ís in a safe and anonymous manner, ask questions, and learn about our Faith.

The topic for the next call is "How We Pray."

Please join us by calling 1-270-696-2525 and enter 536450# as the participant access code.

For information on the firesides: http://truebahaifiresides.blogspot.com/

Jeffrey

Posted at 11:05 AM | Permalink | Comments (3)

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Jeffrey

Posted at 11:05 AM | Permalink

True Bahá'í

Bahá'í healing combines spiritual healing with medical treatment

In Memorials of the Faithful, `Abdu'l-Bahá recounts the sickness of Shaykh Sadiq-i-Yazdi. The Master said of this man: "His detachment from the things of this world and his attachment to the life of the spirit are indescribable. He was love embodied, tenderness personified. Day and night, he commemorated God. Utterly unconscious of this world and all that is therein, he dwelt continually on God, remaining submerged in supplications and prayers. Most of the time, tears poured from his eyes. The Blessed Beauty singled him out for special favor, and whenever He turned His attention toward Sadiq, His loving-kindness was clear to see." Memorials of the Faithful, p 43.

When Sadiq was ill, to the point of death, from ileus with abdominal pain and swelling, the Master describes what He was told when He described the condition to Bahá'u'lláh."Go," He said. "Place your hand on the distended area and speak the words: 'O Thou the Healer!'" [Ya Shafi]. Memorials of the Faithful, p. 45. This invocation instantly healed Sadiq.

Bahá'ís believe that all healing comes from God, and that we can be healed by the power of God. However, we also believe that one should consult with a physician and obtain medical treatment in addition to prayer for spiritual healing because both kinds of healing come by the power of God. "...both kinds of treatment should be followed; they are not contradictory. Therefore thou shouldst also accept physical remedies inasmuch as these too have come from the mercy and favour of God, Who hath revealed and made manifest medical science so that His servants may profit from this kind of treatment also. Thou shouldst give equal attention to spiritual treatments, for they produce marvellous effects." `Abdu'l-Bahá, Selections, #133

A Bahá'í prayer for healing:

Thy name is my healing, O my God,
and remembrance of Thee is my remedy.
Nearness to Thee is my hope,
and love for Thee is my companion.
Thy mercy to me is my healing and my succor
in both this world and the world to come.
Thou, verily, art the All-Bountiful, the All-Knowing, the All-Wise.

- Bahá'u'lláh

Posted at 09:30 AM in Health & Healing | Permalink

True Bahá'í

Baha'i teachings on evil: it comes from our selves!

The spiritual teachings of Bahá'u'lláh and `Abdu'l-Bahá reveal the glorious Truth that evil does not exist. In the present environment of terrorism and war, the proper understanding and realization of the Baha'i teachings about evil, Satan, and hell, has the potential to liberate us from fear and create a joyful experience of life as being wholly Good.

Thank thou God for that by reason of which the breath of God hath awakened thee and the spirit of God hath quickened thee and raised thee from among the dead with a joyful spirit of life. (`Abdu'l-Bahá, Tablets of `Abdu'l-Bahá v1, p. 120)

According to the divine philosophy set forth by `Abdu'l-Bahá, the universe is made of three worlds of God: the World of God, the Kingdom, and Creation. The World of God is the Unknowable Realm of Divinity. The Kingdom is the heavenly spiritual world. The world of Creation is the material word we live in. Our material world imperfectly expresses the names and attributes of God, but that imperfection is by appearance only. Humanity has the capacity to reflect the names and attributes of God by turning towards the Holy Spirit (in the Person of the Manifestation of God). However, because we have animal bodies, we are limited in our capacity to express the names and attributes of God. To the extent that we fail to embody godly attributes and instead display animal traits, then evil appears in us. But it exists by appearance only, and not of reality. God did not create evil, and therefore it does not exist. God created our souls and that creation is perfect. We are created in His image. However, when we identify with our animal bodies, we forget our true selves, and we succumb to evil.

In creation there is no evil; all is good. Certain qualities and natures innate in some men and apparently blameworthy are not so in reality. For example, from the beginning of his life you can see in a nursing child the signs of desire, of anger, and of temper. Then, it may be said, good and evil are innate in the reality of man, and this is contrary to the pure goodness of nature and creation. The answer to this is that desire, which is to ask for something more, is a praiseworthy quality provided that it is used suitably. So, if a man has the desire to acquire science and knowledge, or to become compassionate, generous, and just, it is most praiseworthy. If he exercises his anger and wrath against the bloodthirsty tyrants who are like ferocious beasts, it is very praiseworthy; but if he does not use these qualities in a right way, they are blameworthy.

Then it is evident that in creation and nature evil does not exist at all; but when the natural qualities of man are used in an unlawful way, they are blameworthy. So, if a rich and generous person gives a sum of money to a poor man for his own necessities, and if the poor man spends that sum of money on unlawful things, that will be blameworthy. It is the same with all the natural qualities of man, which constitute the capital of life; if they be used and displayed in an unlawful way, they become blameworthy. Therefore it is clear that creation is purely good. (`Abdu'l-Bahá, Bahá'i World Faith, p. 320)

There exists only the appearance of evil in the material realm. This is necessarily so, because the material world is the shadow of the Kingdom; its existence is merely the reflection of the Kingdom in matter.

Know thou that the Kingdom is the real world, and this nether place is only its shadow stretching out. A shadow hath no life of its own; its existence is only a fantasy, and nothing more; it is but images reflected in water, and seeming as pictures to the eye. (`Abdu'l-Bahá, Selections from the Writings of `Abdu'l-Bahá, p. 178)

Thus the Light shines in dark places. The Light exists in Itself, while darkness is merely the absence of Light. In human terms, Satan is the symbol for the lower animal nature of mankind. Satan represents the absence of God. Of course, God is Omnipresent, and therefore there cannot be absence of God. Thus, while satanic evil appears to exist, where God is not seen, satanic evil can not and does not really exist. No thing has true existence unless God created it. God is All-Good. He did not create evil.

The reality underlying this is that the evil spirit, Satan or whatever is interpreted as evil, refers to the lower nature of man. This basic nature is symbolized in various ways. In man there are two expressions; One is the expression of nature, the other the expression of the spiritual realm. The world of nature is defective. Look at it clearly, casting aside all superstition and imagination... God has never created an evil spirit; all such ideas and nomenclature are symbols expressing the mere human or earthly nature of man. It is an essential condition of the soil of earth thorns, weeds and fruitless trees may grow from it. Relatively speaking, this is evil: it is simply the lower state and basic product of nature. (`Abdu'l-Bahá, Promulgation of Universal Peace, pp. 294-295)

So if God did not create evil, why does it appear? The inescapable and horrible consequence of the teaching that God did not create evil, is that the seeming appearance of evil must have been created by humanity itself. We, ourselves, have created evil.

Every good thing is of God, and every evil thing is from yourselves. Will ye not comprehend? (Bahá'u'lláh, Gleanings from the Writings of Bahá'u'lláh, p. 149)

Posted at 10:23 AM in Spirituality | Permalink

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True Bahá'í

The spiritual path of a Bahá'í: to render service to humanity

I am often asked about the nature of the spiritual path of a true Bahá'í? The answer is to worship by prayer and service. kindness and goodwill. The spiritual path is always for one's heart to remain in the holy presence of the Glory of God, in prayer, and to ceaselessly render service to humanity. The Exemplar of this spiritual path was the Master, the Center of the Covenant, `Abdu'l-Bahá, one of the Sons of Bahá'u'lláh, whose title means "Servant to the Glory of God"

The Master expressly stated His path:

Day by day each member will advance and become more and more spiritual. But ye must have a firm foundation and your aims and ambitions must be clearly understood by each member. They shall be as follows:

1. To show compassion and goodwill to all mankind.

2. To render service to humanity.

3. To endeavour to guide and enlighten those in darkness.

4. To be kind to everyone, and show forth affection to every living soul.

5. To be humble in your attitude towards God, to be constant in prayer to Him, so as to grow daily nearer to God.

6. To be so faithful and sincere in all your actions that every member may be known as embodying the qualities of honesty, love, faith, kindness, generosity, and courage. To be detached from all that is not God, attracted by the Heavenly Breath -- a divine soul; so that the world may know that a Bahá'í is a perfect being.

Strive to attain this at these meetings. Then, indeed and in truth will ye, the friends of God, come together with great joy! Render help one to the other, become as one man, having reached perfect unity.

(`Abdu'l-Bahá, Paris Talks, pp. 73-74)

Posted at 02:41 PM in Spirituality | Permalink | Comments (0)

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True Bahá'í

turning to God was my greatest joy...

There is so much despair in the world today, with everyone searching for happiness in the wrong places. People are lost in their rage, hatred, lust, and confusion yet still they are seeking but cannot seem to find lasting joy. The Baha'i Revelation has the answer.

You see all round you proofs of the inadequacy of material things -- how joy, comfort, peace and consolation are not to be found in the transitory things of the world. Is it not then foolishness to refuse to seek these treasures where they may be found? The doors of the spiritual Kingdom are open to all, and without is absolute darkness. `Abdu'l-Bahá, Paris Talks, p. 111.

God is calling to humanity with the divine remedy. But one must recognize the Blessed Beauty if one is to experience this joy of the Kingdom.

I myself was in prison forty years -- one year alone would have been impossible to bear -- nobody survived that imprisonment more than a year! But, thank God, during all those forty years I was supremely happy!

Every day, on waking, it was like hearing good tidings, and every night infinite joy was mine. Spirituality was my comfort, and turning to God was my greatest joy. If this had not been so, do you think it possible that I could have lived through those forty years in prison?

Thus, spirituality is the greatest of God's gifts, and 'Life Everlasting' means 'Turning to God'. May you, one and all, increase daily in spirituality, may you be strengthened in all goodness, may you be helped more and more by the Divine consolation, be made free by the Holy Spirit of God, and may the power of the Heavenly Kingdom live and work among you. `Abdu'l-Bahá, Paris Talks, pp. 111-112.

Posted at 06:56 PM in Spirituality | Permalink

True Bahá'í

The conduct of a true Bahá'í

The conduct of a true Bahá'í is to be at all times kind and loving, trustworthy and honorable. This is how to behave towards all, even those who are unjust and one's enemies:

Likewise, they must treat with and behave toward all the governments, nations, communities, kings and subjects with the utmost sincerity, trustworthiness, straightforwardness, love and kindness. Even they must make hopeful a bloodthirsty enemy, show sympathy with the utmost faithfulness and honor to the perfidious unjust, know the ill-wisher as the well-wisher and torment not the sinner with reproaches. Should they become the targets of a thousand arrows of persecution, they must challenge it with love and friendship and treat every one with purity of purpose and kindness. Tablets of Abdu'l-Bahá Volume 2, p 436

Even though we may fall short of achieving the level of spirituality espoused by the Master, it is clear that those who would call themselves "Bahá'í" must be prepared to demonstrate the utmost goodwill, kindness, mercy and friendship to everyone we meet.

O ye friends of God! Show ye an endeavor that all the nations and communities of the world, even the enemies, put their trust, assurance and hope in you; that if a person falls into errors for a hundred-thousand times he may yet turn his face to you, hopeful that you will forgive his sins; for he must not become hopeless, neither grieved nor despondent. This is the conduct and the manner of the people of Bahá'í This is the foundation of the most high pathway! Ye should conform your conduct and manners with the advices of Abdu'l-Bahá. Tablets of Abdu'l-Bahá Volume 2, p 436

Let us demonstrate by our deeds, in lives of service, who are the true Bahá'ís.

Posted at 05:15 PM in Spirituality | Permalink

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(`Abdu'l-Bahá, Paris Talks, pp. 73-74)

Posted at 02:41 PM in Spirituality | Permalink

True Bahá'í

The truth about death teaches us how to live

According to the teachings of the Baha'i Revelation, death is not to be feared. `Abdu'l-Bahá said that we should look forward to death with hope and expectation, as with any other journey.

"In the next world, man will find himself freed from many of the disabilities under which he now suffers. Those who have passed on through death, have a sphere of their own. It is not removed from ours; their work, the work of the Kingdom, is ours; but it is sanctified from what we call 'time and place.' Time with us is measured by the sun. When there is no more sunrise, and no more sunset, that kind of time does not exist for man. Those who have ascended have different attributes from those who are still on earth, yet there is no real separation..." `Abdu'l-Bahá in London, p. 96.

The process known as death is merely the withdrawal of the soul from the physical mind and body. During "life", the soul's powers shine upon the body (in the same way the physical sun gives its powers of light and heat to the earth). The soul never was physically connected to the body or inside the body, and therefore it doesn't leave the body upon death. Rather, at "death", the soul ceases to have contact with the body, its powers cease to shine upon the physical body and mind, and then the human mind and body simply pass away.

Having dropped the veil of a physical body, the soul continues its growth in the spiritual worlds.

The primary function of the soul in the physical reality is to grow spiritually by exercising moral decision-making. Basically, our job in life is to learn to choose and turn towards God. Only by having a physical mind and body can the soul have a free will and learn to make choices. The culmination of a life of proper choices is a soul that has fully developed its latent spiritual capacities. The importance of understanding the teachings on life after death cannot be over-emphasized. Only by knowing how one's souls will exist in the spiritual world can one recognize how to live in this physical reality. The truth about death teaches us how to live.

`Abdu'l-Bahá, from Paris Talks, pp. 65-66:

"But if the body undergoes a change, the spirit need not be touched. When you break a glass on which the sun shines, the glass is broken, but the sun still shines! If a cage containing a bird is destroyed, the bird is unharmed! If a lamp is broken, the flame can still burn bright!

"The same thing applies to the spirit of man. Though death destroy his body, it has no power over his spirit -- this is eternal, everlasting, both birthless and deathless. As to the soul of man after death, it remains in the degree of purity to which it has evolved during life in the physical body, and after it is freed from the body it remains plunged in the ocean of God's Mercy.

"From the moment the soul leaves the body and arrives in the Heavenly World, its evolution is spiritual, and that evolution is: The approaching unto God."

Posted at 02:46 PM in Life after Death | Permalink

Reblog (0)

True Bahá'í

A Faith alive with the Holy Spirit

Bahá'u'lláh said: "We behold you from Our realm of glory, and shall aid whosoever will arise for the triumph of Our Cause with the hosts of the Concourse on high and a company of Our favored angels."(1)

I always wonder about these kinds of phrases about the Concourse and angels, which are replete throughout the Bahá'í Writings, and how to understand them. We know that the Concourse on high consists of the holy men and women who have passed on to the Abhá Kingdom, and `Abdu'l-Bahá has explained that the "meaning of angels' is the confirmations of God and His celestial powers. Likewise angels are blessed beings who have severed all ties with this nether world, have been released from the chains of self and the desires of the flesh, and anchored their hearts to the heavenly realms of the Lord." (2)

This small band of faithful believers, the Orthodox Bahá'ís, who have remained faithful to the Covenant of Bahá'u'lláh and have survived against all odds certainly know that a mysterious Power, or Providence, has kept this Faith alive for the past 50 years.

The Bahá'í Revelation is not a lifeless shell of a religion with attractive teachings practiced by a lukewarm group of religious folks. Rather, it is the Cause of God and those who immerse themselves in its Power and who arise for its triumph find that the Holy Spirit walks with them, and that God has given "his angels charge over" them, to bear them "up in their hands" lest they dash their feet against a stone. (3) In other words, it is a living Faith, with the Holy Spirit guiding it and giving strength and power to its members.

`Abdu'l-Bahá said this of the power and life breathed by the Holy Spirit:

The greatest philosophers without this Spirit are powerless, their souls lifeless, their hearts dead! Unless the Holy Spirit breathes into their souls, they can do no good work. No system of philosophy has ever been able to change the manners and customs of a people for the better. Learned philosophers, unenlightened by the Divine Spirit, have often been men of inferior morality; they have not proclaimed in their actions the reality of their beautiful phrases.

The difference between spiritual philosophers and others is shown by their lives. The Spiritual Teacher shows His belief in His own teaching, by Himself being what He recommends to others. An humble man without learning, but filled with the Holy Spirit, is more powerful than the most nobly-born profound scholar without that inspiration. He who is educated by the Divine Spirit can, in his time, lead others to receive the same Spirit.(4)

You are invited to explore the Orthodox Bahá'í Faith and to become educated by the Divine Spirit.

Jeffrey

(1) Bahá'u'lláh, Gleanings from the Writings of Bahá'u'lláh, LXXII
(2) `Abdu'l-Bahá : Selections from the Writings of `Abdu'l-Bahá, #39(3) Psalm 91:11-12
(4) `Abdu'l-Bahá, Paris Talks p. 165

Posted at 03:18 PM in Introductory | Permalink

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True Bahá'í

A Faith alive with the Holy Spirit

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True Bahá'í

An Examination of Independence of Thought Versus Mindless Conformity Within the Bahá'í World Faith

Introduction

Ever since I came upon the truth of the continuing Guardianship, I have been unable to reconnect with the heterodox organization. Any attempt to associate with them has caused me much spiritual torment, as though they represent some evil principality, power and spiritual wickedness in high places spoken of in Ephesians 6:12 ["For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places"]. Because of my fear of being cast out and shunned by individuals who were dear to me, I tried to deny the truth. I only suffered tremendous spiritual, emotional, physical, and material hardship as a consequence to the point where I began to doubt that Bahá'u'lláh is God's Manifestation for this day.

In 2003, I received a visit from auxiliary board members of the heterodox organization. I was very intimidated by them. They came to my home, and in the spirit of `Abdu'l-Bahá, I made every effort to be hospitable and courteous. As humble as I was, they acted as bullies and did not mention God once in our meeting. Still, I did not have the courage to let them know that they were violating the Covenant of Bahá'u'lláh and had not one ounce of respect for our beloved `Abdu'l-Bahá. Please forgive me for my cowardliness. I suffered greatly for this.

[Note: Vonda has once again joined the ranks of the faithful believers in the Orthodox Bahá'í Faith]

An Examination of Independence of Thought
Versus Mindless Conformity Within the Bahá'í World Faith
by Vonda Turner

"*Almighty God hath created the mind free. All attempts to influence it by temporal punishments or burthens . . . are a departure from the plan of the holy author of our religion . . . No man shall be compelled to frequent or support any religious worship or ministry or shall otherwise suffer on account of his religious opinions or belief, but all men shall be free to profess and by argument to maintain, their opinions in matters of religion.*" —Thomas Jefferson

"*The Conscience of man is sacred and to be respected*"- `Abdu'l-Bahá

I was loyal to the Bahá'í World Faith leadership and administrative structure even when I found through my own investigation that this leadership structure was not the intention of founders Bahá'u'lláh and `Abdu'l-Bahá. I was compelled to remain loyal to the Bahá'í World Faith, even though I disagreed with their beliefs on the leadership structure, because I was a victim of the abusive forces meted out by the leadership, who manipulate members into compliance by deliberately creating errors of perspective (Ruggiero 97) among the members, concealing vital historical information, and utilizing social and psychological sanctions, or "gross and subtle pressures to keep every individual member in

line" (Allport 66).

My paper will be an analysis of tactics utilized by Bahá'í leadership to compel me to go against beliefs formulated through my independent investigation. The paper will apply Allport theories of in-group membership to my experience as a Bahá'í and examine Ruggiero's principles for critical thinking as they parallel with the Bahá'í principle "Independent Investigation of Truth."

Human beings are social creatures and have fundamental needs for love, affection and belongingness (Abraham Maslow). Allport points out that people "….like to be with people: they have simply found people lock-stitched into the very fabric of their existence (Allport 61). The presence of other people in our lives validate our existence as good and meaningful. Membership in socially ascribed or achieved in-groups provide us with identity, a sense of belonging, and a forum by which we can have our needs met for achievement, status, responsibility and reputation (Allport, Maslow). My membership in the Bahá'í World Faith was an achieved status because I had to fight to be apart of a community consisting of members of my reference groups (Allport 63), who I perceived to be well informed, progressive, educated, and economically self-sufficient, qualities and lifestyle I sought to have in my own life (Allport 65, Sherif 65). I had let go of the Christian circles of my youth and embraced a religion founded upon my personal beliefs in the unity of God, religion, and the human race. Membership in the Bahá'í World Faith validated my identity and put me in alignment with what I believed was God's purpose for me, as well as, the destiny of humankind. My service to the Bahá'í community was to perform music at Bahá'í gatherings and events. This function was rewarding, in that with it, I had developed a sense of purpose and high reputation in the community (Maslow). My loyalties to the community developed through strong identification and rewarding service work and within a period of 1 year, I became cemented in the structure that being a Bahá'í had provided for my life (Allport 61).

For 11 years, I lived my life according to Bahá'í standards and expectations. I had settled into "a way of living with characteristic codes and beliefs, standards and 'enemies' " (Allport 66). Everyday, I performed water ablutions and recited the Bahá'í obligatory prayer. I regularly attended Bahá'í fellowship services and events. I developed strong friendships, and married into a prominent Bahá'í family. And I had passively accepted what everybody in the Bahá'í World Faith seem to know (Ruggiero 44), that (their so-called) Universal House of Justice (UHJ) was the supreme and infallible governing body of the religion. From that body, all of the subordinate Bahá'í institutions and members received their guidance, a guidance that is considered tantamount to receiving guidance from God. A demonstration of loyalty to the Bahá'í World Faith is one's dislike and non-association with an out-group of Bahá'ís (Allport 67) who challenge and threaten the existence of the current leadership structure headed by the UHJ.

The most gross of pressures (Allport 66) meted out by the UHJ to keep members in compliance within the Bahá'í World Faith consists of the consequences to questioning the authority, legitimacy and the infallibility of the UHJ. Built into Bahá'í social consciousness is the belief that to go against the UHJ is tantamount to going against God. To do so is viewed as breaking God's covenant, which is an unforgivable sin. Those who rebel against or oppose the UHJ are declared to be covenant-breakers, suffering with a soul sickness, a contagious cancer that could spread through association with members of the covenant-breaker out-group. [In truth, a covenant-breaker is one who opposes the Guardian according to the Will and Testament of `Abdu'l-Bahá] I along with other ex-Bahá'ís perceive this threat

of excommunication, as an abuse of power, because it manipulates a person's sense of belongingness, identity and self-esteem. The threat of excommunication also stifles the freedom to independently investigate, examine, and criticize the UHJ's claim of infallible authority.

I accepted most of the fundamental principles of the Bahá'í World Faith through independent reading and understanding. However, I had passively accepted that the institution of the UHJ was legitimate (Ruggiero 44) , until the year 1999 with the advent of the World Wide Web, I had accessed information regarding the intended nature and the actual history of successorship in the Bahá'í World Faith, which the leadership had deliberately concealed from the masses.

Ruggiero proposes that to know something requires more than having the right answer. It involves the ability to express what is known and how we came to know it (Ruggiero 41). During the majority of my time as a Bahá'í, I could not articulate the reasons I believed in the legitimacy and infallible authority of the UHJ. I was subjected to mindless conformity, an "error of perspective" (Ruggiero 97), because I believed in the UHJ from the way it appeared, without knowledge of its history or how it came to be (Ruggiero 97). I agree with Ruggiero that I had followed members lead because I had not thought for myself (Ruggiero 102). But I did not have the information necessary to establish a sound conclusion about the UHJ's authority, because, up until the existence of the World Wide Web, this information had been concealed from the majority.

One of the basic principles expounded upon by Bahá'í prophets is that we live in a day and age that requires us to utilize our own God given faculties to independently investigate and determine the truth. To do so is regarded as the "best beloved of all things in My [God's] sight…", that we should "… see with our own eyes, and not through the eyes of others (Hidden Words of Bahá'u'lláh from the Arabic 3-4). Through this writing God has encouraged us to exercise freedom of independent thought. So, I applied characteristics of critical thinkers to the issue at hand (Ruggiero 20-21). I was honest about the fact that I did not know how the UHJ came to have so much authority. I regarded the question of the UHJ's legitimacy in the face of new information as a controversial and exciting issue. After reading through the newly discovered information, I based my conclusions, on supportive evidence found in the Bahá'í Holy Writings, that the UHJ's existence is not infallible and lacks the authority it claims to possess.

The information undeniably tells the straightforward truth. There is no need for interpretation; any person after reading this information would come to my same conclusion, that the current successor is in a position of authority based on notions that are contrary to the will of the religion's founding fathers.

Did I go against my conscience, and disregard this new-found truth, so as to remain in good standing in the sight of the community and God? How had I been affected by this new discovery while under the gross pressure to comply with the standards of a false leadership? At first, I was excited about the new information and joined forces with the Orthodox Bahá'ís, regarded as the enemy of the Bahá'í World Faith. The Orthodox Bahá'í community is a very small minority of Bahá'ís that uphold and promote the true path of successorship and leadership as intended by the Bahá'í prophets. But my association with that group was short-lived, as I was pulled by the stronger forces of the dominant majority to maintain my identity as a good and compliant Bahá'í within the larger community (Allport 65)-66).

For awhile I tried to ignore my conscience and remain loyal to the UHJ despite my discovery of the truth. The thought of being shunned by people who had been part of my being, was pretty devastating. I begin to second guess my interpretations and perceptions of the new information. It was difficult for me to accept that I had come across the truth, when so many thousands of people where in the dark, even with the existence of the Orthodox Bahá'í community. Because I second guess what I had discovered through reading and critical analysis, I became confused, bitter and unhappy towards all Bahá'ís. In the end I stand alone having no association with any of the Bahá'í groups.

After examining my membership in the Bahá'í World Faith, I conclude that the force that caused me to ignore what I had discovered through independent reading, critical thinking and observation is the fear of not having my needs met as defined by Abraham Maslow. The fulfillment of these needs is essential to human existence. It is an abuse of power to impose a sociological punishment which would threaten the fulfillment of essential human needs, simply because one has arrived at a truth derived from his independent investigation. I was a victim of these abusive forces, but only after I confronted the leadership about my discovery. I saw that what was in the real world did not match the written intentions of the Prophets.

That the leadership would encourage mindless conformity is a violation of the Independent Investigation of the Truth, one of the twelve fundamental principles upon which the Bahá'í religion was built. These tactics of concealing vital historical information from the masses, and the gross and subtle pressures used to keep members in line have been justified on the basis of maintaining cohesiveness and unity within the Bahá'í World Faith. But I (and others) argue that such knowledge is condoned because it threatens the existence of a self-appointed leadership within the Bahá'í World Faith.

Given all this, the question I have is, “Should we place greater value on independence and freedom of conscience or on dependence and mind slavery?

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True Bahá'í

An Examination of Independence of Thought Versus Mindless Conformity Within the Bahá'í World Faith

IntroductionEver since I came upon the truth of the continuing Guardianship, I have been unable to reconnect with the heterodox organization. Any attempt to associate with them has caused me much spiritual torment, as though they represent some evil principality,... Read more →

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True Bahá'í

Commentary on the Short Healing Prayer

Thy name is my healing, O my God, and remembrance of Thee is my remedy. Nearness to Thee is my hope, and love for Thee is my companion. Thy mercy to me is my healing and my succor in both... Read more →

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- Bahá'u'lláh

The above prayer, known by Bahá'ís as the "Short Healing Prayer" is a mystical gem containing deep secrets for the healing of ourselves and of our fellow brothers and sisters everywhere.

If you wish to heal yourself or others, you should memorize this beautiful prayer, meditate over its meaning, and recite it ceaselessly. It contains within its short phrases the healing of all the ills of men and women in our society. It is a great gift from God.

The following is my own meditation over the meaning of this powerful healing prayer.

Thy name is my healing, O my God

Our healing is the Greatest Name of God, the Spirit of Bahá (Glory), Bahá'u'lláh (Glory of God), Bahá'u'l-Abhá (Glory of the All-Glorious), the most perfect expression of the Holy Spirit appearing in the world. This Spirit of Revelation, represented in the Person of the Holy Maiden, appeared to and in the Manifestation of God, Bahá'u'lláh, while He sat chained and imprisoned in the notoriously horrible Síyáh-Chál ("the black pit" or dungeon) of Tehran, in 1852. There is no other way to heal than to become attuned to this Spirit of Glory, to draw nearer to this Being Who, cannot be adequately described other than in the words of Bahá'u'lláh:

> "Exalted be God, Her creator, for what He caused Me to see in Her. Then blessed be God, Her fashioner, for the manifestation of might that I witnessed in Her beauty, and the modalities of power that I saw in Her splendor. At one time, I perceived Her as the sweet water of life, delicious and flowing through the realities of beings and the dark recesses of contingent things. I grew certain that the entirety of being survived by virtue of Her eternity, and continued to exist because of Her perpetuity. At another time, I perceived Her as a fire that had blazed forth in the divine bush, as though the element of fire had been created from a torch ignited by Her glowing embers. The hearts of both visible and invisible being were consumed by Her heat and flame when they were shaken by a delicate yearning for Her and a wondrous hankering for Her. It is as though the fragrance of the All- Merciful wafted from the apertures in Her garments. Praise be to God, Her creator, originator and fashioner.
>
> "Then I drew near, till She stood before my face and gave utterance as a dove warbles in the realm of eternity, as though speaking in the wondrous music that hath no words, letters or sounds. It is as though all books appeared in commentary on the songs of Her innovation. I recognized all meaning in a single point therein. When I listened with my entire being, I heard the mention of God, the exalted, the most glorious, in Her tunes, and the name of God, the exalted, the most high, in Her melodies" Bahá'u'lláh, *Th e Tablet of the Houri,* translated by Juan R.I. Cole.

The "black pit" or dungeon of the human heart must be transformed by the Splendorous Light of the Greatest Name of God, Bahá'u'lláh, the All-Glorious Glory of God, into a holy temple. Nothing else can heal the ills of all of humanity.

and remembrance of Thee is my remedy

The Greatest Name of God contains within it all of the other Names and Attributes of God. It is precisely these Names that are the remedy for all of the ills of humanity:

> "Cleanse from your hearts the love of worldly things, from your tongues every remembrance except His remembrance, from your entire being whatsoever may deter you from beholding His face, or may tempt you to follow the promptings of your evil and corrupt inclinations" (*Gleanings from the Writings of Bahá'u'lláh* p. 275).

Referred to as the Paradise of God's Remembrance, it is a process of meditating upon and invoking the Names of God. The Bahá'í Prayer books are replete with these Names and Attributes. Our goal is to transform and heal our lives by replacing each and every ill that plagues humanity with the various qualities of God:

> "O servants! Lifeless is the body that is bereft of a soul, and withered the heart that is devoid of the remembrance of its Lord. Commune with the remembrance of the Friend and shun the enemy. Your enemy is such things as ye have acquired of your own inclination, to which ye have firmly clung, and whereby ye have sullied your souls. The soul hath been created for the remembrance of the Friend; safeguard its purity. The tongue hath been created to bear witness to God; pollute it not with the mention of the wayward" Baha'u'llah, *The Beginning of All Utterance is the Praise of God).*

All men and women in today's society are suffering from every physical and mental malady, disruption, and disease, on every level and at every scale from personal to global. The addictions, alcoholism, sexual excesses, destruction of family life, political upheaval, and unprecedented global violence bears testimony to how sick is the patient. The Divine Physician has the remedy: remembrance of the Names and Attributes of God.

> "O BEFRIENDED STRANGER!
>
> "The candle of thine heart is lighted by the hand of My power, quench it not with the contrary winds of self and passion. The healer of all thine ills is remembrance of Me, forget it not. Make My love thy treasure and cherish it even as thy very sight and life." Bahá'u'lláh, *Persian Hidden Words*, #32.

Nearness to Thee is my hope

The world is filled with despair, injustice and suffering. Humanity is remote from God, and cannot approach God because the human heart is like the black pit of Tehran, foul and filled with vermin. This nightmarish hell arising from the evil promptings of the human heart leaves humanity with a sense of hopelessness and sorrow. But the Light of God can illumine the darkest dungeon. Our only hope is to draw nearer to God, to become more like God, and this we cannot do except to draw ever closer to the Manifestation of God, in fervent prayer and meditation.

and love for Thee is my companion

Even in the modern cities teeming with other souls, there is great solitude and isolation, a lonesomeness and spiritual seclusion, that seems to hang over most people. Clinging to immoral and failed relationships, many of us go from one person to the next seeking the true love of our lives, but always finding misery, abuse and loneliness. The problem is looking for love in all of the wrong places.

> "O SON OF THE WONDROUS VISION!
>
> "I have breathed within thee a breath of My own Spirit, that thou mayest be My lover. Why hast thou forsaken Me and sought a beloved other than Me?" Bahá'u'lláh, *Arabic Hidden Words*, #19.

Our true love and our true friend is the Holy Spirit of God existing not outwardly in other people or things, but rather found within in our own hearts. This is the companionship that will not fail and this is the fulfillment that does not let us down. Not to say that we should eschew relationships with other

people. Rather, we should enter first into a relationship with God, and then all of our relationships will be based upon this love.

> O FRIEND!
>
> In the garden of thy heart plant naught but the rose of love, and from the nightingale of affection and desire loosen not thy hold. Treasure the companionship of the righteous and eschew all fellowship with the ungodly. Bahá'u'lláh, *Persian Hidden Words*, #3

The true Friend, the Bridegroom of our souls, is within our own hearts. We cannot find true companionship except by making a mystical connection to the Love and Joy found in the Spirit of God. We were created to know and to love God. We cannot find happiness in the outer world, until first we find inner happiness in our own hearts in relationship to God.

> **Thy mercy to me is my healing and my succor in both this world and the world to come.**

Hell is the state of consciousness, within, of being far from God or the failure to have the qualities and attributes of God. Heaven is to draw near to God. That is, to incorporate within one's inner consciousness the attributes and qualities of God. To be near to God, to be just like God is the state of the heavenly kingdom, whether one is in this physical world, or the next world of the afterlife. The reality is that we are unable to acquire the qualities and attributes of God on our own. If left to our devices, we sink lower and lower into ego, hatred, anger, violence, and despair. It is only by the mercy of God that will succor us, in this world or the next, by the appearance of the Manifestation of God:

> When the animal proclivity in man becomes predominant, he sinks even lower than the brute. When the heavenly powers are triumphant in his nature, he becomes the noblest and most superior being in the world of creation. All the imperfections found in the animal are found in man. In him there is antagonism, hatred and selfish struggle for existence; in his nature lurk jealousy, revenge, ferocity, cunning, hypocrisy, greed, injustice and tyranny.... On the other hand, we find in him justice, sincerity, faithfulness, knowledge, wisdom, illumination, mercy and pity coupled with intellect, comprehension, the power to grasp the realities of things and the ability to penetrate the truths of existence. All these great perfections are to be found in man....
>
> The holy Manifestations of God come into the world to dispel the darkness of the animal or physical nature of man, to purify him from his imperfections in order that his heavenly and spiritual nature may become quickened, his divine qualities awakened, his perfections visible, his potential powers revealed and all the virtues of the world of humanity latent within him may come to life. `Abdu'l-Bahá, *Foundations of World Unity*, p. 110.

Thou, verily, art the All-Bountiful, the All-Knowing, the All-Wise.

The healing of all of the ills of humanity, personally and globally, are found in our souls turning to the Holy Spirit, in the spirit of faith in the Divine Manifestation, invoking God's bounty and wisdom from the Source of bounty and knowledge.

> Unless the Holy Spirit become intermediary, one cannot attain directly to the bounties of God. Do not overlook the obvious truths, for it is a self-evident fact that a child cannot be instructed without a teacher, and knowledge is a bounty from the bounties of God. The soil is not covered with grass and green without the rain of the cloud; therefore the cloud is the intermediary between the divine bounties and the soil. A body doth not develop and grow without the soul; therefore the soul is the medium of the spiritual life. `Abdu'l-Bahá, *Bahá'í World Faith*, p. 370.

Everything our hearts need and seek finds fulfillment in the bounty of God, which is available to each and every one of us, simply by humbly turning to God.

It is my fervent prayer that those who are suffering and in distress and despair will make a connection to the healing power of the short healing prayer. I urge you to recite it ceaselessly.

Jeffrey

Posted at 08:32 PM | Permalink

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True Bahá'í

Brief Reflection on the Remembrance of God

In my Commentary on the Short Healing Prayer, I made mention of the Remembrance of God, the power of the Greatest Name as reflected in the Holy Maiden who appeared in and through Bahá'u'lláh. In this brief essay, I thought… Read more →

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True Bahá'í

Appeals Court rules in favor of Orthodox Bahá'ís

The Court of Appeals for the United States Seventh Circuit issued its ruling on November 23, 2010, in the appeal brought by the National Spiritual Assembly of the Bahá'ís of the United States ("Wilmette NSA"). The Wilmette NSA brought the... Read more →

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For more information: http://www.truebahai.com/court_case.html

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True Bahá'í

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From a recent inquiry and response: I believe that Jesus Christ is my Saviour,that He is the Manifestation of God. Does that preclude me from becoming an Orthodox Bahá'í? Perhaps as an Orthodox Bahá'í I will become a better Christian?... Read more →

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I believe that Jesus Christ is my Saviour,that He is the Manifestation of God. Does that preclude me from becoming an Orthodox Bahá'í? Perhaps as an Orthodox Bahá'í I will become a better Christian?

I do think that your belief in the Lord Jesus Christ does not preclude you from becoming an Orthodox Bahá'í and I do believe that it would make you a better Christian.

Before I explain, I want to make sure that you know that you have reached the Orthodox Bahá'ís, which is a small group of believers and which is not to be confused with the larger group of Bahá'ís whose headquarters presently is in Haifa Israel. Although we have many beliefs in common, we have fundamental religious disagreement with them and our organizations are not the same.

I also want to preface my response that the Orthodox Bahá'ís are not seeking to convert anyone, although we certainly do wish to share what we consider to be uplifting and deeply spiritual teachings and Writings, and a spiritual power that emanates from them, with anyone who is interested about our Faith. I say this because I want to be clear that we do not feel, as many others do, that the circumstance of whether someone accepts or rejects our Faith will enhance or diminish us. The acceptance of the Manifestation of God in every age is a matter between God and the individual.

From my experience and observations, it seems to me that the Writings of His Holiness Bahá'u'lláh, the Manifestation of God for this Day and the Founder of the Bahá'í religion, are keys that unlock the truths contained in the Holy Scriptures of all revealed religions. I have found that to become a true Bahá'í, I first had to become a true Jew, a true Christian, and a true Muslim.

Bahá'u'lláh taught that truth is progressively revealed to humanity by a succession of Manifestations of God, who in every age reveal the social teachings and laws for the time and place where They appear and who reveal a measure of universal spiritual truth and power according to the ever-increasing capacity of humanity at that age. These Manifestations of God have released the power that has caused the social and spiritual evolution of mankind over the ages. If you think of a schoolhouse as being the Religion of God and the teachers in the school as the Manifestations, you would conclude that each of them are equal in stature, intelligence, and ability. Yet the first grade teacher is teaching the most basic facts of the various subjects while the eleventh grade teacher is teaching much more advanced material and new subjects that are completely beyond the ken of the first graders. The teacher, of course, is going to present the material in accordance with the needs and capacities of her students. Likewise, God sends Manifestations of God to humanity to from to time to time to reveal more religious truth and to bring a fresh spiritual power to receptive persons

who become spiritually transformed or saved by allowing this power to enter into their hearts.

The truths revealed by Bahá'u'lláh take nothing away from the power of the Revelations of Christ or Muhammad or Moses, and the other Manifestations of God.

His Holiness Bahá'u'lláh:

"The door of the knowledge of the Ancient of Days being thus closed in the face of all beings, the Source of infinite grace, according to His saying, "His grace hath transcended all things; My grace hath encompassed them all," hath caused those luminous Gems of Holiness to appear out of the realm of the spirit, in the noble form of the human temple, and be made manifest unto all men, that they may impart unto the world the mysteries of the unchangeable Being, and tell of the subtleties of His imperishable Essence.

"These sanctified Mirrors, these Day Springs of ancient glory, are, one and all, the Exponents on earth of Him Who is the central Orb of the universe, its Essence and ultimate Purpose. From Him proceed their knowledge and power; from Him is derived their sovereignty. The beauty of their countenance is but a reflection of His image, and their revelation a sign of His deathless glory. They are the Treasuries of Divine knowledge, and the Repositories of celestial wisdom. Through them is transmitted a grace that is infinite, and by them is revealed the Light that can never fade.... These Tabernacles of Holiness, these Primal Mirrors which reflect the light of unfading glory, are but expressions of Him Who is the Invisible of the Invisibles. By the revelation of these Gems of Divine virtue all the names and attributes of God, such as knowledge and power, sovereignty and dominion, mercy and wisdom, glory, bounty, and grace, are made manifest.

"These attributes of God are not, and have never been, vouchsafed specially unto certain Prophets, and withheld from others. Nay, all the Prophets of God, His well-favored, His holy and chosen Messengers are, without exception, the bearers of His names, and the embodiments of His attributes. They only differ in the intensity of their revelation, and the comparative potency of their light. Even as He hath revealed: "Some of the Apostles We have caused to excel the others."

from Gleanings from the Writings of Bahá'u'lláh, pp. 47-48.

Bahá'u'lláh further explains the essential spiritual unity of all of the Manifestations of God even while recognizing the obvious truth that they are not the same:

"Thus it is that Jesus, Himself, declared: "I go away and come again unto you." Consider the sun. Were it to say now, "I am the sun of yesterday," it would speak the truth. And should it, bearing the sequence of time in mind, claim to be other than that sun, it still would speak the truth. In like manner, if it be said that all the days are but one and the same, it is correct and true. And if it be said, with respect to their particular names and designations, that they differ, that again is true. For though they are the same, yet one doth recognize in each a separate designation, a specific attribute, a particular character. Conceive accordingly the distinction, variation, and unity characteristic of the various Manifestations of holiness, that thou mayest comprehend the allusions made by the Creator of all names and attributes to the mysteries of distinction and unity, and

discover the answer to thy question as to why that everlasting Beauty should have, at sundry times, called Himself by different names and titles...."

from Gleanings from the Writings of Bahá'u'lláh, p. 22.

I could go on about progressive revelation but it would be best for you to read for yourself. The book Kitáb-i-Iqán (The Book of Certitude) is Bahá'u'lláh's deep exposition on this subject.

As to the question of being an Orthodox Baha'i making you a better Christian, I believe that the principles of our Faith are completely aligned with the teachings of His Holiness Jesus Christ. I quote from `Abdu'l-Bahá, the Son of Bahá'u'lláh, who is the authorized Interpreter of His Holy Writings:

"[T]he holy Manifestations of God, the divine prophets, are the first teachers of the human race. They are universal educators and the fundamental principles they have laid down are the causes and factors of the advancement of nations. Forms and imitations which creep in afterward are not conducive to that progress. On the contrary these are destroyers of human foundations established by the heavenly educators. These are clouds which obscure the Sun of Reality. If you reflect upon the essential teachings of Jesus you will realize that they are the light of the world. Nobody can question their truth. They are the very source of life and the cause of happiness to the human race. The forms and superstitions which appeared and obscured the light did not affect the reality of Christ. For example, His Holiness Jesus Christ said: "Put up the sword into the sheath." The meaning is that warfare is forbidden and abrogated; but consider the Christian wars which took place afterward. Christian hostility and inquisition spared not even the learned; he who proclaimed the revolution of the earth was imprisoned; he who announced the new astronomical system was persecuted as a heretic; scholars and scientists became objects of fanatical hatred and many were killed and tortured. How do these actions conform with the teachings of Jesus Christ and what relation do they bear to his own example? For Christ declared: "Love your enemies, and pray for them that persecute you that you may be sons of your Father which is in Heaven; for He maketh His sun to rise on the evil and the good, and sendeth rain on the just and the unjust." How can hatred, hostility and persecution be reconciled with Christ and His teachings?

"Therefore there is need of turning back to the original foundation. The fundamental principles of the prophets are correct and true. The imitations and superstitions which have crept in are at wide variance with the original precepts and commands. His Holiness Bahá'u'lláh has revoiced and re-established the quintessence of the teachings of all the prophets, setting aside the accessories and purifying religion from human interpretation. He has written a book entitled Hidden Words. The preface announces that it contains the essences of the words of the prophets of the past clothed in the garment of brevity for the teaching and spiritual guidance of the people of the world. Read it that you may understand the true foundations of religion and reflect upon the inspiration of the messengers of God. It is light upon light."

from Baha'i World Faith - `Abdu'l-Bahá Section, pp. 250-251.

I recommend that you read the book mentioned in the above passage, The Hidden Words, if you

wish to experience the transformative power of this Revelation. But all of the teachings of the Orthodox Baha'i Faith are to promote the spiritual growth of mankind and to establish a society based upon truth. We believe that the Writings of our Faith include the blueprint for the establishment of the Kingdom of God on earth as it is in heaven, as prophesied by the Lord Jesus Christ. I further must include in this response by boldly proclaiming our belief that Bahá'u'lláh is the return of Jesus in "the Glory of the Father." The name Bahá'u'lláh translates into English as "Glory of God."

From the writings of Shoghi Effendi, the first Guardian of the Baha'i Faith: "For the Faith of Bahá'u'lláh -- if we would faithfully appraise it -- can never, and in no aspect of its teachings, be at variance, much less conflict, with the purpose animating, or the authority invested in, the Faith of Jesus Christ. This glowing tribute which Bahá'u'lláh Himself has been moved to pay to the Author of the Christian Religion stands as sufficient testimony to the truth of this central principle of Bahá'í belief: -- "Know thou that when the Son of Man yielded up His breath to God, the whole creation wept with a great weeping. By sacrificing Himself, however, a fresh capacity was infused into all created things. Its evidences, as witnessed in all the peoples of the earth, are now manifest before thee. The deepest wisdom which the sages have uttered, the profoundest learning which any mind hath unfolded, the arts which the ablest hands have produced, the influence exerted by the most potent of rulers, are but manifestations of the quickening power released by His transcendent, His all-pervasive and resplendent Spirit. We testify that when He came into the world, He shed the splendor of His glory upon all created things. Through Him the leper recovered from the leprosy of perversity and ignorance. Through Him the unchaste and wayward were healed. Through His power, born of Almighty God, the eyes of the blind were opened, and the soul of the sinner sanctified...He it is Who purified the world. Blessed is the man who, with a face beaming with light, hath turned towards Him."

from The World Order of Bahá'u'lláh, pp. 185-186.

Jeffrey

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True Bahá'í

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I do think that your belief in the Lord Jesus Christ does not preclude you from becoming an Orthodox Bahá'í and I do believe that it would make you a better Christian.

Before I explain, I want to make sure that you know that you have reached the Orthodox Bahá'ís, which is a small group of believers and which is not to be confused with the larger group of Bahá'ís whose headquarters presently is in Haifa Israel. Although we have many beliefs in common, we have fundamental religious disagreement with them and our organizations are not the same.

I also want to preface my response that the Orthodox Bahá'ís are not seeking to convert anyone, although we certainly do wish to share what we consider to be uplifting and deeply spiritual teachings and Writings, and a spiritual power that emanates from them, with anyone who is interested about our Faith. I say this because I want to be clear that we do not feel, as many others do, that the circumstance of whether someone accepts or rejects our Faith will enhance or diminish us. The acceptance of the Manifestation of God in every age is a matter between God and the individual.

From my experience and observations, it seems to me that the Writings of His Holiness Bahá'u'lláh, the Manifestation of God for this Day and the Founder of the Bahá'í religion, are keys that unlock the truths contained in the Holy Scriptures of all revealed religions. I have found that to become a true Bahá'í, I first had to become a true Jew, a true Christian, and a true Muslim.

Bahá'u'lláh taught that truth is progressively revealed to humanity by a succession of Manifestations of God, who in every age reveal the social teachings and laws for the time and place where They appear and who reveal a measure of universal spiritual truth and power according to the ever-increasing capacity of humanity at that age. These Manifestations of God have released the power that has caused the social and spiritual evolution of mankind over the ages. If you think of a schoolhouse as being the Religion of God and the teachers in the school as the Manifestations, you would conclude that each of them are equal in stature, intelligence, and ability. Yet the first grade teacher is teaching the most basic facts of the various subjects while the eleventh grade teacher is teaching much more advanced material and new subjects that are completely beyond the ken of the first graders. The teacher, of course, is going to present the material in accordance with the needs and capacities of her students. Likewise, God sends Manifestations of God to humanity to from to time to time to reveal more religious truth and to bring a fresh spiritual power to receptive persons

who become spiritually transformed or saved by allowing this power to enter into their hearts.

The truths revealed by Bahá'u'lláh take nothing away from the power of the Revelations of Christ or Muhammad or Moses, and the other Manifestations of God.

His Holiness Bahá'u'lláh:

"The door of the knowledge of the Ancient of Days being thus closed in the face of all beings, the Source of infinite grace, according to His saying, "His grace hath transcended all things; My grace hath encompassed them all," hath caused those luminous Gems of Holiness to appear out of the realm of the spirit, in the noble form of the human temple, and be made manifest unto all men, that they may impart unto the world the mysteries of the unchangeable Being, and tell of the subtleties of His imperishable Essence.

"These sanctified Mirrors, these Day Springs of ancient glory, are, one and all, the Exponents on earth of Him Who is the central Orb of the universe, its Essence and ultimate Purpose. From Him proceed their knowledge and power; from Him is derived their sovereignty. The beauty of their countenance is but a reflection of His image, and their revelation a sign of His deathless glory. They are the Treasuries of Divine knowledge, and the Repositories of celestial wisdom. Through them is transmitted a grace that is infinite, and by them is revealed the Light that can never fade.... These Tabernacles of Holiness, these Primal Mirrors which reflect the light of unfading glory, are but expressions of Him Who is the Invisible of the Invisibles. By the revelation of these Gems of Divine virtue all the names and attributes of God, such as knowledge and power, sovereignty and dominion, mercy and wisdom, glory, bounty, and grace, are made manifest.

"These attributes of God are not, and have never been, vouchsafed specially unto certain Prophets, and withheld from others. Nay, all the Prophets of God, His well-favored, His holy and chosen Messengers are, without exception, the bearers of His names, and the embodiments of His attributes. They only differ in the intensity of their revelation, and the comparative potency of their light. Even as He hath revealed: "Some of the Apostles We have caused to excel the others."

from Gleanings from the Writings of Bahá'u'lláh, pp. 47-48.

Bahá'u'lláh further explains the essential spiritual unity of all of the Manifestations of God even while recognizing the obvious truth that they are not the same:

"Thus it is that Jesus, Himself, declared: "I go away and come again unto you." Consider the sun. Were it to say now, "I am the sun of yesterday," it would speak the truth. And should it, bearing the sequence of time in mind, claim to be other than that sun, it still would speak the truth. In like manner, if it be said that all the days are but one and the same, it is correct and true. And if it be said, with respect to their particular names and designations, that they differ, that again is true. For though they are the same, yet one doth recognize in each a separate designation, a specific attribute, a particular character. Conceive accordingly the distinction, variation, and unity characteristic of the various Manifestations of holiness, that thou mayest comprehend the allusions made by the Creator of all names and attributes to the mysteries of distinction and unity, and

discover the answer to thy question as to why that everlasting Beauty should have, at sundry times, called Himself by different names and titles...."

from Gleanings from the Writings of Bahá'u'lláh, p. 22.

I could go on about progressive revelation but it would be best for you to read for yourself. The book Kitáb-i-Iqán (The Book of Certitude) is Bahá'u'lláh's deep exposition on this subject.

As to the question of being an Orthodox Baha'i making you a better Christian, I believe that the principles of our Faith are completely aligned with the teachings of His Holiness Jesus Christ. I quote from `Abdu'l-Bahá, the Son of Bahá'u'lláh, who is the authorized Interpreter of His Holy Writings:

"[T]he holy Manifestations of God, the divine prophets, are the first teachers of the human race. They are universal educators and the fundamental principles they have laid down are the causes and factors of the advancement of nations. Forms and imitations which creep in afterward are not conducive to that progress. On the contrary these are destroyers of human foundations established by the heavenly educators. These are clouds which obscure the Sun of Reality. If you reflect upon the essential teachings of Jesus you will realize that they are the light of the world. Nobody can question their truth. They are the very source of life and the cause of happiness to the human race. The forms and superstitions which appeared and obscured the light did not affect the reality of Christ. For example, His Holiness Jesus Christ said: "Put up the sword into the sheath." The meaning is that warfare is forbidden and abrogated; but consider the Christian wars which took place afterward. Christian hostility and inquisition spared not even the learned; he who proclaimed the revolution of the earth was imprisoned; he who announced the new astronomical system was persecuted as a heretic; scholars and scientists became objects of fanatical hatred and many were killed and tortured. How do these actions conform with the teachings of Jesus Christ and what relation do they bear to his own example? For Christ declared: "Love your enemies, and pray for them that persecute you that you may be sons of your Father which is in Heaven; for He maketh His sun to rise on the evil and the good, and sendeth rain on the just and the unjust." How can hatred, hostility and persecution be reconciled with Christ and His teachings?

"Therefore there is need of turning back to the original foundation. The fundamental principles of the prophets are correct and true. The imitations and superstitions which have crept in are at wide variance with the original precepts and commands. His Holiness Bahá'u'lláh has revoiced and re-established the quintessence of the teachings of all the prophets, setting aside the accessories and purifying religion from human interpretation. He has written a book entitled Hidden Words. The preface announces that it contains the essences of the words of the prophets of the past clothed in the garment of brevity for the teaching and spiritual guidance of the people of the world. Read it that you may understand the true foundations of religion and reflect upon the inspiration of the messengers of God. It is light upon light."

from Baha'i World Faith - `Abdu'l-Bahá Section, pp. 250-251.

I recommend that you read the book mentioned in the above passage, The Hidden Words, if you

wish to experience the transformative power of this Revelation. But all of the teachings of the Orthodox Baha'i Faith are to promote the spiritual growth of mankind and to establish a society based upon truth. We believe that the Writings of our Faith include the blueprint for the establishment of the Kingdom of God on earth as it is in heaven, as prophesied by the Lord Jesus Christ. I further must include in this response by boldly proclaiming our belief that Bahá'u'lláh is the return of Jesus in "the Glory of the Father." The name Bahá'u'lláh translates into English as "Glory of God."

From the writings of Shoghi Effendi, the first Guardian of the Baha'i Faith: "For the Faith of Bahá'u'lláh -- if we would faithfully appraise it -- can never, and in no aspect of its teachings, be at variance, much less conflict, with the purpose animating, or the authority invested in, the Faith of Jesus Christ. This glowing tribute which Bahá'u'lláh Himself has been moved to pay to the Author of the Christian Religion stands as sufficient testimony to the truth of this central principle of Bahá'í belief: -- "Know thou that when the Son of Man yielded up His breath to God, the whole creation wept with a great weeping. By sacrificing Himself, however, a fresh capacity was infused into all created things. Its evidences, as witnessed in all the peoples of the earth, are now manifest before thee. The deepest wisdom which the sages have uttered, the profoundest learning which any mind hath unfolded, the arts which the ablest hands have produced, the influence exerted by the most potent of rulers, are but manifestations of the quickening power released by His transcendent, His all-pervasive and resplendent Spirit. We testify that when He came into the world, He shed the splendor of His glory upon all created things. Through Him the leper recovered from the leprosy of perversity and ignorance. Through Him the unchaste and wayward were healed. Through His power, born of Almighty God, the eyes of the blind were opened, and the soul of the sinner sanctified...He it is Who purified the world. Blessed is the man who, with a face beaming with light, hath turned towards Him."

from The World Order of Bahá'u'lláh, pp. 185-186.

Jeffrey

Posted at 10:28 AM | Permalink

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True Bahá'í

A Brief Review of the Claims of Neal Chase to the Guardianship of the Bahá'í Faith

Few things are so confusing as the situation of having multiple claimants to the Guardianship of the Bahá'í Faith. It is straightforward enough to understand that the larger Bahá'í organization has done away with the Guardianship after the death of the first Guardian. It is very confusing, however, for those who believe that Shoghi Effendi did not fail in his duty, under the explicit provisions of `Abdu'l-Bahá's Will and Testament, to appoint his successor during his lifetime. There are a number of present claimants to the Guardianship. The only thing to do is to carefully consider and assess the arguments put forth by these claimants in a reasonable and rational manner.

In this article, I will discuss the claim to the Guardianship by Neal Chase of the group known as Bahá'ís Under the Provisions of the Covenant ("BUPC).

The BUPC believe that the Guardian must be an Aghsán (that is a son of Bahá'u'lláh). While they recognize that there were no bloodline Aghsán available to serve as the Guardian, they claim that the Guardianship now passes by adoption by the present Guardian of his successor. The BUPC do not insist upon a formal legal adoption for their purposes, but instead rely upon some objective manifestation of intent to adopt such as the passing of relics, i.e. a medallion, hair or blood, or other indication of intention. The BUPC accept Mason Remey as the Guardian of the Bahá'í Faith on the basis that he was grafted into the Aghsán line when he was allegedly adopted by `Abdu'l-Bahá (He often referred to Mason as His son and the BUPC claim that `Abdu'l-Bahá gave Mason Remey (through Shoghi Effendi) relics of Bahá'u'lláh's blood and hair (symbolic of being grafted into the lineage).

While the Orthodox Bahá'ís accept Mason Remey as the second Guardian, they do so solely on the basis that Shoghi Effendi appointed him to be the head of the International Bahá'í Council during his lifetime, in accordance with the explicit provisions of the Will and Testament of `Abdu'l-Bahá.

Upon Mason Remey's death, the founder of the BUPC, Dr. Leland Jensen, rejected both Joel B. Marangella's claim (appointed by Mason Remey in 1961 by written letter and again in 1965 by activating the Second International Bahá'í Council with Joel as its head) and Donald Harvey's claim (appointed by Mason Remey in writing on May 23, 1967). Instead, Dr. Jensen looked to Joseph (Giuseppe) Pepe, Jr. (Pepe Remey), the legally adopted son of Mason Remey, as being an Aghsán and Guardian of the Faith upon Mason Remey's death. Dr. Jensen insisted that Mason's failure to adopt either Joel B. Marangella or Donald Harvey made them ineligible to serve as Guardian. Using the same reasoning Neal Chase claims to have been adopted by Pepe Remey and on this basis he presently claims to be the Guardian.

Pepe Remey, in a series of correspondence with Dr. Jensen after Mason's passing, completely repudiates the arguments of the BUPC. Pepe accepted Donald Harvey as the Guardian, considering

himself an inactive Bahá'í, and even then he barely considered himself a Bahá'í at all. He unequivocally stated to Dr. Jensen his belief that Mason did appoint and intended Donald Harvey to be Guardian, having come to know Mason's mind from living in close proximity with him for many years (Pepe claimed he lived with Mason Remey since 1950 although this is clearly an error since Mason lived in the Holy Land at that time; the correct year was probably around 1962 after Mason Remey returned from the Holy Land following the coup organized and carried out by his fellow Hands). There is little doubt that Mason Remey did in fact appoint Donald Harvey in 1967, but by then it had no effect since Joel B. Marangella already had become the Guardian in 1965 when Mason Remey turned over the affairs of the Faith to Joel B. Marangella, as more fully explained below.

Pepe insisted that his claim with respect to Mason Remey only was as his legal heir but that no spiritual office passed to him. He urged Dr. Jensen to not involve him in any campaign that might cause even greater confusion over the successor to Mason Remey. He expressly repudiated himself as Guardian, stating that he was neither prepared mentally or spiritually to assume the Guardianship, that his inner conviction was that he did not personally feel that it was his mission to be the Guardian, and he called on Bahá'ís to rally around Donald Harvey.

Dr. Jensen insisted to Pepe that he considered Pepe to be the Guardian regardless of how Pepe felt about it, on the basis of the adoption and also his inheritance of a medallion that he claimed Mason had announced would be gifted by him to the third Guardian. Pepe rejected Dr. Jensen's suggestion that any of the several medallions he inherited had anything to do with the Guardianship. Pepe also completely rejected Dr. Jensen's claim to be the Promised Joshua, equating himself with Jesus, and believing he was the Establisher of the chosen 144,000 on Mount Carmel. Pepe specifically corrected Dr. Jensen by saying that he believed that Bahá'u'lláh was the return of Jesus.

It is apparent from the historical record that both Leland Jensen and Neal Chase made repeated attempts to manipulate Pepe Remey for the purpose of establishing the BUPC with Neal Chase as its Guardian. Despite this effort, Pepe Remey steadfastly repudiated the claims made by both Dr. Jensen and Neal Chase. Pepe specifically repeatedly mocked and denounced Neal Chase for his manipulative attempts to become Guardian and for being one of the "dreamers" to the Guardianship. He often referred to Neal Chase as "my boy" jokingly asserting that Chase would use these words to justify his claim to the Guardianship (just as Neal Chase did after Pepe's death). Interestingly, it was Dr. Jensen who earlier had rejected as feeble and flimsy the "my boy" phrase used by Pepe as signifying "adoption" when someone known as "Danny S" also claimed to be the Guardian on that same basis.

The facts are that Mason Remey, neither in his Proclamation, or anywhere else, did not claim to be Guardian on the basis of heredity or by adoption. In the Proclamation, Encyclical Letters, and his other writings, Mason explicitly stated it was by appointment as President of the International Bahá'í Council (by the terms of the Will and Testament of `Abdu'l-Bahá the office is appointed and not hereditary; and the appointment explicitly must be made during the lifetime of the Guardian and therefore not by inheritance or Will). Not once did Mason Remey ever claim to have been adopted by `Abdu'l-Bahá. Even if `Abdu'l-Bahá had adopted Mason, there is no evidence to suggest that Mason Remey had the slightest knowledge of this or he would have surely mentioned it

in his Proclamation or Encyclical letters. In none of Mason's writings did he claim to be qualified as Aghsán or was grafted in to the Aghsán line. He specifically asserted that the line of succession by birth had been broken (and expressed the hope that a descendant of Bahá'u'lláh would in the future be chosen in the line of Guardians). In his Proclamation or any other writing, Mason Remey never made reference to receiving a token of hair and blood as a symbol of his being Aghsán or the Guardian. All of these things clearly are the fabrications of Dr. Jensen and Neal Chase made to further their own purposes.

The only time Mason apparently discussed the idea of leaving a medallion to signify the next Guardian was in a casual dinner party. The only time Mason ever wrote about this, however, was at a later time and perhaps to correct his careless casual talk about it. He specifically denounced this as the means for identifying the next Guardian because a medallion could easily be fraudulently obtained.

The Orthodox Bahá'ís assert that the succession of Guardianship must be analyzed strictly under the provisions of the Will and Testament of `Abdu'l-Bahá, the Document that is the Charter of the New World Order and which Shoghi Effendi stated was "the inevitable offspring resulting from that mystic intercourse between Him Who communicated the generating influence of His divine Purpose [Bahá'u'lláh] and the One Who was its vehicle and chosen recipient ['Abdu'l-Bahá]." In other words, we must go to the divine Document that establishes the Institution of the Guardianship for guidance on this central issue.

In that holy Document, there is simply no mention that the appointed Guardian must be Aghsán (by blood or adoption) or that the succession would be signified by possession of holy relics or a medallion. It is also important to realize that had the Master intended for Mason Remey to be an Aghsán and Guardian, it would have made perfect sense for the Master to appoint Mason Remey directly in the Will and Testament and to explicitly identify Mason as His son. If that had been His intention, it is inexplicable why `Abdu'l-Bahá would have skipped over his adopted son to instead appoint Shoghi Effendi who was a small child when the Will and Testament was first written (and who technically was not Aghsán because he was the grandson of `Abdu'l-Bahá through a maternal line).

The Orthodox Bahá'ís assert, as Mason Remey himself states in the Encyclical Letters, that Mason Remey became the Guardian upon the death of Shoghi Effendi by virtue of being the president of the International Bahá'í Council (the embryonic Universal House of Justice) a position that is synonymous with the Guardianship according to the Master's Will and Testament. They further believe that Mason's written appointment of Joel B. Marangella in 1961 became effective in late 1965 when Mason Remey instructed that the Second International Bahá'í Council be activated while Joel B. Marangella was its president. Once activated with Joel as its head, Joel was the Guardian by the explicit terms of the Will and Testament. From that point forward, Mason was no longer the Guardian and therefore his subsequent appointment of Donald Harvey had no effect. Joel B. Marangella was then and remains still the third Guardian of the Bahá'í Faith.

None of the arguments for Neal Chase to be the Guardian have any legitimacy and, as Pepe pointed out time and again, were the result of a manipulative campaign by Neal Chase to claim the

Guardianship even though he never was appointed by a prior Guardian in accordance with the Will and Testament.

The claims of the BUPC, as asserted by Dr. Jensen and Neal Chase, have no rational or legitimate basis. As any serious student of the Bahá'í Faith can readily confirm, the arguments put forth for Neal Chase's Guardianship claim have no support or basis in the Will and Testament of `Abdu'l-Bahá and therefore these arguments must be rejected in their entirety.

Jeffrey

Posted at 09:35 PM | Permalink

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True Bahá'í

Orthodox Bahá'í Statement on Persecution of Bahá'ís in Iran

Statement by the National Bahá'í Council for the Orthodox Bahá'ís of the United States Concerning the Persecution of Bahá'ís in Iran:

On behalf of the Orthodox Bahá'ís of the United States, we wish to express our dismay at the prison sentences imposed by the government of Iran against seven Bahá'ís in that country because of their religious activities. Although we have our differences with our fellow Bahá'ís who have rejected the Guardianship, we recognize a common bond with our fellow brothers and sisters in our devotion and belief in Bahá'u'lláh, the Manifestation of God for this day. Our hearts go out to them over this tragic persecution.

It is the position of the National Council that all human beings should be free to worship as they please and to engage in peaceful religious activity without interference from any government. We hold this true not only for ourselves but for persons of every religious and spiritual belief. We urge the government of Iran to release their Bahá'í prisoners and to cease all restrictions against the freedom of all persons of every faith.

With love and appreciation for all people of faith,

National Bahá'í Council for the Orthodox Bahá'ís of the United States

Posted at 07:05 AM | Permalink

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True Bahá'í

Personal Reflections on the United States NSA's Legal Attack Against the Guardian of the Bahá'í Faith

Imagine my dismay when, on November 26, 2006, I received a copy of the "Motion for Rule to Show Cause" filed by the National Spiritual Assembly of the Bahá'ís of the United States against the Guardian, Joel B. Marangella, Hand... Read more →

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Imagine my dismay when, on November 26, 2006, I received a copy of the "Motion for Rule to Show Cause" filed by the National Spiritual Assembly of the Bahá'ís of the United States against the Guardian, Joel B. Marangella, Hand of the Cause Franklin Schlatter, and the Provisional National Bahá'í Council ("PNBC"), the governing body of the Orthodox Bahá'ís in the United States.

I became an Orthodox Bahá'í in 1997, after researching the claims of the various groups who call themselves "Bahá'í." Prior to that, since 1980 I had been a declared member in good standing of the Bahá'í Faith under the majority group whose sans-Guardian Universal House of Justice sits in Haifa (hereinafter referred to as "Bahá'í World Faith" or "BWF"). I had not previously known other Bahá'í organizations even existed, having been told that they died out long ago, but the truth became revealed when I began surfing the internet. I read the materials of several so-called covenant breaking groups, but I did not catch a spiritual disease! Instead I came to realize that I had not been told the truth, and that I already had a spiritual disease by virtue of giving my support to an organization (BWF) that was, knowingly or not, in opposition to the true Covenant of Bahá'u'lláh.

My healing from this spiritual disease of covenant-breaking only began when I declared under the Guardianship of Joel B. Marangella. My decision was instantly confirmed to be the correct one simply by the reaction of the BWF community, which was devoid of courage, conviction, or integrity. Their reaction was filled with fear and a stubborn refusal to even consider the facts. I was declared a covenant-breaker and my family and I were shunned. My 12-year old daughter was devastated when the community members who she thought were her friends was told (outside of my presence) that they would never speak to her again for a reason that was beyond her comprehension but which they did not bother to even explain. It took her many years before she got over the shock of this cruel treatment at the hands of the BWF members. Every one of them should feel very ashamed of themselves for this cruel fanatic behavior for which there is no excuse. They will answer for this crime when their souls seek admittance into the Abha Kingdom.

The people in the group seem so loving to a casual observer. But underneath there is this cult-like atmosphere in which people are not free to be themselves. They are constantly answering to their Administration for everything.

The most striking thing is that out of all the persons in the BWF who called themselves my friend, only one of them even considered or listened to the true facts that I had discovered about the Faith (and she too joined the OBF and was declared a covenant breaker). There was so much irrational fear in the community that they could not bring themselves to consider any of the arguments or even to read their own writings on the subject. All that they knew was that the so-called "Counselors" had decided that I was a covenant-breaker and therefore that I was spiritually diseased and must be shunned, or even if they thought maybe I was sincere they only knew that they did not want to hear about it and risk being shunned as well. It became readily apparent that I

did not belong in the BWF and that my fellow "Bahá'ís" of the BWF were not truly Bahá'ís at all but were cult members driven by fear and manipulative coercion rather than true faith. The BWF was a complete fraud.

I truly did not give it much thought after that but went on with my life. It was almost a decade later when I received the contempt motion from the NSA for my review. My fellow Orthodox Bahá'ís were aware that I was an attorney already admitted to the bar of the United States District Court in Chicago, Illinois. My initial reaction was disbelief that the NSA would engage in this behavior, to try to silence the Orthodox Bahá'ís by preventing them from calling themselves Bahá'ís, publicly using the words and symbols of the Greatest Name, and that they would be so blind that they would seek to use the power of the federal court to enforce their belief that there was one and only one Faith of Bahá'u'lláh and nobody else but them should be allowed to make this claim. They were so fanatical that they would be willing to damage the First Amendment principles of the United States in order to silence a small group of "dissident" Bahá'ís they referred to as "Remeyites."

A closer look at this matter revealed that the NSA had long ago attacked the First Amendment of the United States. There was the unsuccessful attempt to have a New York court in 1941 prevent Ahmad Sohrab from calling himself a Bahá'í. He was the former secretary of `Abdu'l-Bahá who Shoghi Effendi declared to be a covenant-breaker. After the NSA was told by that Court that it could not have the exclusive right to the term Bahá'í, the NSA tried again 25 years later, when it obtained a default judgment against the National Spiritual Assembly under the Hereditary Guardianship (the "Remey NSA") in 1966. At Mason Remey's behest, the Remey NSA had filed suit against the Wilmette NSA seeking control over the assets of the Faith as being the true NSA. The Wilmette NSA counter-claimed saying it had the right to exclusive control.

Although it was not settled law at the time, the U.S. courts may not decide religious disputes. In a dispute between competing religious organizations, the courts can only decide questions of property law. Therefore, whether the Wilmette NSA or the Remey NSA were legitimate under the Law of Bahá'u'lláh is not relevant to the courts of the United States. Under federal law, the Wilmette NSA was a clear winner simply because it was the corporate entity that legally controlled the assets of the Bahá'í Faith in the United States. Had the Wilmette NSA as a corporate body sided with Mason Remey then the property of the Faith would still belong to that corporate body and the Bahá'ís under the Guardianship would have taken control over all assets of the Faith. Even though the Wilmette NSA would have won anyway under neutral principles of property law, they proceeded to obtain that infamous 1966 Judgment against the Remey NSA.

This 1966 Judgment is an embarrassment to the federal courts and to the NSA. The Remey NSA was unaware there was a hearing on it at the time (this is evidenced by the minutes of the Remey NSA meeting shortly after the 1966 Judgment), its attorney did not show up to the hearing, and the Wilmette NSA apparently just wrote a default Judgment which was signed by the Judge. That Judgment made findings that the Wilmette NSA's organization was the one and only true Bahá'í Faith, that Shoghi Effendi was the one and only Guardian, and that the Remey NSA and its members were not allowed to publicly declare themselves to be "Bahá'í" or to associate themselves publicly with anything "Bahá'í" including the sacred images and words of the Greatest Name. They

were allowed under the Judgment to practice privately although they could not publicly teach their Faith (which is a personal obligation of every believer).

This was a federal court order declaring the BWF to be the one and only form of Bahá'í Faith to be allowed in the United States. The conduct of the NSA in having this Judgment entered was to jeopardize the First Amendment of the United States. However, nothing ever came of it for 40 years.

But on November 26, 2006, when I was looking at the Wilmette NSA's Motion that sought to hold the OBF in contempt of court it was impossible for me to understand how the Wilmette NSA was now seeking to actually enforce this grossly unconstitutional and erroneous Judgment in a modern day Court. Despite the shameful treatment by this organization against me and despite their shameful past court actions, I still stood there in disbelief that this organization could stoop so low.

As if their shunning behavior against me was not enough, their Motion specifically included my own personal teaching web site as being in violation of the 1966 Judgment. That outrageous Judgment was now being used in an attempt to silence me and prevent me from teaching my own religious views!

The Motion for Contempt was stating that the OBF was the same thing as the Remey NSA, that we were "Remeyites" and all of us were bound by the Judgment. The NSA was basically saying that the 1966 Judgment made the OBF illegal in the United States (and also the BUPC a separate organization that was also attacked by the Wilmette NSA) and that the Guardian of the Bahá'í Faith could not declare publicly that he was a Bahá'í!

The Remey NSA never appealed the Judgment back in 1966 because Mason Remey instructed them not to seek reconsideration or appeal of the Judgment "regardless of the consequences". This was incredibly unwise from a legal point of view because no matter how unconstitutional it is, the consequences are that once the Judgment is final it generally cannot be challenged or overturned. Although Orthodox Bahá'ís don't believe Remey was the Guardian at the time, the members of the Remey NSA believed at the time he still was the Guardian and they obeyed him, and so the Judgment became final. At Remey's behest, the Remey NSA was dissolved and the Bahá'í Faith under the Guardianship practically ceased to exist. The remnants of that organization entered into inactivity from that point forward.

Forty years later, this all became a problem for me as the attorney for the Orthodox Bahá'í Faith. The Court wanted to hold a hearing and make a factual determination whether the OBF was in legal "privity" with the Remey NSA under religiously neutral law. If it was in privity then the OBF would be presumably bound by the Judgment and the OBF would not be able to challenge its validity. It would be as if the OBF had the same identity, legally speaking, with the Remey NSA and therefore had the same rights and obligations under the Judgment. It would have meant that the OBF was effectively outlawed by the 1966 Judgment.

Suddenly the very strange history of the founding of the OBF was very relevant to the findings of the Court. The NSA wanted to show that the OBF was a continuation of the Remey NSA. The NSA argued: Even though the Remey NSA was dissolved and ceased to function in 1966, the remnants of

that organization such as the late Hand of the Cause of God Franklin Schlatter and the Guardian, Joel B. Marangella, for all practical purposes revived the Remey NSA as the OBF and PNBC. Therefore, Franklin Schlatter and Joel B. Marangella (both of whom were instrumental figures in the Remey organization), the PNBC, and all those who they attracted to the OBF, were now bound to the Judgment just the same. The PNBC was nothing more than the alter ego of the Remey NSA. It simply was the remnant of the Remey NSA continuing to function as the Remey NSA under the name of PNBC and doing exactly what the Remey NSA did which was carrying on the Guardianship with the only difference being that this organization had recognized Marangella as the religious successor to Remey.

What the NSA argued could have easily been the history of the OBF, but in truth that was not what happened. The OBF presented the facts about the founding of the OBF at trial in Chicago, before Judge St. Eve. In preparing for this trial, it became apparent the strange and embarrassing history and origin of the OBF was a gift from God because nobody else could have orchestrated such a perfect case. The truth of the OBF's origins, the facts that history presented to me, comprise the perfect defense for the OBF against the NSA's allegations.

The facts shown at trial were that the Mason Remey organization and all of its remnants had forever ceased to function in the United States by Mason's own orders. Joel B. Marangella did not recognize these orders because Joel claimed to be the Guardian since 1965 when Mason activated the IBC with Joel as the President of the Second International Bahá'í Council, which under Mason's teachings as the second Guardian meant that Remey had abdicated the Guardianship and turned over the Guardianship to Joel B. Marangella. At the time when Mason instructed the Remey NSA not to appeal the Judgment, Joel was the Guardian and therefore the OBF did not get its day in court since it was Remey who made the ultimate decision. Under legal principles, there was a split between the two organizations. There was no privity between the OBF and the Remey organization because the OBF and the defunct Remey organization and its remnants were two distinct and competing organizations under competing leadership for many years. There was no similarity in how the two organizations functioned. The only thing the two organizations had in common were some religious beliefs, all of which are irrelevant to a Court that is obligated to apply and follow religiously neutral civil law to the dispute rather than deciding religious disputes on their merits.

It was certainly the work of divine Providence that Mason abdicated the Guardianship and apparently later had forgotten that he had done so, continuing to assume the functions as the Guardian even though he had passed the mantle of spiritual authority to Joel. Because of this, in order to join the OBF, you had to leave the unorganized remnants of the Remey NSA organization, turn away from Mason and his religious organization, and affirmatively join Joel in a legally separate organization.

Thanks to Providence, the the OBF was not in legal privity with the Remey NSA and therefore was not bound by the Judgment. If not for the facts of history, Judge St. Eve might have found that the OBF was in privity and therefore subject to the outrageous Judgment of 1966 without the ability to overturn the Judgment. I did raise the argument that the Court in 2006, in the event the Court did find the OBF was in privity, that it could only enforce those parts of the Judgment that were not unconstitutional because it would be engaging in unconstitutional acts such as shutting down OBF web sites and prohibiting the OBF from identifying themselves with their own Faith. However, I am

overjoyed that Judge St. Eve never had to decide that question because she first decided after considering the facts presented at trial in Chicago, Illinois that under neutral principles of federal law the OBF was not the same organization or in continuity with or legally identified with the one headed up by the Remey NSA and therefore that Judgment did not apply to the OBF.

Happily the 1966 Judgment is now a matter of history. Thankfully, it is probably no longer a threat to anyone. Unfortunately, the Wilmette NSA remains a threat to the First Amendment unless it gives up its mania for squelching the religious freedoms of those who disagree with it. It is my hope and wish that the Wilmette NSA will finally realize that you cannot enforce unity with a court order. The NSA simply must tolerate the existence of other groups of Bahá'í at least in the United States or it runs the risk of forever ruining the name of the Faith making synonymous the word "Bahá'í" and "enemy of freedom of speech and religion." I certainly would be happy to tolerate and co-exist with all of the other Bahá'í groups in existence regardless of whether I agree with their beliefs. How could it possibly be that tolerance for others' religious views cannot be attained by a group of people who call themselves Bahá'í?

Jeffrey

To see the court documents in the case, follow this link:
http://www.truebahai.com/court_case.html

Posted at 10:43 PM | Permalink

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True Bahá'í

Inquiry from a Baha'i: Give up those "small obscurities" and return to the majority

The following is an email received from a believer from the Bahá'í World Faith or BWF (that is, the large organization presently headquartered in Haifa and Wilmette) Hello loved one: I am deeply saddened to see a sect, regardless of... Read more →

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Hello loved one:

I am deeply saddened to see a sect, regardless of where you believe it came from, that is outside of the original safeguard of The Baha'i Faith. Finding such small obscurities and creating a counsel that goes directly against the teachings of Baha'u'llah himself is something you surely should be able to see is being done. "Conflict and contention are in no wise permissable" Baha'u'llah. Surely you must see that creating a rift in any piece of The Faith, regardless of where you think it came from, is going against the basis laws of our belief's. To create boundaries in a religion that loves humanity and which see's no boundaries amongst itself is allowing human interpretation to wrench the purpose of our belief's from us, leaving only segments and fractions of our purpose, which is to be unified. I pray for you and your followers that you might ask to return to the majority, regardless of your belief of who came after The Guardian, simply because Baha'u'llah would never want us separated for any means, especially those means created by our own self. Can you not see that unity triumphs separation of The Faith in every way?

With appreciation, love, and sincerity for the best in your life,

(signed) (a BWF believer)

Here is my response:

Dear _____,

I have no desire to convert or convince you of anything because I am secure in my knowledge of the Revelation of Bahá'u'lláh, and it makes no difference to me whether or not you agree with me. I respond because I see your letter as a sincere inquiry and therefore I will reply sincerely.

It saddens me too to see that there is an organization of Bahá'ís "that is outside of the original safeguard of the Bahá'í Faith." But have you ever stopped to ask or to investigate which one of the organizations that calls itself Bahá'í is the original? Do you simply assume that the organization you belong to is the correct one without investigating? Why do you believe this is a matter of "small obscurities"? Isn't it the most important question to ask BEFORE you accept an authority is from where does this authority flow? Not a small obscurity at all.

You speak of the basic laws of our belief, but have you examined these laws independently or do you just do and believe as you are told? Is not the independent investigation of truth one of the

basic laws of our belief? Has your investigation been independent or have you just mindlessly accepted what you are told? Do you fear investigating the truth of this question or is your faith so deep that you have no fear at all about what I believe?

`Abdu'l-Bahá, from Star of the West, vol 11, p. 243:

"**Whosoever utters a word you must ask: 'Where is the authority of the Center of the Covenant? Show it.' Without this you must not listen to him. If an angel comes down from heaven and has no authority from the Center of the Covenant, you must require his authority. Otherwise the vineyard will become withered and dry. This is the reality.**"

`Abdu'l-Bahá is saying do not mindlessly accept the authority of anyone, even an angel from heaven, but it is necessary to question it at first before you follow: Where is the authority? Did He say to follow the majority or did He say to question whether the one who claims authority has received it from the appointed Center?

You say that unity is the central teaching of the Faith, but have you ever considered what are the Faith's teachings on how that unity will be achieved? Is it from mindless conformity with the majority opinion or from filing a lawsuit against those you disagree?

In the Will and Testament, `Abdu'l-Bahá answers the question of how unity will be achieved in the Bahá'í Faith:

"**The mighty stronghold shall remain impregnable and safe through obedience to him who is the Guardian of the Cause of God. It is incumbent upon the members of the House of Justice, upon all the Aghsan, the Afnan, the Hands of the Cause of God to show their obedience, submissiveness and subordination unto the Guardian of the Cause of God, to turn unto him and be lowly before him. He that opposeth him hath opposed the True One, will make a breach in the Cause of God, will subvert His Word and will become a manifestation of the Center of Sedition. Beware, beware, lest the days after the ascension (of Bahá'u'lláh) be repeated when the Center of Sedition waxed haughty and rebellious and with Divine Unity for his excuse deprived himself and perturbed and poisoned others.**"

He is saying do not use "Divine Unity" for an excuse to oppose the Guardian. Everyone must obey the Guardian and that is how unity will be achieved. He specifically names the Hands and the Universal House of Justice and says they must be obedient and submissive to the Guardian. Have you investigated whether or not your organization is in compliance with this injunction? Do you think this is a matter of obscurities? Really?

You wrote:

"**To create boundaries in a religion that loves humanity and which see's [Sic] no boundaries amongst itself is allowing human interpretation to wrench the purpose of our belief's from us, leaving only segments and fractions of our purpose, which is to be unified.**"

I agree with you! So why has your organization embarked on a campaign to silence me? Why does it shun me and my family and file court cases against my Faith? They did not tell you about that, did they?

For information about the court case, go here:

http://www.truebahai.com/court_case.html

Here is an essay I wrote explaining the court case your NSA of the USA filed against us: http://www.truebahai.com/2011/04/personal-reflections.html

It sounds to me like YOU are the ones creating boundaries!

I truly hope that you awaken to the Truth of this matter and that you do not take for granted what you believe and sit there complacent in following those who usurped the authority of the Faith and who are bent upon destroying the Faith. You see, covenant breaking really is a spiritual disease and it is readily apparent that your organization already caught it. The only way to heal from this disease is to OPEN UP YOUR MIND AND YOUR HEART TO THE TRUTH.

Jeffrey

Posted at 07:50 AM | Permalink

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True Bahá'í

What goes around comes around: use of the Greatest Name effectively banned in Malaysia

In November, 2006, the heterodox Baha'is, those presently headquartered in Wilmette , Illinois, brought a legal action seeking to prevent the Orthodox Baha'is from using the Greatest Name, among other things. The Greatest Name is "Allah-u-Abha" (God is All-Glorious) and... Read more →

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Nearly 10 years since the Wilmette NSA took its legal action, there is another similar legal problem arising in Malaysia and this time it is the Malayasian government outlawing the use of "Allah" by anyone who is not a Muslim.

This effectively outlaws the use of the Greatest Name by Baha'is in Malaysia.

It is unfortunate that, in their zeal and fanaticism to try to prevent the Orthodox Baha'is from using the Greatest Name, they did not see that this very same zeal and fanaticism would soon be turned against them in the same way. Perhaps now the Baha'is will see the folly of their attempts to coerce religious faith against others. We can only pray that the fog of ignorance and prejudice might lift from their eyes.

http://www.bbc.co.uk/news/world-asia-24516181

http://www.thesundaily.my/news/930463

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True Bahá'í

The Baha'is in Iran on the receiving end of karma

I truly believe in the concept of "karma." As a Baha'i, I know that reincarnation is false. However, I also know that God's creation was built on the foundation of Justice, despite all appearances; therefore everyone eventually will reap what... Read more →

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True Bahá'í

What do Orthodox Bahá'ís believe?

Nosrat

What do Orthodox Bahá'ís believe?

1) We are the "true Bahá'ís" We have not altered the true Faith of God. We believe just the same as all Bahá'ís believed before 1957 that the Covenant of Bahá'u'lláh requires obedience to the Guardian of the Cause of God. We believe the present Guardian is Nosrat'u'llah Bahremand.

2) Orthodox Bahá'ís have all of the Institutions of the Cause of God as set forth in the Will and Testament of `Abdu'l-Bahá, including the Hands of the Cause of God, and an international body with the Guardian at its head, the International Bahá'í Council, which is destined in time to become the Universal House of Justice.

3) The Orthodox Baha'is, being under the shade of the Tree of Covenant are divinely guided and blessed. The "table of heaven is prepared" for them, "the angels of heaven" are their "assistants and helpers", and "the life of the Holy Spirit is breathing upon" them (from `Abdu'l-Bahá, Promulgation of Universal Peace, p. 214).

The Guardian's web page is at www.bahai-guardian.com.

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True Bahá'í

A Message from the Guardian to the Bahá'ís of the World: A Warning Call!

A warning call to obey "The Summons of the Lord of Hosts"

by Nosrat'u'llah Bahremand

It was brought to my attention that the illegitimate organization which is headquartered in Haifa and which undeservedly calls itself "the Universal House of Justice", has recently organized a Web-page and claims that it is the "Official website of the Bahá'í Faith"!

They should have honestly clarified that they meant a version of the Baha'i Faith modified and manipulated by Ruhiyyih Khanum and those former Hands of the Cause who followed her; a faith which repudiates the "Center of the Cause" and does not adhere to the sacred provisions of the Will and Testament of Abdu'l-Baha, a faith that is based on imitation, herd instinct and mind control, and by scare and hate-mongering rhetoric; a version of faith which is compatible with the ill wishes of "The Center of Sedition, the Prime Mover of mischief, Mirza Muhammad Alí,", by "interpolating and falsifying the words and verses of the Sacred Text," and consequently they "inflicted a grievous loss upon the true Faith of God," by ignoring writings of the first Guardian of the Cause of God, especially his Proclamation of 9 January 1951 the only Proclamation during his own life; and opposing the descendant Guardians of the Cause of God.

The bogus organization pretends to be real; to be the same Universal House of Justice revealed in the Kitáb-i-Aqdas and the Will and Testament of Abdu'l Baha, and as mentioned throughout the writings of Shoghi Effendi. They are trying to say that their organization has originated from the Most Holy Book, the Kitáb-i-Aqdas, when in reality this organization has been rooted in the violation of the Covenant by Ruhiyyih Khanum and the former Hands of the Cause who followed her.

They have written:

"In 1951, Shoghi Effendi appointed a number of individuals to an International Bahá'í Council, a forerunner to the Universal House of Justice. In 1961, this appointed Council was reformed as a body elected by all the National and Regional Assemblies then established in the world.

"After Shoghi Effendi's sudden passing in 1957, his work was faithfully carried on by the group of distinguished Bahá'ís he had appointed as Hands of the Cause of God. These individuals arranged for the first election of the Universal House of Justice."

The International Baha'i Council, so contemptuously mentioned in their writing, was truly an august body, the formation of which was announced by Shoghi Effendi, the first Guardian of the Cause of God, in his proclamation of January 9, 1951, the only proclamation of his lifetime to the Baha'i World. Rebellious Hands of the Cause did not have any authority to "reform" the IBC, which by that term they meant the termination of the Embryo IBC.

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True Bahá'í

The independent investigation of truth is violated by authoritarian leadership

A fundamental principle of the Baha'i Revelation is the independent investigation of truth. The gist of this principle is for each person to refuse to accept what others say about truth. This is a do-it-yourself project. It is not acceptable for other people to tell us what to believe:

> ...every individual member of humankind is exhorted and commanded to set aside superstitious beliefs, traditions and blind imitation of ancestral forms in religion and investigate reality for himself. Inasmuch as the fundamental reality is one, all religions and nations of the world will become one through investigation of reality. (Abdu'l-Baha, *The Promulgation of Universal Peace,* p. 433)

Take note that oneness of all religions and nations is to come from each individual investigating reality for himself/herself. Unity does not come from uniformity of thought or authoritarian rule.

The spiritual basis of this is that truth is one. If everyone investigated properly, they would arrive at the same result.

> The foundation of the divine religions is reality; were there no reality, there would be no religions. Abraham heralded reality. Moses promulgated reality. Christ established reality. Muḥammad was the Messenger of reality. The Báb was the door of reality. Bahá'u'lláh was the splendor of reality. Reality is one; it does not admit multiplicity or division. Reality is as the sun, which shines forth from different dawning points; it is as the light, which has illumined many lanterns.
>
> Therefore, if the religions investigate reality and seek the essential truth of their own foundations, they will agree and no difference will be found. But inasmuch as religions are submerged in dogmatic imitations, forsaking the original foundations, and as imitations differ widely, therefore, the religions are divergent and antagonistic. These imitations may be likened to clouds which obscure the sunrise; but reality is the sun. If the clouds disperse, the Sun of Reality shines upon all, and no difference of vision will exist. The religions will then agree, for fundamentally they are the same. The subject is one, but predicates are many. (Abdu'l-Baha, *The Promulgation of Universal Peace,* p. 126)

The Baha'i world is overshadowed by the false Baha'is. They have rejected the guidance of the Guardians. Because their entire organization is based upon falsehood, and not reality, they have actively suppressed the independent investigation of truth. They falsely say that once you have found the truth of the Baha'i Faith, you must drop the independent investigation and blindly follow everything we say. They ignore the fact that the very idea of blindly following was rejected by Abdu'l-Baha. He urged us all to follow our own power of reason instead of blindly following.

> Furthermore, know ye that God has created in man the power of reason, whereby man is enabled to investigate reality. God has not intended man to imitate blindly his fathers and ancestors. He has endowed him with mind, or the faculty of reasoning, by the exercise of which he is to investigate and discover the truth, and that which he finds real and true he must accept. `Abdu'l-Baha, The Promulgation of Universal Peace, p. 291)

Yes, free and independent thinking, and not blindly following the "UHJ" is the teaching of the true Faith. The authoritarian leaders of the false Baha'is attempt to enforce unity by controlling what the members are allowed to do, to say, and to believe. They use coercion to enforce their authority and they refuse to allow any questioning or discussion of the legitimacy of their authority. They fear any unauthorized discussion.

But those false Baha'is who blindly follow their "UHJ" question the true Baha'is by suggesting we are hypocrites because obedience to the living Guardian cannot be reconciled with independent thinking. What they fail to understand is that obedience in the true Baha'i Faith is not blind. It is based upon reality. The most independently thinking Baha'is anywhere are the true Baha'is. Yet they obey the Guardian because each of them, from moment to moment, independently and freely accept the Guardian, without any coercion whatsoever. The false Baha'is cannot handle the truth.

Posted at 09:54 AM | Permalink

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True Bahá'í

The Guardian responds to changes to Badi calendar made by bogus UHJ

I am responding to your question about the Baha'i Calendar and the activities of the bogus UHJ, who are intending to make changes in the implementation of the Badi calendar.

As the friends are well aware, wherever in the Writings of Baha'u'llah, Abdu'l Baha and the Guardians there is a mention of the Universal House of Justice, it is the true and real UHJ with the Guardian of the Cause of God as its Sacred Head, not a manmade fake and false one.

During the last 57 years, the bogus UHJ, following their creators, the violating former Hands of the Cause, did not only disobey the Commands of Abdu'l Baha, but violated and misrepresented His Will and Testament and the Directives of Shoghi Effendi. They have also transgressed against the Aqdas and violated this most Holy Book and altered its evident meaning in some parts by their unauthorized and erroneous interpretations.

During these years they committed multiple acts of wrongdoing and misconduct, each of which needs to be discussed separately.

The Baha'i Calendar (Badi) is a solar calendar. A solar year consists of 365.242199 days (i.e. 365 days, 5 hours, and 49 minutes).

The Gregorian calendar, which now is used internationally, is also a solar calendar based on a 365-day common year divided into 12 months of irregular lengths. Eleven of the months have either 30 or 31 days, while the second month, February, has only 28 days during the common year. Nearly every four years is a Leap Year, when one extra, or intercalary day, is added on February 29th.

According to the Badi calendar, a Baha'i year consists of nineteen months with each month having nineteen days, and the addition of four days in an ordinary year and five days in a leap year (intercalary days).

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True Bahá'í

Hatred is not of God

All of us, whether Muslim or Baha'i, and whatever religious organization to which we belong, are the children of the same God. If we are loving to one another, despite our differences, we are living as servants of God. If we show hate to one another, this is simply satanic. Hatred is not of God and we must put this behind us.

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> O YE PEOPLES OF THE WORLD! Know, verily, that an unforeseen calamity followeth you, and grievous retribution awaiteth you. Think not that which ye have committed hath been effaced in My sight. By My beauty! All your doings hath My pen graven with open characters upon tablets of chrysolite. #63 Persian; *The Hidden Words of Bahá'u'lláh*

The true Baha'is (the Orthodox Baha'i Faith), including the Guardian himself, were taken to federal court in Chicago, Illinois in November, 2006 by the National Spiritual Assembly of the Baha'is of the United States. The litigation, in which the true Baha'is fought for their right to use the word "Baha'i" to identify themselves, lasted until March 29, 2011 when the appellate court opinion upholding the victory of the true Baha'is was made final. From our point of view, it was a court case in which we were fighting for our very survival for nearly five years.

I recall the meetings and communications with the Guardian and the National Council of the Orthodox Baha'is in the United States when it was discussed what we would do if the NSA won the case and there was an order preventing us from calling ourselves Baha'i. To defy such an order would have resulted in contempt of court. Not only would that implicate the principle that we should obey the government, but on the other hand to be ordered not to call yourself a Baha'i is akin to a demand for a recantation of our Faith, which we must not obey regardless of the consequences. If we were to be forced to disobey the Court order, we would face fines and penalties, including a potential jail sentence. I remember the words of Joel B. Marangella, the third Guardian, who was outrageously hauled into Court, saying that he was willing to put all of his resources on the line and to face whatever penalty he must face, in order to fight for the true Faith of God.

Fortunately, by the grace of God, the court action came out in our favor and the NSA was completely defeated. It was a costly trial and appeal in the United States federal court. This was an evil aggression perpetrated by fanatical Baha'i leadership who truly believed they were in the right by attempting to silence the true Baha'is under penalty of federal law. This fanatical attempt to injure us, however, was pure evil, and those who perpetrated it (which is all of the heterodox Baha'is who support their fanatical organization) must suffer retribution. The wrongdoer will receive justice in due time.

Since that time, the Baha'is in Iran have suffered an increasing persecution at the hands of the authorities in Iran. These Baha'is often publicly express dismay over the outrageous actions of the government imprisoning people and banning them from education, all simply because they are Baha'is. But it is clear to me that they had it coming to them.

Make no mistake. The fanatical Islamic authorities of the government of Iran are completely wrong in the outrageous actions they are taking against the Baha'is of Iran. They are the evildoers in this, and they will most certainly reap what they sow as well. There is no excuse for their behavior and all people should condemn their actions. But the fact remains that the Baha'is in Iran are on the receiving end of exactly the same fanatical evil that was dished out against the true Baha'is by the NSA.

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True Bahá'ís follow the true Badí calendar

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In 2014, their so-called "Universal House of Justice" selected Tehran as the location to which the date of the vernal equinox is to be fixed, thereby "unlocking" the Badí calendar from the Gregorian calendar. Incredibly, this false "UHJ" decided that the birthdays of the Báb and Bahá'u'lláh will be celebrated on "the first and the second day following the occurrence of the eighth new moon after Naw-Rúz" (using astronomical tables) and fixed the dates of the Bahá'í Holy Days in the Bahá'í calendar, standardizing dates for Bahá'ís worldwide effective at sunset on March 20, 2015. The Birth of the Bab and the Birth of Baha'u'llah this year will be celebrated by the false Bahá'ís on November 13th and 14th respectively, changing it from October 20th and November 12th.

As our living Guardian notes in his response to this scheme, this action goes directly against the express guidance given by Shoghi Effendi. True Bahá'ís follow the guidance of Shoghi Effendi. False Bahá'ís do not.

The true Bahá'ís, those who follow the guidance of the Guardians, continue to follow the Badí calendar as directed by the first Guardian:

Holy Days (unless otherwise noted, observed beginning at sundown on the evening before):

March 21 - Naw-Rúz Bahá'í New Year (festive)
April 21 - First Day of the Ridván Festival (festive) 3pm on 4/21
April 29 - Ninth Day of the Ridván Festival (festive)
May 2 - Twelfth Day of the Ridván Festival (festive)
May 23 - Declaration of the Báb (festive) 2 hours after sunset on 5/22
May 29 - Ascension of Bahá'u'lláh (solemn)
July 9 - Martyrdom of the Báb (solemn) noon on 7/9
October 20 - Birth of the Báb (festive)
November 12 - Birth of Bahá'u'lláh (festive)
November 26 - Day of the Covenant (work not suspended)
November 28 - Ascension of 'Abdu'l-Bahá (work not suspended)

Nineteen Day Feast (observed beginning at sundown on the evening before):

1. Bahá - Splendour - 21 March
2. Jalál - Glory - 9 April
3. Jamál - Beauty - 28 April
4. 'Azamat - Grandeur - 17 May
5. Núr - Light - 5 June
6. Rahmat - Mercy - 24 June

7. Kalimát - Words - 13 July
8. Kamál - Perfection - 1 August
9. Asmá' - Names - 20 August
10. 'Izzat - Might - 8 September
11. Mashíyyat - Will - 27 September
12. 'Ilm - Knowledge - 16 October
13. Qudrat - Power - 4 November
14. Qawl - Speech - 23 November
15. Masá'il - Questions - 12 December
16. Sharaf - Honour - 31 December
17. Sultán - Sovereignty - 19 January
18. Mulk - Dominion - 7 February
Ayyám-i-Há February 26-March 1
19. 'Alá - Loftiness - 2 March - Nineteen Day Fast

As time passes, it becomes more and more clear and obvious how false are the Bahá'ís under the organization of the false "UHJ" and how the Orthodox Bahá'ís are following the true Cause of God.

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The article is focused on one of many problems associated to the so-called "UHJ." The entire article expresses angst over what can be done to remedy this problem of a fallible UHJ whose understanding of the Writings is evolving, for example it explains that:

> "The 'problem' for the Bahais, is that it is clear from doctrine and practical observation that the Universal House of Justice, the head of the Bahai community, does not always understand the Bahai scriptures correctly. If there was a guarantee that it would always be correct, the Guardianship would have been unnecessary. The Bahais could simply have elected a house of justice, after the death of Abdu'l-Baha. But the understanding of the Universal House of Justice evolves through interaction with the community, and it may at a particular point be incomplete and even incorrect.

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> "And now, concerning the House of Justice which God hath ordained as the source of all good and freed from all error, it must be elected by universal suffrage, that is, by the believers. Its members must be manifestations of the fear of God and daysprings of knowledge and understanding, must be steadfast in God's faith and the well-wishers of all mankind. By this House is meant the Universal House of Justice, that is, in all countries a secondary House of Justice must be instituted, and these secondary Houses of Justice must elect the members of the Universal one. Unto this body all things must be referred. It enacteth all ordinances and regulations that are not to be found in the explicit Holy Text. By this body all the difficult problems are to be resolved and the Guardian of the Cause of God is its sacred head and the distinguished member for life of that body. Should he not attend in person its deliberations, he must appoint one to represent him. Should any of the members commit a sin, injurious to the common weal, the Guardian of the Cause of God hath at his own discretion the right to expel him, whereupon the people must elect another one in his stead." (Abdu'l-Baha, *The Will and Testament,* p. 14)

According to the Will and Testament of Abdu'l Baha; a true and real Universal House of Justice must be a body that combines being "elected by universal suffrage" and having a "sacred head and

the distinguished member for life of that body," that is "the Guardian of the Cause of God" which Shoghi Effendi said was indispensable:

> "Without such an institution the integrity of the Faith would be imperiled, and the stability of the entire fabric would be gravely endangered. Its prestige would suffer, the means required to enable it to take a long, an uninterrupted view over a series of generations would be completely lacking, and the necessary guidance to define the sphere of the legislative action of its elected representatives would be totally withdrawn." (Shoghi Effendi, *World Order of Baha'u'llah*)

Note that the guidance to define the sphere of legislative action is deemed necessary and without it the integrity of the Faith is imperiled, But McGlinn ignores this and focuses instead on this paragraph of the *World Order of Baha'u'llah* to justify his assertion that the authority of the UHJ is free of the Guardian's control:

> "Though the Guardian of the Faith has been made the permanent head of so august a body he can never, even temporarily, assume the right of exclusive legislation. He cannot override the decision of the majority of his fellow-members, but is bound to insist upon a reconsideration by them of any enactment he conscientiously believes to conflict with the meaning and to depart from the spirit of Bahá'u'lláh's revealed utterances. He interprets what has been specifically revealed, and cannot legislate except in his capacity as member of the Universal House of Justice. He is debarred from laying down independently the constitution that must govern the organized activities of his fellow-members, and from exercising his influence in a manner that would encroach upon the liberty of those whose sacred right is to elect the body of his collaborators." (Shoghi Effendi *WOB*)

McGlinn twists the point made by Shoghi Effendi, that the Guardian is not a dictator and has no right to overturn the legislation of the UHJ. He ignores the fact that if the Guardian tells the members of the UHJ that their legislation contradicts his interpretation of the Writings, then the members of the UHJ must obey and accept the Guardian's interpretation.

When the Guardian is present in the meetings there will not be a "conflict with the meaning" and it will not be possible "to depart from the spirit of Bahá'u'lláh's revealed utterance" because they will receive "the necessary guidance to define the sphere of the legislative action." But perhaps when the Guardian is not present and has appointed "one to represent him" then it may be necessary that he "insist upon a reconsideration by them of any enactment he conscientiously believes to conflict with the meaning and to depart from the spirit of Bahá'u'lláh's revealed utterance."

From the *Will and Testament of Abdu'l-Baha* (emphasis added):

> "The sacred and youthful branch, the Guardian of the Cause of God, as well as the Universal House of Justice to be universally elected and established, are both under the care and protection of the Abhá Beauty, under the shelter and unerring guidance of the Exalted One (may my life be offered up for them both). Whatsoever they decide is of God. Whoso obeyeth him not, neither obeyeth them, hath not obeyed God; whoso rebelleth against him and against them hath rebelled against God; whoso opposeth him

hath opposed God; whoso contendeth with them hath contended with God; whoso disputeth with him hath disputed with God; whoso denieth him hath denied God; whoso disbelieveth in him hath disbelieved in God; whoso deviateth, separateth himself and turneth aside from him hath in truth deviated, separated himself and turned aside from God. May the wrath, the fierce indignation, the vengeance of God rest upon him! **T he mighty stronghold shall remain impregnable and safe through obedience to him who is the Guardian of the Cause of God. It is incumbent upon the members of the House of Justice, upon all the Aghsán, the Afnán, the Hands of the Cause of God to show their obedience, submissiveness and subordination unto the Guardian of the Cause of God, to turn unto him and be lowly before him. He that opposeth him hath opposed the True One, will make a breach in the Cause of God, will subvert His Word and will become a manifestation of the Center of Sedition.** Beware, beware, lest the days after the ascension (of Bahá'u'lláh) be repeated when the Center of Sedition waxed haughty and rebellious and with Divine Unity for his excuse deprived himself and perturbed and poisoned others. No doubt every vainglorious one that purposeth dissension and discord will not openly declare his evil purposes, nay rather, even as impure gold, will he seize upon divers measures and various pretexts that he may separate the gathering of the people of Bahá."

In any event, McGlinn seeks to come up with a solution to the problem of a fallible UHJ, that perhaps the UHJ needs to find expert advisors to fill them in on the meaning of the Writings and other things they need to know, McGlinn notes that Baha'u'llah calls upon people to turn to "the learned ones in Baha" but then agonizes over what that might mean, but it is clear that this is something beyond mere secular scholars and experts.

He then quotes Shoghi Effendi to define the learned as the Hands of the Cause of God, and others who have an eminent position in the teaching work. They have no authority other than their persuasive knowledge and integrity, not power. Of course the UHJ should consult with the learned, but this certainly does not solve the problem.

McGlinn hints at "the general opinion of the mass of the believers," as being an aid to remedy the UHJ's fallibility, that he will discuss in the future apparently, Of course, the opinion of the mass of believers is certainly in play, since this must inevitably be indirectly reflected in the election of the UHJ by the representatives of the Baha'is.

The Baha'i Administrative Order is intended for a future society in which the mass of the believers will be much more spiritually advanced than we are today, because the effect of a Baha'i system on society will enrich and uplift the entire mass of the believers. It is precisely because a society of spiritually advanced souls having intuitive guidance from a life of prayer, meditation, and service in a spiritually advanced society, there will inevitably arise disputes of interpretation and understanding (since there will always be differences of advancement between individuals). The Guardianship is a beacon of light for such a society since there is an authorized Interpreter to settle disputes between spiritually advanced souls.

The problem for McGlinn and the BIGS is that they have denied the Guardian, and therefore they are deprived of the divine guidance they need.

The question is why are McGlinn and the BIGS trying so hard to find a man-made solution to solve the problem of the incompetence and illegitimacy of their “UHJ”? Why not simply return to the sacred provisions of the Will and Testament of Abdu’l Baha, and turn to the living Guardian of the Cause of God?

> “We have a fixed time for you, O peoples. If ye fail, at the appointed hour, to turn towards God, He, verily, will lay violent hold on you, and will cause grievous afflictions to assail you from every direction. How severe, indeed, is the chastisement with which your Lord will then chastise you."(Gleanings From the Writings of Bahá’u’lláh, p. 214)

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the distinguished member for life of that body," that is "the Guardian of the Cause of God" which Shoghi Effendi said was indispensable:

> "Without such an institution the integrity of the Faith would be imperiled, and the stability of the entire fabric would be gravely endangered. Its prestige would suffer, the means required to enable it to take a long, an uninterrupted view over a series of generations would be completely lacking, and the necessary guidance to define the sphere of the legislative action of its elected representatives would be totally withdrawn." (Shoghi Effendi, *World Order of Baha'u'llah*)

Note that the guidance to define the sphere of legislative action is deemed necessary and without it the integrity of the Faith is imperiled, But McGlinn ignores this and focuses instead on this paragraph of the *World Order of Baha'u'llah* to justify his assertion that the authority of the UHJ is free of the Guardian's control:

> "Though the Guardian of the Faith has been made the permanent head of so august a body he can never, even temporarily, assume the right of exclusive legislation. He cannot override the decision of the majority of his fellow-members, but is bound to insist upon a reconsideration by them of any enactment he conscientiously believes to conflict with the meaning and to depart from the spirit of Bahá'u'lláh's revealed utterances. He interprets what has been specifically revealed, and cannot legislate except in his capacity as member of the Universal House of Justice. He is debarred from laying down independently the constitution that must govern the organized activities of his fellow-members, and from exercising his influence in a manner that would encroach upon the liberty of those whose sacred right is to elect the body of his collaborators." (Shoghi Effendi *WOB*)

McGlinn twists the point made by Shoghi Effendi, that the Guardian is not a dictator and has no right to overturn the legislation of the UHJ. He ignores the fact that if the Guardian tells the members of the UHJ that their legislation contradicts his interpretation of the Writings, then the members of the UHJ must obey and accept the Guardian's interpretation.

When the Guardian is present in the meetings there will not be a "conflict with the meaning" and it will not be possible "to depart from the spirit of Bahá'u'lláh's revealed utterance" because they will receive "the necessary guidance to define the sphere of the legislative action." But perhaps when the Guardian is not present and has appointed "one to represent him" then it may be necessary that he "insist upon a reconsideration by them of any enactment he conscientiously believes to conflict with the meaning and to depart from the spirit of Bahá'u'lláh's revealed utterance."

From the *Will and Testament of Abdu'l-Baha* (emphasis added):

> "The sacred and youthful branch, the Guardian of the Cause of God, as well as the Universal House of Justice to be universally elected and established, are both under the care and protection of the Abhá Beauty, under the shelter and unerring guidance of the Exalted One (may my life be offered up for them both). Whatsoever they decide is of God. Whoso obeyeth him not, neither obeyeth them, hath not obeyed God; whoso rebelleth against him and against them hath rebelled against God; whoso opposeth him

hath opposed God; whoso contendeth with them hath contended with God; whoso disputeth with him hath disputed with God; whoso denieth him hath denied God; whoso disbelieveth in him hath disbelieved in God; whoso deviateth, separateth himself and turneth aside from him hath in truth deviated, separated himself and turned aside from God. May the wrath, the fierce indignation, the vengeance of God rest upon him! **T he mighty stronghold shall remain impregnable and safe through obedience to him who is the Guardian of the Cause of God. It is incumbent upon the members of the House of Justice, upon all the Aghsán, the Afnán, the Hands of the Cause of God to show their obedience, submissiveness and subordination unto the Guardian of the Cause of God, to turn unto him and be lowly before him. He that opposeth him hath opposed the True One, will make a breach in the Cause of God, will subvert His Word and will become a manifestation of the Center of Sedition.** Beware, beware, lest the days after the ascension (of Bahá'u'lláh) be repeated when the Center of Sedition waxed haughty and rebellious and with Divine Unity for his excuse deprived himself and perturbed and poisoned others. No doubt every vainglorious one that purposeth dissension and discord will not openly declare his evil purposes, nay rather, even as impure gold, will he seize upon divers measures and various pretexts that he may separate the gathering of the people of Bahá."

In any event, McGlinn seeks to come up with a solution to the problem of a fallible UHJ, that perhaps the UHJ needs to find expert advisors to fill them in on the meaning of the Writings and other things they need to know, McGlinn notes that Baha'u'llah calls upon people to turn to "the learned ones in Baha" but then agonizes over what that might mean, but it is clear that this is something beyond mere secular scholars and experts.

He then quotes Shoghi Effendi to define the learned as the Hands of the Cause of God, and others who have an eminent position in the teaching work. They have no authority other than their persuasive knowledge and integrity, not power. Of course the UHJ should consult with the learned, but this certainly does not solve the problem.

McGlinn hints at "the general opinion of the mass of the believers," as being an aid to remedy the UHJ's fallibility, that he will discuss in the future apparently, Of course, the opinion of the mass of believers is certainly in play, since this must inevitably be indirectly reflected in the election of the UHJ by the representatives of the Baha'is.

The Baha'i Administrative Order is intended for a future society in which the mass of the believers will be much more spiritually advanced than we are today, because the effect of a Baha'i system on society will enrich and uplift the entire mass of the believers. It is precisely because a society of spiritually advanced souls having intuitive guidance from a life of prayer, meditation, and service in a spiritually advanced society, there will inevitably arise disputes of interpretation and understanding (since there will always be differences of advancement between individuals). The Guardianship is a beacon of light for such a society since there is an authorized Interpreter to settle disputes between spiritually advanced souls.

The problem for McGlinn and the BIGS is that they have denied the Guardian, and therefore they are deprived of the divine guidance they need.

The question is why are McGlinn and the BIGS trying so hard to find a man-made solution to solve the problem of the incompetence and illegitimacy of their “UHJ”? Why not simply return to the sacred provisions of the Will and Testament of Abdu’l Baha, and turn to the living Guardian of the Cause of God?

> “We have a fixed time for you, O peoples. If ye fail, at the appointed hour, to turn towards God, He, verily, will lay violent hold on you, and will cause grievous afflictions to assail you from every direction. How severe, indeed, is the chastisement with which your Lord will then chastise you."(Gleanings From the Writings of Bahá’u’lláh, p. 214)

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The word ‘Bahá'í’ *means* something. While it literally translates as ‘glory’, Shoghi Effendi gives us the following standard as a minimum requirement for adopting the name ‘Bahá'í’:

> “Full recognition of the station of the Forerunner (the Báb), the Author (Bahá'u'lláh), and `Abdu'l-Bahá the True Exemplar of the Bahá'í Cause: Unreserved acceptance of, and submission to, whatsoever has been revealed by their Pen; loyal and steadfast adherence to every clause of `Abdu'l-Bahá’s sacred Will…” (By-laws of the Declaration of Trust, Article II and Shoghi Effendi’s Bahá'í Administration, p.81)

Immediately after the death of Shoghi Effendi in 1957, Rúhíyyih Khánum, and those who followed her lead, interpolated the sacred word found in the Will and Testament of `Abdu'l-Bahá and other Bahá'í writings--even going so far as to say, “GOD CHANGED HIS MIND.” They not only perverted the word, but they violated the trust under which the temples, the writings, and the name itself were originally dedicated.

Now there is no going back for them. What is required is that every individual in his independent investigation of truth look deeply into the original Bahá'í Writings and not to simply accept the sweeping accusations that the false Bahá'í leadership makes against the Orthodox Bahá'í Faith. We, the Orthodox Bahá'ís, are accused of “causing division,” of being “covenant-breakers,” and of being an insignificant “splinter group.” However, if one looks with a dispassionate eye at the truth of what took place and investigates the actual history in light of what is revealed in the original writings of

Bahá'u'lláh,`Abdu'l-Bahá, and Shoghi Effendi, one will see who adheres to the Covenant of Bahá'u'lláh, whose claims are legitimate, and who is really breaking the Covenant.

The word 'Bahá'í' has scriptural meaning, and it is not necessarily what the largest number of people claiming allegiance to that name say it means. It means following the *entire teachings* of Bahá'u'lláh, including the authority invested in `Abdu'l-Bahá, and His establishment of the institution of the Guardianship with its promise of a continuing line of living Guardians. The original, unadulterated, and true Bahá'í Faith continues, along with that Guardianship, in the Orthodox Bahá'í Faith.

Go to the Orthodox Bahá'í website to see what really happened: www.orthodoxbahai.com

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‘Abdu’l-Bahá says dying is like a journey: “How does one look forward to the goal of any journey? With hope and with expectation. It is even so with the end of this earthly journey. In the next world, man will… Read more →

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I am struck by the fact that I will apparently not be receiving rest or repose. I will be working in the Abhá Kingdom, but with no time and place. The workday seems too long. After all, the job of humanity is endless:

> "As the perfections of humanity are endless, man can also make progress in perfections after leaving this world" (`Abdu'l-Bahá, *Some Answered Questions*, p. 237)

There are three aspects to Reality: 1) the Divine Reality beyond human comprehension; 2) this world of physical reality; and 3) the realm of the Abhá Kingdom, an intermediary world that is totally concealed, yet is a real spiritual existence or world of spiritual reality.

> "The intermediary world of spiritual reality is often defined as the world of 'Command; namely the abode of the creative Divine Word commanding creation... it can be described as the Abhā Kingdom, the kingdom of the most Glorious Name. This is the abode of the souls after death where they meet each other, and enjoy the presence of the Manifestations of God" *Dea th and Dying in the Bahá'í Faith*, by Professor Moshe Sharon, Chair in Bahá'í Studies, The Hebrew University of Jerusalem).

To recapitulate, I am trying to understand a huge paradox on my hands; somehow there is no time and place, no bodies, but I am on a journey to it (as we all are) and will live in and work in it and "there" meet others including the Manifestations of God.

Bahá'u'lláh said all realms of existence, both the physical and spiritual, are God's creation. Bahá'u'lláh further asserted the Abhá Kingdom is necessary for the existence of creation and for the appearance of divinity in the world of being. This is the realm

of the divine attributes or "Names" of God, which reveal themselves completely in the Manifestations and are displayed in creation according to every thing's capacity.

It is surprising and refreshing that Bahá'í departs from Judaism, Christianity and Islam on the ideas of reward and punishment awaiting me as the outcome of my actions in this earthly life. All ideas of the joy of Paradise and the fire of Hell are completely absent from the Bahá'í Revelation except as a metaphorical attempt to describe nearness to God or remoteness from God in both this life and in the Abhá Kingdom. Therefore, death is a "messenger of joy…." (Bahá'u'lláh, *The Hidden Words of Bahá'u'lláh*, Arabic #32) It is like a bird's cage being broken so that the bird (soul) finds freedom (*See* `Abdu'l-Bahá, *Some Answered Questions*, p. 228).

In the Bahá'í view, physical life is not a preparation for spiritual existence, but it is a single continuum between the two poles of the physical and the spiritual; the two worlds are not separated from each other, but interwoven together. The only difference being that physical existence is bound by time while the Abhá Kingdom is eternal.

OldpicDeath does not bring a new body or new life; it is a continuation of this life. It is ONLY the soul ceasing to appear in a physical frame. The caterpillar sheds its earthbound body to transition to a beautiful creature of flight. The work my soul started here, the struggle of spiritual growth and cultivation, will continue on in the next life.

When my body dies, the real me will not. The real me is the soul, which is indestructible, which is the sum total of my personality. It's who I am. My soul ceases to shine its light on my body, so I must leave behind this flesh which has no identity. It never was me.

Just because my soul will live in the Abhá Kingdom does not mean I will have achieved angelic perfection. Heaven (close to God) for me will be the continuation of the good and pure actions I conducted here, and my hell (far from God) is the continuation of the immoral life that I conducted on earth. I will spare you the juicy details of my morality or lack thereof, and I can not even guess how an immoral life plays itself out in the spiritual world.

There is no true separation of the soul from the loved ones left behind even though to the earthly survivors it seems like a loss. In comparison to the eternity of the Abhá Kingdom my seeming separation from you will be momentary and we will all join together again in "no time at all".

In the meantime, it is clear from the Writings that there is something the living can do to help the departed. That is, to spiritually grow and cultivate:

- To pray and meditate with concentration;
- To reflect upon Scriptures;

- To fast; and (as `Abdu'l-Bahá abundantly demonstrated)
- to live a life of joyful selfless service, teaching, and kindness towards everyone.

Do those things in the name of the departed and you will help the departed souls who are no longer able to do these things for themselves.

Abdu'l-Bahá:

"'In prayer there is a mingling of station, a mingling of condition. Pray for them as they pray for you! When you do not know it, and are in a receptive attitude, they are able to make suggestions to you, if you are in difficulty. This sometimes happens in sleep but there is no phenomenal intercourse! That which seems like phenomenal intercourse has another explanation.' The questioner exclaimed; 'But I have heard a voice!' 'Abdu'l-Bahá said: 'Yes, that is possible; we hear voices clearly in dreams. It is not with the physical ear that you heard; the spirit of those that have passed on are freed from sense-life, and do not use physical means. It is not possible to put these great matters into human words; the language of man is the language of children, and man's explanation often leads astray.' "

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True Bahá'í

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True Bahá'í

NSA testimony reveals true reasons for court action

The US District Court in Chicago held an evidentiary hearing on January 7, 2008, on the question of whether the OBF was in privity with Mason Remey's organization (the NSA of Bahais under the Hereditary Guardianship) and therefore bound by... Read more →

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True Bahá'í

Great Moments in Bahá'í Litigation



As part of the court action by the NSA of Wilmette (of the sans-Guardian Bahá'ís) against the Orthodox Bahá'í Faith, the NSA's attorney traveled to Perth Australia to take the deposition of Joel B. Marangella, the OBF's Guardian. In the... Read more →

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True Bahá'í

Bahá'í healing combines spiritual healing with medical treatment

In Memorials of the Faithful, `Abdu'l-Bahá recounts the sickness of Shaykh Sadiq-i-Yazdi. The Master said of this man: "His detachment from the things of this world and his attachment to the life of the spirit are indescribable. He was love embodied, tenderness personified. Day and night, he commemorated God. Utterly unconscious of this world and all that is therein, he dwelt continually on God, remaining submerged in supplications and prayers. Most of the time, tears poured from his eyes. The Blessed Beauty singled him out for special favor, and whenever He turned His attention toward Sadiq, His loving-kindness was clear to see." Memorials of the Faithful, p 43.

When Sadiq was ill, to the point of death, from ileus with abdominal pain and swelling, the Master describes what He was told when He described the condition to Bahá'u'lláh."Go," He said. "Place your hand on the distended area and speak the words: 'O Thou the Healer!'" [Ya Shafi]. Memorials of the Faithful, p. 45. This invocation instantly healed Sadiq.

Bahá'ís believe that all healing comes from God, and that we can be healed by the power of God. However, we also believe that one should consult with a physician and obtain medical treatment in addition to prayer for spiritual healing because both kinds of healing come by the power of God. "...both kinds of treatment should be followed; they are not contradictory. Therefore thou shouldst also accept physical remedies inasmuch as these too have come from the mercy and favour of God, Who hath revealed and made manifest medical science so that His servants may profit from this kind of treatment also. Thou shouldst give equal attention to spiritual treatments, for they produce marvellous effects." `Abdu'l-Bahá, Selections, #133

A Bahá'í prayer for healing:

Thy name is my healing, O my God,
and remembrance of Thee is my remedy.
Nearness to Thee is my hope,
and love for Thee is my companion.
Thy mercy to me is my healing and my succor
in both this world and the world to come.
Thou, verily, art the All-Bountiful, the All-Knowing, the All-Wise.

- Bahá'u'lláh

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True Bahá'í

What do Orthodox Bahá'ís believe?

What do Orthodox Bahá'ís believe? 1) We are the "true Bahá'ís" We have not altered the true Faith of God. We believe just the same as all Bahá'ís believed before 1957 that the Covenant of Bahá'u'lláh requires obedience to the... Read more →

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True Bahá'í

The Orthodox Bahá'í Peace Plan

In this time of war, the world thirsts for the divine remedy of the Message of Bahá'u'lláh. Almost all of the principles and teachings of the Bahá'í revelation have the unification of the planet and elimination of war and prejudice... Read more →

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True Bahá'í

The Guardian responds to changes to Badi calendar made by bogus UHJ

I am responding to your question about the Baha'i Calendar and the activities of the bogus UHJ, who are intending to make changes in the implementation of the Badi calendar. As the friends are well aware, wherever in the Writings... Read more →

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True Bahá'í

An Examination of Independence of Thought Versus Mindless Conformity Within the Bahá'í World Faith

IntroductionEver since I came upon the truth of the continuing Guardianship, I have been unable to reconnect with the heterodox organization. Any attempt to associate with them has caused me much spiritual torment, as though they represent some evil principality,... Read more →

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True Bahá'í

Reflections on the passing of Dr. Ali-Muhammad Varqa

The passing of Hand of the Cause, Dr. Ali-Muhammad Varqa, on 22 September 2007 was the end of an era for the sans-Guardian Bahai Faith that is presently headquartered in Haifa and Wilmette.

Dr Varqa came from a distinguished family of holy Baha'is. Dr. Varqa was a descendant of the revered martyr, Hand of the Cause Aqa Mirza Varqa, and received his name by Abdu'l-Baha in memory of his illustrious grandfather. His father, Hand of the Cause Valiyu'llah Varqa, was the trustee for the Huquq'ullah for Shoghi Effendi. Upon his father's death, Dr Varqa was appointed a Trustee of the Huquq by Shoghi Effendi just two years before the first Guardian's passing, and he continued to serve in that capacity on behalf of the Custodians and then the headless UHJ after it was created by the Hands.

Dr. Varqa was one of the nine Hands who met after the passing of Shoghi Effendi in order to open the Guardian's safe and desk in their futile search for Shoghi Effendi's Will and Testament. During the ministry of the Custodians following Shoghi Effendi's death, Dr. Varqa sometimes acted as one of the "substitute Custodians" in the absence of a permanent Custodian from Haifa. Dr. Varqa was the last living Hand of the Cause appointed by Shoghi Effendi. His death now means that organization is not only permanently deprived of its Guardian, but also now its Hands of the Cause.

How said it must be for Dr. Varqa to enter the Abha Kingdom in disgrace, In such sharp contrast to the station of glory to which his father and grandfather must have attained in the next world. To be counted amongst the instigators of the Great Violation must torment his soul. What a dubious honor it must be to be identified publicly as the "last Hand."

Of course, the Institution of the Hands of the Cause and of the Guardianship are alive and well in the Orthodox Bahai Faith, despite the efforts of the violators to kill these essential Institutions of Baha'u'llah's Kingdom. Although the Orthodox Baha'is are incredibly small in number, they have intact and functioning the Bahai Administrative Order as intended by Baha'u'llah and Abdu'l-Baha, as a shining beacon of light and guidance for the world. The Orthodox Baha'is have an activated International Bahai Council, with the Guardian (Joel B. Marangella) as its head, and both national and local councils serving under it. The Guardian has appointed 8 Hands of the Cause (one of whom was appointed posthumously).

After Shoghi Effendi's death, the Hands met together in secret conclave and decided the end of the Guardianship, declaring "Badah," that God had changed His mind. Then, instead of allowing the International Bahai Council, the embryonic UHJ created by Shoghi Effendi, to head up the Faith, the Hands appointed "Custodians" to exercise "all such functions, rights and powers in succession to the Guardian of the Bahá'í Faith" and then to deliver those illegitimate rights and powers to the illegitimate UHJ of their own making. As a result of this violation, the Hands actions threatened the end of the Guardianship and of the Institutions of the Hands (which can only be appointed by the Guardian). If not for the heroic deeds of Mason Remey and his followers, and now of Joel B. Marangella, and those who obey his Guardianship, in keeping alive these Institutions of the Cause of God, the Administrative Order of Baha'ullah might have been lost!

But it is not too late. The followers of the illegitimate UHJ now sitting in Haifa have the opportunity to right this wrong and to try to redeem the name of Dr Varqa and his fellow violating Hands. They simply must abandon this violation and approach the Guardian of Cause with humility and devotion, recognizing his Guardianship and offering their loyalty to him. They will be welcomed back to the true Cause of God and the healing Message of Baha'u'llah at last can begin to be spread throughout the world, and not a moment too soon.

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True Bahá'í

Bahai Liberty

In observing the behavior of the leaders of the Baha'is who presently occupy the Bahai World Center in Israel and the Wilmette headquarters of the Bahai Faith in the USA, you might not realize that one of the fundamental teachings of the Cause of Baha'u'llah is that individual conscience and the liberty of the individual is essential for peace and for the spiritual growth of humanity.

In the words of Abdu'l-Baha:

"*The standard of liberty is held aloft in this land. You enjoy political liberty; you enjoy liberty of thought and speech, religious liberty, racial and personal liberty. Surely this is worthy of appreciation and thanksgiving.... Liberalism is essential in this day -- justness and equity toward all nations and people.*" (The Promulgation of Universal Peace, p. 390)

In other passages, Abdu'l-Baha refers to liberty and freedom as bestowals from God. Any right thinking person will see that the heart of religion is the relationship and mystical union of the individual with God. Without liberty and freedom of conscience, it is impossible for mysticism to flourish.

The agencies of the State, corporate boards and bodies of all type have no soul. Spiritual progress and understanding does not come from committees and agencies. It is only the free individual, who answers to and communes with God, that can spiritually grow and apprehend the mysteries of the Holy Spirit. Without freedom of the individual, there can be no inspiration, no creativity, and no progress. Without liberty, all is lost.

How then did the Cause of Baha'u'llah become so denigrated and polluted by the pernicious ideas that the thoughts and minds of Baha'is must be controlled and limited for the sake of unity and protection of the community?

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True Bahá'í

A Dying Bahá'í Summarizes the Bahá'í View on the Afterlife

‘Abdu’l-Bahá says dying is like a journey: “How does one look forward to the goal of any journey? With hope and with expectation. It is even so with the end of this earthly journey. In the next world, man will… Read more →

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True Bahá'í

What hope is left?

The promise of the Bahai Revelation was the universal tolerance and acceptance of all humanity that its teachings championed. Never before was there a religion that so brilliantly espoused the unity and brotherhood of men and women of all nations, races, and creeds.

More than that, the teachings of the Bahai Revelation were spiritually refreshing. The awe inspiring life and teachings of Abdu'l-Baha impressed many with His teachings that all of reality fundamentally was an expression of the Holy Spirit from the lowest forms of life up through to humanity, and that the physical world was but the shadow of an even more vast and powerful spiritual world. With this teaching as the foundation, the Master espoused a religion of brotherly love, tolerance, and world unity that was the last hope for a distressed humanity.

How unfortunate that the followers of this religion have so utterly failed to live up to the standards upon which this Cause was founded. The world today sees a Faith in which Bahais sue other Bahais over the right of the minority Bahais to even identify themselves with Baha'u'llah. We see a Faith strangleholded by a corrupt and paranoid leadership that seeks to control its followers and crush its enemies.

All of the ideals and spiritual truths upon which the religion was founded are presently nothing more than empty words. The Bahai Faith has become a pathetic shell of its once glorious promise. Whatever happened to the idea that "*the souls of the people of Baha, who have entered and been established within the Crimson Ark, shall associate and commune intimately one with another, and shall be so closely associated in their lives, their aspirations, their aims and strivings as to be even as one soul*"? (Gleanings, p. 169-70). The fundamental verities of the Cause of God have been neglected and abandoned. The organization of Bahais that now occupies the World Center is the refuge for bitter, close-minded fanatics unable to even express themselves openly and in good faith.

I urge all Bahais of every denomination to come together and abandon the estrangement and hatred for one another. Do not let your leadership keep you from associating with the followers of all religions, including other denominations of Bahai. Let us look to our common love for and belief in Baha'u'llah and turn away from the bitter disputes that have divided us. Tolerance means that each and every one of us can believe what we will about these matters but that should not prevent us from communicating with one another in a spirit of love and fellowship, and mutual understanding. If the Bahais can be so bitterly divided, then what hope is left for this Faith to serve as a focal point for the unity of the planet? What hope is left for the survival of humanity when the Message of its deliverance has been diluted by hatred and division?

"*Look about thee at the world: here unity, mutual attraction, gathering together, engender life, but disunity and inharmony spell death.*" Selections from the Writings of Abdu'l-Baha, p. 31

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